

Reconstruction of the Pedagogical Principles of Learning Media in the *Sunnah Nabawiyah*: A Thematic Analysis of the Prophet's Educative Hadiths

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ABSTRACT

This study aims to reconstruct the pedagogical principles underlying the use of instructional media in the *Sunnah Nabawiyah* through a thematic analysis of the Prophet Muhammad's educational hadiths. The background of this research stems from the tendency of contemporary Islamic education studies to emphasize the technical aspects of instructional media or to adopt modern pedagogical theories directly, while the pedagogical principles that underlie the Prophet's educational practices have not yet been examined systematically. This study employs a qualitative approach using library research methods by analyzing authentic hadiths found in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* through thematic and pedagogical analysis. The findings reveal that the use of instructional media in the *Sunnah Nabawiyah* is grounded in three main pedagogical principles: the principle of clarification and reinforcement of meaning, the principle of concretization and visualization of concepts, and the principle of application and practical exemplification. These principles are implemented integratively through the use of gestures and movements, written and visual media, as well as direct practice and demonstration, in accordance with instructional objectives and learner characteristics. The novelty of this study lies in the reconstruction of the pedagogical principles of instructional media in the Prophet's educational practices as an original and applicable conceptual framework for Islamic education. These findings contribute to strengthening the theoretical foundations of Islamic education and to the development of instructional practices rooted in the *Sunnah Nabawiyah* while remaining relevant to contemporary pedagogical discourse.

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Introduction

Education constitutes the primary mission of prophethood in Islam (Firdaus Binti Fatah Yasin et al., 2013; Mokodenseho et al., 2024; Sofa Izurrohman et al., 2023). The Qur'an affirms that the sending of the Messenger of Allah was not merely intended to convey revelation, but also to guide, teach, and cultivate humankind in a gradual and continuous manner. This educative function of prophethood positions the Prophet Muhammad not simply as a communicator of divine teachings, but as an educator *par excellence* who developed human beings intellectually, morally, and spiritually. Within this framework, Islamic education since the prophetic period has been oriented toward the internalization of knowledge and values through conscious, contextual, and

learning-effectiveness-oriented pedagogical strategies (Abu Ghuddah, 2015; Al-Ghazali, 2011; Kusumawati & Nugroho, 2025).

In practice, the Prophet Muhammad did not limit himself to verbal instruction; rather, he employed a variety of instructional strategies and learning media adapted to the conditions of the learners. Authentic (*ṣaḥīḥ*) hadiths indicate that the Prophet utilized gestures, parables, simple visualizations, and direct practice in educating the community. This fact suggests that prophetic education was not conducted merely in a spontaneous or intuitive manner, but was grounded in pedagogical rationality that took into account learning objectives, the nature of the subject matter, and the learners' capacities (Ibn Jamaah, 2012).

In the development of contemporary Islamic education studies, attention to learning media has increased significantly, particularly in parallel with the rapid advancement of educational technology (Mayarisa, 2023). Learning media are often positioned as a crucial factor in enhancing instructional effectiveness, both in general education and in Islamic education (Supriadi & Islamy, 2023). Nevertheless, most of these studies tend to situate learning media within a technical-instrumental dimension, or to link them directly to modern pedagogical theories, without deeply exploring the conceptual foundations and pedagogical principles derived from the *Sunnah Nabawiyah*.

As a consequence of this tendency, the educational practices of the Prophet Muhammad are frequently understood in a partial manner, limited to an inventory of teaching methods or forms of media employed, without any attempt at a conceptual reconstruction of the underlying pedagogical principles (Khofifah et al., 2024; Nuryadin, Aini Latifah Awaliyah, et al., 2025). Several previous studies have examined the Prophet's educational methods, such as dialogue, exemplification, parables, and question-and-answer techniques. These studies have made important contributions to understanding the Prophet's educative communication style; however, they generally conflate instructional methods with learning media and have not explicitly situated both within a framework of fundamental pedagogical principles.

Moreover, a number of studies on learning media from an Islamic perspective remain normative-descriptive in nature, stopping at the collection of hadiths or examples of the Prophet's educational practices without systematic pedagogical analysis. Such an approach risks reducing the *Sunnah Nabawiyah* to a mere source of normative legitimation, rather than treating it as a living and productive conceptual source for the development of Islamic educational theory (Al-Qaradawi, 2016; Majid et al., 2024; Ullah et al., 2025).

This condition indicates the existence of a research gap, namely the absence of studies that specifically and systematically reconstruct the pedagogical principles underlying the use of learning media in the *Sunnah Nabawiyah* through a thematic analysis of hadith. Without an understanding of these pedagogical principles, the Prophet's educational practices risk being reduced to merely contextual historical examples, rather than being understood as a pedagogical model with trans-historical relevance that can be developed within the framework of contemporary Islamic education.

