# Learning methods according to hadith: interactive perspectives in education

**Ramli Muasmara[1], Ilyas Husti[2], Zamsiswaya[3], Nola Fibriyani[4]**
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia[1,2,3,]
Muhammadiyah Islamic College Singapore[4]
ramli_muasmara@stainkepri.ac.id[1], ilyashusti.pps@gmail.com[2],
drzamsiswaya@gmail.com[3], nolazains07@gmail.com[4]
DOI:10.18326/attarbiyah.v10i1.51-67

## Abstract

The learning methods currently used by educators are still not optimal in fostering students' understanding of the subject matter. This contributes to problems related to developing students' character and skills. This research examines learning methods based on the Prophet Muhammad's hadith by highlighting interactive educational perspectives. The Prophetic Hadiths not only provide spiritual and moral guidance but also contain pedagogical principles that are relevant to modern learning contexts. This research uses a descriptive qualitative approach through a literature review, collecting references from books, scientific articles, and theoretical documents related to curriculum innovation strategies. The research findings reveal that interactive methods modeled by the Prophet, such as question and answer, habituation, and discussion, can improve academic performance, build moral character, and develop students' practical skills. This research highlights the relevance of interactive learning methods in modern education, focusing on active student participation and addressing the challenges of contemporary educational needs, particularly 21st-century skills.

**Keywords:** interactive methods, hadith, prophetic methods

# INTRODUCTION

The objectives of national education, as outlined in Law Number 20 of 2003 concerning the National Education System, describe the final direction of the educational process. Article 3 states that national education functions to develop abilities and shape a dignified nation's character and civilization to enlighten the country's life. The goal of education is to create the potential for students to become human beings who believe in and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens(Ahmadi & El Widdah, 2023).

To achieve these educational goals, the role of teachers is vital, as teachers are the leading actors in the teaching and learning process. The success or failure of the learning process, whether knowledge is delivered or not, and whether students' attitudes change considerably depends on how skilled the teacher is in playing their role in the learning process.

For teachers to carry out this role, the use of appropriate methods in teaching is crucial. This is because teaching methods are efforts to implement the learning strategies that have been planned into real activities so that the goals that have been set can be achieved optimally. Methods are used to realize the established strategy(Harisnur & Suriana, 2022). A strategy refers to a plan to achieve something, while a method is a way that can be used to implement that strategy. Thus, a strategy can be implemented using various methods.

Teachers can use various learning methods to deliver the teaching and learning process at school. Of course, the use and selection of these methods should be adjusted to the students and the conditions of the school's location. Whether the school has complete or incomplete facilities, is located in a village or a city, and the different learning styles of students will all influence teachers in choosing the proper methods and strategies.

Specifically, in Islamic Religious Education, the methods used are still not optimal in providing understanding related to the material being taught. In today's educational context, particularly in Islamic religious education, it is still common to find conventional methods such as lectures, memorization, and a purely textual approach. These methods tend to place students as passive recipients and do not engage students' emotional or social aspects in the learning process. However, modern educational challenges require a more participatory, reflective, and contextual approach that can develop students' critical thinking, communication, collaboration, and moral character skills.

This has an impact on character problems and the development of student skills. Among Gen Z, more than 60% have had thoughts of ending their lives, indicating mental health issues (Agustiyani & Kuntoro, 2024). The high number of bullying cases in schools, juvenile delinquency, and free associations are also of concern. One of the causes of these problems is the lack of students' understanding of Islamic teachings and their lack of positive habits.

Learning methods should refer to the Qur'an's teachings and the Prophet Muhammad SAW's hadiths. This is crucial because what has been exemplified by Prophet Muhammad SAW regarding the methods he used in teaching must also serve as a guide for teachers in conveying knowledge to their students and solving the character issues currently being faced.

Education in Islam does not merely serve as a means of transferring knowledge but also as a process of shaping the character and spirituality of students. In this context, Prophet Muhammad SAW was not only the bearer of revelation but also the primary educator (Muslim) who set a concrete example in educating the community. Hadith, as the second source of Islamic teachings after the Qur'an, not only contains the teachings of Islam but also records how the Prophet delivered these teachings using vibrant, communicative, and interactive methods.

Scholarly studies on hadith often focus more on legal or moral aspects. In contrast, the pedagogical aspects of hadith, namely, the methods used by the Prophet in teaching, have not become the primary focus in developing Islamic education theory and practice. This approach holds great potential to create a learning model that is more humanistic and relevant to the dynamics of today's students.

Recent studies have explored Islamic teaching methods based on hadith and their relevance to modern education. The four main methods identified in hadith are lectures, discussions, question-and-answer sessions, and exemplary behavior. These methods align with contemporary pedagogical approaches, emphasizing collaborative learning and active student participation (Hariyanto, 2024). As documented in hadith, the Prophet Muhammad's teaching methods are relevant in modern education. These methods include gradual teaching, storytelling, observation, demonstration, comparison, question-and-answer, and learning by doing (Rahman, 2018). The Prophet also employed empathy, one-on-

One instruction, and written learning (Âsık Ev, 2017). Additional techniques include kindness, deduction, parables, allegories, repetition, experimentation, problem-solving, and praise (Enalya et al., 2024). These approaches aim to facilitate effective learning and moral development, addressing various educational challenges. Contemporary learning models in the millennial era continue to incorporate many of these prophetic teaching methods, highlighting their significance and adaptability to modern educational needs (Arfani & Iskarim, 2023).

Therefore, it is essential to revisit the Prophet Muhammad's SAW teaching methods found in hadith and examine them through an interactive educational approach. This approach offers communicative and engaging learning and instills spiritual values and positive character traits in students. This research aims to fill the existing scientific gap: the lack of systematic and applied studies on the learning methods in hadith in modern education. This study will likely contribute to developing more effective, relevant, and transformative Islamic education models for the younger generation.

## METHOD

This study employs a qualitative approach with a library research method. The primary data sources come from hadith collections such as *Sahih Bukhari*, *Sahih Muslim*, and other hadiths found in classical and contemporary Islamic education texts. Secondary data is obtained from modern education literature that discusses interactive learning approaches. Data collection techniques include literature review, documentation, and systematic note-taking of hadiths demonstrating the Prophet Muhammad SAW's teaching methods. Data analysis uses a descriptive-analytic method, describing the content of hadiths related to teaching methods and then analyzing their relevance to interactive education theories. Data validity is ensured through source triangulation and understanding the historical context of the hadiths so that the interpretations produced are objective and scientifically accountable.

## RESULT AND DISCUSSION
### Concept of Learning Methods

The word "method" is derived from the Greek words *meta*, meaning "through," and *hodos*, meaning "path" or "way." Etymologically, it refers to a systematic way or procedure to

achieve a goal. In education, a method is the approach or technique teachers use to deliver knowledge and guide students toward achieving specific learning objectives, the correct and efficient way to act, particularly in the learning process (Mustaqim, 2017). In Arabic, the term *thariqah* refers to a structured sequence of steps or strategies used to accomplish a task (Uno, 2014), emphasizing that a method is not arbitrary but purposeful and organized.

Methodology is the broader framework encompassing various methods and serves as a structured process by which individuals, whether in education, business, or science, strive to reach desired outcomes. Methods are vital in bridging teaching materials with the student's understanding of the learning process. Sanjaya (2015) explains that the learning method is a technique used to deliver content to effectively achieve the intended learning objectives. This means that the success of a learning process is largely influenced by the suitability of the method used to the learners' needs, characteristics, and learning context.

Therefore, the learning method is not merely a technical aspect of teaching but a pedagogical decision that must consider effectiveness, efficiency, and relevance to learners' conditions. A teacher must be capable of choosing and applying the most appropriate method to optimize students' cognitive, affective, and psychomotor development. In conclusion, the learning method is a strategic, purposeful, and practical pathway employed by educators to facilitate the transfer of knowledge and skills, ensuring that the broader goals of education are met successfully.

**Learning Methods According to Hadith**

According to Najb Khalid Al-Amar, the methods of Islamic education applied by the Prophet Muhammad SAW varied depending on the context of time and place, particularly during the Makkah and Medina periods (Nizar, 2007). In the Meccan period, the educational methods were more focused on strengthening monotheism (*tauhid*), building faith (*iman*), and forming moral character (*akhlaq*) due to the harsh social environment and strong opposition from the Quraysh elites. At this stage, the Prophet emphasized private teaching, personal mentoring (*tazkiyah*), and small group discussions with his companions in secret places such as Dar al-Arqam. These methods allowed for deeper spiritual reflection and personal transformation among the early Muslims.