This study seeks to address this gap by shifting the focus of inquiry from the descriptive question of "what media were used by the Prophet" to the conceptual question of "what pedagogical principles underlie the use of such media." Through this approach, learning media are not understood as stand-alone tools, but as concrete manifestations of pedagogical principles applied by the Prophet Muhammad in accordance with learning objectives, the characteristics of instructional content, and the conditions and needs of learners (Nuryadin et al., 2024; Othman et al., 2024).

The novelty of this study lies in its effort to reconstruct the pedagogical principles of learning media within the *Sunnah Nabawiyah* through thematic analysis of the Prophet's educative hadiths. This research explicitly distinguishes between instructional methods and learning media, and positions media as operational expressions of more fundamental pedagogical principles. Through analysis of authentic (*ṣaḥīḥ*) hadiths, the study formulates three principal pedagogical principles: the principle of clarification and reinforcement of meaning, the principle of concretization and visualization of concepts, and the principle of application and practical exemplification, as the pedagogical foundations for the use of learning media in the Prophet's educational practice.

Accordingly, this research has both theoretical and practical significance. Theoretically, it expands the study of Islamic education from a normative-descriptive approach toward a conceptual reconstruction grounded in the *Sunnah Nabawiyah*, and affirms that Islamic education possesses original and systematic pedagogical foundations. Practically, the findings of this study are expected to serve as a reference for educators and curriculum developers in Islamic education in designing instructional practices that are rooted in the pedagogical principles of the Prophet Muhammad while remaining responsive to the needs and challenges of contemporary education.

Based on the foregoing discussion, the objective of this study is to thematically analyze the educative hadiths of the Prophet Muhammad in order to reconstruct the pedagogical principles underlying the use of learning media within the *Sunnah Nabawiyah*.

Method

This study employs a qualitative approach with a library research design (Creswell & Creswell, 2018; Miles et al., 2014). This approach is chosen because the primary objective of the study is not to test empirical hypotheses, but to reconstruct the pedagogical principles underlying the use of learning media in the *Sunnah Nabawiyah* through a close examination of hadith texts and relevant literature in Islamic education as well as modern educational studies. A qualitative approach enables in-depth analysis of meaning, context, and pedagogical rationality embedded in the educative hadiths of the Prophet Muhammad.

The data sources of this study consist of primary and secondary data. Primary data comprise *ṣaḥīḥ* hadiths that contain the educative practices of the Prophet Muhammad, particularly those indicating the use of learning media such as gestures and movements, writing and visualization, and direct practice (demonstration). These hadiths are drawn from authoritative hadith compilations, especially *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim* (Al-Bukhari, 2007; ibn al-Hajjaj, 2006).

Secondary data include classical hadith commentaries (*sharḥ al-ḥadīth*), works by classical Muslim scholars on Islamic education, as well as modern and contemporary educational literature relevant to pedagogical studies, such as theories of instructional clarity, multisensory learning, constructivist learning, dual coding theory, and experiential and social learning. This secondary literature serves as an analytical framework for interpreting and dialoguing with the findings derived from the primary sources (Al-Ayni, 2010; Al-Nawawi, 2005; Ibn al-Jawzi, 2011; Ibn Battal, 2003; Ibn Hajar al-Asqalani, 2004).

Data collection is conducted through documentation techniques, involving the identification, inventory, and classification of the educative hadiths of the Prophet Muhammad that are relevant to the use of learning media. These hadiths are then grouped based on thematic similarities and pedagogical characteristics, such as the use of gestures and movement, conceptual visualization, and direct practice in learning (Yusuf, 2017; Zed, 2018).

In addition, supporting literature on the Prophet's educational practices, pedagogical principles in Islam, and relevant modern educational theories is systematically collected. This process is carried out to ensure coherence between the hadith data and the pedagogical analytical framework employed in the study.

Data analysis in this study employs thematic analysis of the educative hadiths of the Prophet Muhammad. The thematic analysis proceeds through several stages (Krippendorff, 2019). First, a critical reading of the hadith texts is conducted to understand their narrative context and literal meanings. Second, the hadiths are categorized into pedagogical themes related to the use of learning media. Third, based on these themes, pedagogical principles are reconstructed by identifying conceptual patterns that underlie the use of learning media within the *Sunnah Nabawiyah*.

Subsequently, the reconstructed pedagogical principles are analyzed dialogically in relation to modern and contemporary educational theories. This stage aims to identify conceptual correspondences between the Prophet's educational practices and modern pedagogical theories, while simultaneously affirming the epistemological originality of the *Sunnah Nabawiyah* as a source of Islamic educational theory. Thus, the analysis does not stop at historical description, but advances toward the development of a reflective and applicable pedagogical conceptual framework.

The validity and trustworthiness of the research data are ensured through source triangulation and theoretical triangulation. Source triangulation is conducted by comparing hadith texts from various hadith collections and their explanations in classical hadith commentaries. Theoretical triangulation is carried out by comparing the results of hadith analysis with perspectives from classical Islamic pedagogy and modern educational theories. This approach is intended to ensure that the reconstructed pedagogical principles are argumentative, coherent, and academically accountable.