In contrast, the Prophet's educational methods became more structured and public during the Medina period. This shift aligned with establishing an Islamic society that required

Moral and spiritual guidance and social, political, and legal education. Public sermons (*khutbah*), formal teaching in the mosque (such as the *Suffah* in the Prophet's Mosque), and question-answer sessions became more common. The Prophet also encouraged peer-to-peer learning and assigned companions to teach others in distant regions, showing how participatory and decentralized the educational model was. Furthermore, several learning methods used by Rasulullah include (Izzan & Saehudin, 2016):

*First*, direct reprimand method, for example in the hadith of the Prophet; Umar bin Salman r.a. said, "I used to be a servant in the house of Rasulullah SAW, when I ate, I usually stretched my hand in various directions. Seeing that he said, "O ghulam, recite basmalah, eat with your right hand, and eat what is near you."

*Second*, in the Innuendo Method, Rasulullah said, "What is the desire of the people who say this and that? Indeed, I pray, sleep, break the fast, and marry women. So, whoever is not happy with my sunnah means he is not from my group."

*Third*, the Method of Disconnection from the congregation once Ka'ab bin Malik did not accompany the Prophet SAW in the Tabuk war. He said, "The Prophet forbade other companions to talk to me. the disconnection lasted for fifty nights". d. Method of Using sign words, for example, putting two fingers together as a sign of the need to build unity;

*Fourth*, The lecture method is an oral explanation from a teacher who can use aids to clarify the material. According to Roestiyah N.K., the lecture method is a way of teaching to convey information verbally (Siddik et al., 2017). This is the most traditional method, which has been used since the time of the Prophet Muhammad in spreading Islam, such as when he received revelation to preach openly.

*Fifth*, The discussion method is a meeting to exchange ideas about a problem, where students and teachers, and between students, share ideas. According to Armani Arief, this method allows students to discuss, gather opinions, draw conclusions, or find solutions. The discussion method was also used by the Prophet and his companions to find solutions. For example, after the Battle of Badr, the Messenger of Allah held a deliberation about the fate of 70 prisoners. Abu Bakr proposed that they be released with a ransom, while Umar proposed to kill them. The Messenger of Allah finally chose Abu Bakr's opinion.

*Sixth*, The method of the story comes from the Arabic word *al-qashshu*, which means telling or tracing. This method uses stories to connect the subject matter with past events,

making it easier for students to understand. The story method is also considered to be more touching and can attract the attention of listeners "(Supriatman, 2021). For example, the Prophet once told a story about a baby who can talk, three people trapped in a cave, and the story of the ashab al-uhdud, with the aim that people can learn from these stories

*Seventh*, Method of giving punishment: According to Ngalim Poerwanto, punishment is suffering that is given or caused intentionally by someone (parents, teachers, and others) after a violation, crime, or mistake has occurred so that they become deterred  (Puwanto, 2006). From Umar bin Syu'aib from his father from his grandfather, it is mentioned that the Messenger of Allah SAW said, "Order your children to perform the prayer from the age of seven, and beat them if they are reluctant to perform it at the age of ten, and separate them from their beds." (HR. Abu Daud and Hakim).

*Eight*, the Method of giving rewards is a way to reinforce positive student behavior. Rewards provide pleasant rewards and encourage students to continue doing good. In Arabic, rewards are called targhib, which means motivation to achieve goals and make students happy. The Prophet also often used this method, such as when he said to Abu Hurairah that the happiest person with his intercession on the Day of Judgment is the one who says lailaha illa Allah wholeheartedly.

*Ninth*, Habituation method: The word habituation comes from "habitual," which means something that has become a habit. Habituation is the process of making something a habit. This method is effective in learning because it helps students get used to good behavior. The Prophet emphasized habituation, for example, in the five daily prayers, by teaching seven-year-old children to pray and reprimanding them if they do not do it at ten.

*Tenth*, The repetition method in learning is related to exercises to observe and remember. Repetition helps improve these abilities. The Prophet often repeats his words three times to reinforce the material. For example, he asked a man to repeat his prayers and ablutions that were not correct so that he could study well "(Nurjali & Rosadi, 2021).

*Eleventh*, Imagery method The imagery method is a learning technique that uses comparisons or analogies to explain a concept or idea in a way that is easier to understand (Amin, 2017). The Prophet used parables to help friends understand the material. Parables explain abstract things more clearly. For example, the Prophet described a hypocritical person who hesitates like a confused goat among other goats.

*Twelfth*, The exemplary learning method teaches through good behavior and noble character. Rasulullah SAW always set an example by first carrying out what he ordered; then, people followed what he did.

*Thirteenth*, when teaching in stages, Prophet Muhammad always paid attention to the order of his teachings. He prioritizes the most important things over the lesser things. He teaches progressively so that it is easier to accept and understand, both for memorizing and understanding.

*Fourteenth*, The Targhib (motivation) and Tarhib (threat) methods taught by the Prophet Muhammad (PBUH) include encouraging goodness by mentioning rewards and warning of the consequences of evil. The Prophet did not only focus on threats or motivation but also balance.

*Fifteenth*, the Advice Method (Mau'izhah) means reminding to soften the heart, teaching moral values, and encouraging goodness. The advice also warns against bad behavior and encourages positive change by influencing emotions. Advice has a great influence on the soul. The Prophet Muhammad SAW always advised his companions.

*Sixteenth*, The Logical Satisfaction Method in Islam values reason but does not give it unlimited freedom in understanding religion. Islam provides guidelines for the correct use of reason and a healthy reason always in line with the law of Allah. Prophet Muhammad SAW taught Islam by providing intellectual satisfaction through obedience to religious laws, according to the hadith narrated by Imam Ahmad.

*Seventeenth*, Dialogue and Question and Answer Method: One of the prominent teaching methods of the Prophet Muhammad (SAW) is through Dialogue and Q & A. This method can attract the attention of listeners and arouse their interest in the answers. It utilizes the ability to think to provide answers that are easier to understand and have a strong impact on the soul.

These diverse methods demonstrate that the Prophet's approach to education was deeply humanistic, contextual, and transformative. His teaching style integrated emotional, intellectual, and spiritual dimensions, offering a holistic model of education that remains highly relevant today. Therefore, studying and adapting these prophetic methods can provide valuable insights for developing more effective and meaningful Islamic educational practices in the modern era.

**Learning Methods According to the Hadith Interactive Perspective in Education**

Interactive learning methods emphasize the active involvement of students in the entire learning process, which not only focuses on the passive absorption of information but also a deeper understanding and development of students' skills (Husniah et al., 2024). In this method, students are engaged in various activities that encourage them to think critically, participate in discussions, ask questions, and interact with their peers and the teacher. Therefore, learning is no longer a one-way process but a two-way dialogue that allows students to actively participate in achieving the learning objectives.

According to Rohmalina Wahab, interactive learning creates an atmosphere conducive to interaction between the teacher, students, and learning resources. This interaction is key to developing students' mental and intellectual abilities because they learn from the information provided by the teacher and from the process of questioning, discussing, and sharing experiences (Wahab, 2018). In an interactive learning environment, students are not only considered objects that receive knowledge but also subjects who actively participate in creating shared knowledge.

Several learning methods taught by Prophet Muhammad SAW and in line with interactive learning principles include the Dialogue and Question-Answer Method, the Habituation Method, and the Discussion Method. The Dialogue and Question-Answer Method teaches students to ask questions, think critically, and clarify things they do not understand. The Prophet often used Dialogue with his companions to explain Islamic teachings and encourage deep thinking. Furthermore, the Habituation Method practiced by the Prophet, such as the habits of prayer, reading the Qur'an, and exhibiting good behavior, allowed students to learn through direct experience and gradual behavioral change. The Discussion Method, as practiced by the Prophet in addressing various social and religious issues with his companions, helped students understand different perspectives and collaboratively find solutions.

By utilizing these interactive methods, learning becomes more engaging and effective and more profound and meaningful for students. These methods enable students to not only master the material but also develop character and social skills, which are essential in daily life. Therefore, the application of interactive learning methods in modern education, which is based on the examples taught by Prophet Muhammad SAW, can be a solution to creating a more holistic and relevant learning experience for today's generation.

*First*, **Dialogue and question-and-answer method**

The Dialogue and question-and-answer method is a learning technique that encourages interaction between teachers and students. In this method, the teacher asks questions, and students provide answers. This method helps measure student understanding, hone critical thinking skills, and increase student involvement in learning.

The Dialogue and question-and-answer method in learning relates to mastery of the material and influences the formation of students' morals (Mumtahana et al., 2022). This morality includes attitudes, behaviors, moral values, and ethics shown by students in interactions with teachers and friends.

The following is a discussion of the relationship between the question-and-answer method and students' morals: 1) Respecting Other People's Opinions: Questions and answers teach students to respect other people's answers even if they are different or less appropriate, which helps form an attitude of tolerance; 2) Developing Curiosity: This method encourages students to ask questions and want to know more, showing an attitude of humility to learn; 3) Eing Patient and Waiting for Turns: Questions and answers teach students to be patient and wait for their turn and give others a chance to speak.; 4) Honest in Giving Answers: Students are taught to answer honestly, even if they do not know the answer, which teaches honesty; 5) Showing Respect to Teachers and Friends: This method teaches students to speak politely and not interrupt, fostering an attitude of respect for teachers and friends; 6) Respecting Time and Opportunity: Questions and answers teach students to respect the time given to ask or answer wisely; 7) Building Cooperation and Solidarity: Group discussions in questions and answers foster cooperation and solidarity between students; 8) Avoiding Belittling or Insulting Attitudes: Students learn to give positive support and avoid belittling attitudes when friends give wrong answers. With the question-and-answer method, students not only learn material but also moral values that are important in everyday life.

The question-and-answer method not only serves as a tool for facilitating understanding of the material but also plays a significant role in the development of student's character and morals. Through this interaction, students are trained to respect others' opinions, even if those opinions differ or are not entirely accurate, which helps shape an attitude of tolerance and appreciation for diverse viewpoints. This method also fosters a deep sense of curiosity, where students learn to ask questions and seek answers with humility, which is the foundation for lifelong learning.

Furthermore, the question and answer process teaches students to be patient and wait their turn, giving others the opportunity to speak, which develops patience and understanding. In this regard, honesty in providing answers is also reinforced, as students are taught to answer truthfully, even if they do not know the answer, which contributes to the formation of an honest and open character. Respect for teachers and peers is also nurtured through polite speech, refraining from interruptions, and strengthening mutual respect in the classroom environment.

This method also teaches students to value the time and opportunities given to them to ask or answer wisely, as well as to cooperate and support each other through group discussions that occur during the question and answer process. Additionally, students are taught to avoid belittling or insulting others when their peers give incorrect answers, fostering a supportive and empathetic environment. Therefore, the question-and-answer method not only functions to enhance students' academic understanding but also instills essential moral values in their everyday lives, such as respect, honesty, patience, cooperation, and appreciation for time and opportunity.

*Second*, **The habituation method**

The habituation method is an educational approach that emphasizes the importance of repeated practice and reinforcement of positive behaviors to shape the character and morals of students (Ahsanulkhaq, 2019). By repeatedly encouraging students to engage in desirable actions, these behaviors gradually become ingrained in their daily lives, forming the foundation for a strong moral character. Through consistent reinforcement, students internalize these behaviors, transforming them from simple habits into natural responses to various situations. This method is built on the belief that good habits lead to virtuous character and can positively influence both the personal and social aspects of a student's life.

The following is the relationship between the habituation method and student morals: 1) Forming Good Habits: Accustoming students to be honest, disciplined, and respecting time. Example: Arriving on time or praying before activities; 2) Teaching Discipline: Accustoming students to be disciplined. Example: Completing assignments on time; 3) Increasing Responsibility: Accustoming students to be responsible. Example: Cleaning the classroom or maintaining cleanliness; 4) Accustoming Politeness and Respect: Teaching students to speak politely and respect others. Example: Saying hello and speaking

well; 5) Cultivating Empathy and Caring: Accustoming students to care about others and the environment. Example: Helping friends or participating in social activities; 6) Cultivating Cooperation: Accustoming students to work together. Example: Doing group assignments; 7) Developing Honesty: Accustoming students to be honest. Example: Not cheating and admitting mistakes; 8) Teaching Patience: Accustoming students to be patient. Example: Be patient when queuing or waiting for your turn. The habituation method helps shape students' morals through positive daily habits.

In conclusion, habituation is a powerful and effective tool for shaping students' morals and character by embedding positive behaviors into their daily routines. Through the consistent practice of virtuous habits, students not only internalize these behaviors but also begin to embody them in their everyday lives, contributing significantly to their overall moral development. The method's multifaceted approach covers critical character-building aspects, including discipline, responsibility, honesty, empathy, cooperation, respect, patience, and politeness. Each of these values, when practiced regularly, lays a strong foundation for creating well-rounded, ethical, and responsible individuals.

The role of the habituation method extends beyond simply teaching students how to behave in specific situations. It molds their core attitudes and shapes their worldview, helping them develop essential life skills such as emotional regulation, collaboration, and respect for others. These skills are crucial for academic success, personal growth, and social harmony, preparing students to navigate the complexities of the world around them with integrity and compassion.

Furthermore, by focusing on habitual behaviors, the method ensures that positive traits become second nature to students, reducing the likelihood of behavioral issues and promoting a positive learning environment. The method's impact is long-lasting, as the values learned and internalized through repeated practice often stay with students throughout their lives, influencing their relationships, professional conduct, and overall contributions to society.

Ultimately, the habituation method is more than just a technique for behavior management; it is a transformative approach to education that nurtures students' moral and ethical development. By making these habits an integral part of the learning process, educators can guide students toward becoming responsible, respectful, and empathetic

individuals who will positively impact their communities and the world. Therefore, the habitual practice of positive behaviors is essential in cultivating the next generation of morally grounded individuals capable of leading with integrity and purpose.

*Third*, **The Discussion Method**

The discussion method is a learning approach that involves interaction between teachers and students or between students to discuss topics or materials (Ridwan et al., 2023). This method emphasizes active participation, where learners are encouraged to express their opinions, ask questions, and engage in Dialogue. Through this process, students deepen their understanding of the subject matter and develop essential soft skills such as critical thinking, communication, collaboration, and respect for diverse perspectives. For teachers, the discussion method provides an opportunity to assess students' comprehension in real time, clarify misconceptions, and guide learners toward reflective and meaningful insights. Unlike lecture-based approaches that often position students as passive recipients of information, the discussion method promotes a more student-centered environment that values inquiry, interaction, and the co-construction of knowledge. As such, it is particularly effective in fostering a democratic and inclusive classroom culture, which is essential in contemporary education settings.

The discussion method serves as a tool to enhance students' academic abilities and plays a significant role in shaping moral values and character (Kurnia & Ganeswara, 2021). Students can learn various essential moral values for social life through a structured discussion. First, students are taught to respect others' opinions by listening and responding politely to their peers' perspectives. Second, discussion trains effective communication skills, where students learn to express their thoughts clearly, coherently, and respectfully while avoiding interruptions when others are speaking (Mutabiah et al., 2021). Third, students learn to respect time and opportunity, such as waiting their turn to speak and allowing others the space to contribute (Wibowo & Salfadilah, 2025). Fourth, the method fosters a sense of responsibility in expressing personal views and upholding group agreements, encouraging students to contribute positively and adhere to collective decisions (Cahyani & Pratikno, 2024).

In addition, discussion helps instill respect for teachers and peers, which is reflected in mutual politeness and consideration throughout the discussion process. Another

important value developed is openness to and acceptance of criticism, which teaches students to view feedback as a learning opportunity rather than a personal attack. Furthermore, discussion nurtures collaborative behavior, requiring students to work together to achieve a common understanding or solution. Lastly, students are taught to avoid belittling others' opinions by offering constructive feedback and appreciating every contribution.

Thus, the discussion method significantly contributes to the development of a student's character in terms of respecting others, communicating ethically, being responsible, remaining open to feedback, and cooperating with others, all of which are crucial values in forming well-rounded individuals, intellectually and morally.

## CONCLUSION

The Prophet Muhammad SAW exemplified several effective interactive methods that aid in providing understanding, shaping character, and improving student skills. These methods include the question and answer, habituation, and discussion methods. These approaches enhance academic abilities and foster important moral values such as curiosity, patience, respect for others, discipline, responsibility, cooperation, and empathy. This research highlights the relevance of interactive learning methods in modern education, focusing on active student participation and addressing the challenges of contemporary educational needs, particularly 21st-century skills. It also suggests further exploration of these methods, especially in modern education, to evaluate their effectiveness in character formation and skill development.

## REFERENCES

Agustiyani, V. C., & Kuntoro. (2024). Analisis Wacana Kritis terhadap Representasi Depresi dan Pemikiran Bunuh Diri di Kalangan Gen Z dalam Artikel CNN Indonesia "Depresi hingga Suicidal Thought 'Hantui' Gen Z Indonesia". *Proceedings of Webinar International Globalizing Local Wisdom: Integrating Cultural Heritage into Science and Humanities Education*, *19*, 9–16. https://doi.org/10.30595/pssh.v19i.1324.

Ahmadi, A., & El Widdah, M. (2023). Analisis Kebijakan Pendidikan Islam (Suatu Kajian Studi Letaratur Manajemen Pendidikan). *Jurnal Manajemen Pendidikan dan Ilmu Sosial*, *4*(1), 104–113. https://doi.org/10.38035/jmpis.v4i1.1376.

Ahsanulkhaq, M. (2019). Membentuk Karakter Religius Peserta Didik melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, *2*(1), 21–33. https://doi.org/10.24176/jpp.v2i1.4312.

Amin, A. (2017). Pemahaman Konsep Abstrak Ajaran Agama Islam pada Anak melalui Pendekatan Sinektik dan Isyarat Analogi dalam Alquran. *Madania: Jurnal Kajian Keislaman*, *21*(2), 157–170. https://doi.org/10.29300/madania.v21i2.608.

Arfani, A. A. D., & Iskarim, M. (2023). The Urgency of the Teaching Method of the Prophet Muhammad and its Implications for Millennial Era Learning Models. *Tadibia Islamika: Journal of Holistic Islamic Education*, *3*(1), 21–32. https://doi.org/10.28918/tadibia.v3i1.347.

Âşık Ev, H. (2017). Learning-Teaching Methods of the Prophet Muhammad (P.B.U.H.). *Journal of International Social Research*, *10*(50), 462–466. https://doi.org/10.17719/jisr.2017.1679.

Cahyani, I. W. N., & Pratikno, A. S. (2024). Penerapan Metode Diskusi dalam Upaya Penanaman Pendidikan Karakter melalui Kesepakatan Kelas VI B UPTD SDN KAMAL 2. *Jurnal Pendidikan Tambusai*, *8*(3), 43176–43182. http://jptam.org/index.php/jptam/article/view/20663.

Enalya, W., Husni, Z. T., Ramadhani, W. A., Marronis, R. P., & Wismanto, W. (2024). Hadits - Hadits tentang Metode Pendidikan. *Journal of Creative Student Research* (JCSR) *2*(2), 42–55. Https://doi.org/10.55606/jcsrpolitama.v2i2.3665.

Harisnur, F., & Suriana. (2022). Pendekatan, Strategi, Metode dan Teknik dalam Pembelajaran PAI di Sekolah Dasar. *Gendering Asa: Journal of Primary Education*, *3*(1), 20–31. https://doi.org/10.47766/ga.v3i1.440.

Hariyanto, W. (2024). Analisis Metode Pembelajaran dalam Hadist: Implementasi dan Relevansinya dalam Pendidikan Modern. *STAIKA: Jurnal Penelitian dan Pendidikan*, *4*(2), 130–138. https://doi.org/10.62750/staika.v7i2.116.

Husniah, H., Royani, A., & Muafia, E. (2024). Peningkatan Hasil Belajar Siswa melalui Pembelajaran Interaktif pada Materi Huruf Hijaiyah Bersambung dan Harakat di Kelas II SD Negeri 1 Plalangan. *Journal of Pedagogical and Teacher Professional Development*, *1*(1), 160–169. https://doi.org/10.35719/jptpd.v1i1.29.

Izzan, A., & Saehudin, S. (2016). *Hadis Pendidikan, Konsep Pendidikan Berbasis Hadis.* Humaniora.

Kurnia, S., & Ganeswara, G. M. (2021). Penerapan Metode Diskusi Dilema Moral dalam Pembelajaran IPS untuk Meningkatkan Kemampuan Berfikir Kritis Siswa Sekolah Dasar. *PEDADIDAKTIKA: Jurnal Ilmiah Pendidikan Guru Sekolah Dasar*, 8(2), 385–394. https://doi.org/10.17509/pedadidaktika.v8i2.35347.

Mumtahana, L., Ikmal, H., & Sari, A. A. (2022). Minat Belajar Siswa dengan Menggunakan Media Lempar Dadu dan Metode Tanya Jawab pada Mata Pelajaran Aqidah Akhlaq. *Chalim Journal of Teaching and Learning*, 2(1), 1–6. https://doi.org/10.31538/cjotl. v2i1.188.

Mustaqim, Z. (2017). *Strategi dan Metode Pembelajaran.* IAIN Pekalongan Press.

Mutabiah, Fitriani, D., & Astuti, S. (2021). Meningkatkan Keterampilan Berbicara Siswa melalui Teknik Diskusi Kelompok Kecil. *Prosiding Seminar Nasional Pendidikan STKIP Kusuma Negara*, 1–8.

Nizar, S. (2007). *Sejarah Pendidikan Islam : Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia.* Kencana Prenadamedia Group.

Nurjali, N., & Rosadi, K. I. (2021). Faktor yang Mempengaruhi Konsep Al-Qur'an dan Hadits dalam Meningkatkan Mutu Pendidikan Islam: Manajemen, Guru, Lingkungan. *Jurnal Ilmu Manajemen Terapan*, 3(1), 20–37. https://doi.org/10.31933/ jimt.v3i1.667.

Puwanto, N. (2006). *Ilmu Pendidikan Teoritis dan Praktis.* Remaja Rosdakarya.

Rahman, M. M. (2018). Education, Teaching Methods, and Techniques in the Early Years of Islam During the Era of Prophet Muhammad (SAW). *IJRDO-Journal of Business Management*, 4(2), 1–22. https://doi.org/10.53555/er.v3i3.1876.

Ridwan, A., Abdurrohim, & Mustofa, T. (2023). Penerapan Metode Diskusi dalam Meningkatkan Semangat Belajar pada Mata Pelajaran Pendidikan Agama Islam di SDN Plawad 04. *Ansiru Pai*, 7(2), 276–283. https://doi.org/10.30821/ansiru.v7i2. 16711.

Sanjaya, W. (2015). *Pembelajaran Dalam Implementasi Kurikulum Berbasis Kompetensi.* Kencana Prenadamedia Group.

Siddik, D., Harahap, B., & Sartika, L. (2017). Pengaruh Metode Snowball Throwing dan Metode Ceramah Terhadap Hasil Belajar Alquran Hadis pada Siswa di Kota Tebing Tinggi dan Kabupaten Simalungun. *At-Tazakki*, *1*(1), 92–100.

Supriatman, Y. Y. (2021). Konsep Ilmu Pendidikan Islam dalam Al-Qur'an (Tinjauan Epistimologi , Aksiologi dan Ontologi). *FiTUA: Jurnal Studi Islam*, *2*(2), 13–27. https://doi.org/10.47625/fitua.v2i2.301.

Uno, B. H. (2014). *Model Pembelajaran: Menciptakan Proses Belajar Mengajar yang Kreatif dan Efektif*. PT Bumi Aksara.

Wahab, R. (2018). *Psikologi Belajar*. Rajawali Press.

Wibowo, Y. R., & Salfadilah, F. (2025). Analisis Penerapan Metode Diskusi pada Pembelajaran PAI untuk Menumbuhkan Karakter Kerja Sama di Sekolah Dasar. *JIEP: Journal of Islamic Education and Pedagogy*, *2*(1), 44–61. https://doi.org/10.62097 /jiep.v2i01.2056