Result

Based on a thematic analysis of the educative hadiths of the Prophet Muhammad derived from *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, and supported by classical hadith commentaries and Islamic educational literature, this study finds that the use of learning media in the *Sunnah Nabawiyah* is neither technical-instrumental nor merely situational. Rather, learning media are employed consciously as pedagogical instruments that reflect consistent, systematic, and contextual educational principles.

The findings demonstrate that the educational practices of the Prophet Muhammad constitute an integrative and hierarchical pedagogical framework, in which learning media function as operational means for realizing educational objectives. Through thematic coding and categorization of educative hadiths, three principal pedagogical principles underlying the use of learning media in the *Sunnah Nabawiyah* were identified.

First is the principle of clarification and reinforcement of meaning, manifested through the use of gestures and bodily movements. Hadiths that report the use of hand gestures, directional pointing, and bodily movements indicate that the Prophet positioned clarity of message as the primary foundation of learning. Gestural media were employed to avoid semantic ambiguity, accelerate comprehension, and ensure uniformity of learners' perceptions (Al-Nawawi, 2005; Ibn Battal, 2003; Ibn Hajar al-Asqalani, 2004).

Second is the principle of concretization and visualization of concepts, reflected in the use of writing and simple visual representations. Hadiths describing the Prophet drawing lines and geometric forms to explain the nature of human life and death demonstrate that visualization was used to bridge abstract concepts with the learners' sensory experience. Furthermore, the use of written media, both in the recording of revelation and in instructions to write specific teachings, indicates the Prophet's orientation toward stability, continuity, and deeper internalization of knowledge (Ibn al-Jawzi, 2011; Ibn Hajar al-Asqalani, 2004; Ibn Jamaah, 2012).

Third is the principle of application and practical exemplification, realized through the use of direct practice (demonstration) as a learning medium. Hadiths concerning the instruction of prayer, *tayammum*, and other ritual practices show that the Prophet positioned practical exemplification as a primary learning medium to ensure accuracy of performance and internalization of teachings. This principle underscores the Prophet's educational orientation toward the formation of competence and action, rather than mere conceptual understanding (Al-Nawawi, 2005; Ibn Battal, 2003; Ibn Jamaah, 2012).

Overall, the findings indicate that these three pedagogical principles form a coherent pedagogical system in which the learning process progresses from clarification of meaning, to conceptual deepening, and ultimately to practical application. Learning media in the *Sunnah Nabawiyah* are employed selectively and contextually in accordance with learning objectives and learners' characteristics. These findings affirm that the *Sunnah Nabawiyah* can be positioned as a valid and productive conceptual source for the development of Islamic educational theory and practice that is compatible with contemporary pedagogical approaches (Al-Ghazali, 2011; Al-Qaradawi, 2016; Mayer, 2020). To provide a concise synthesis of the pedagogical principles identified through thematic analysis, Table 1 summarizes the relationship between pedagogical principles, learning media, and instructional orientation in the *Sunnah Nabawiyah*.

Table 1. Pedagogical Principles of Learning Media in the Sunnah Nabawiyah

No.	Pedagogical principle	Learning media	Pedagogical focus
1	Clarification and meaning reinforcement	Gestures and bodily movements	Enhancing clarity, reducing ambiguity, and aligning learners' understanding
2	Concretization and conceptual visualization	Writing and simple visual representations	Linking abstract concepts to sensory experience and strengthening comprehension
3	Application and practical exemplification	Direct practice (demonstration)	Ensuring accurate performance, internalization, and competence development

Note: The table presents pedagogical principles reconstructed from a thematic analysis of educative hadiths in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*.

Discussion

The thematic analysis of the educative hadiths of the Prophet Muhammad demonstrates that the use of learning media in the *Sunnah Nabawiyah* is not merely technical-instrumental in nature, but is deeply rooted in pedagogical principles that are applied consciously, systematically, and contextually. In the Prophet's educational practice, learning media function as implementative means through which these principles are actualized in the processes of transmission, clarification, and internalization of knowledge (Nuryadin, Awaliyah, et al., 2025). Accordingly, studies of learning

media in the *Sunnah Nabawiyah* need to be reconstructed at the level of pedagogical principles rather than being confined to the level of tools or variations of media forms.

Reconstruction at the level of principles is crucial, as most previous studies in Islamic education tend to remain at the descriptive level of identifying the media or methods employed by the Prophet, without tracing the pedagogical rationality underlying them. As a result, the Prophet's educational practices are often understood in a fragmentary and historical manner, rather than as a pedagogical system possessing internal logic and trans-historical relevance. Classical scholars of hadith and Islamic education have, however, emphasized that every educative action of the Prophet contains specific wisdom and educational objectives and is never incidental (Abu Ghuddah, 2015; Ibn Jamaah, 2012).

Within a reconstructive framework, learning media in the *Sunnah Nabawiyah* can be understood as concrete manifestations of pedagogical principles rather than as ends in themselves. The Prophet employed media not merely due to their availability, but because of their appropriateness to learning objectives, the characteristics of instructional content, and the conditions of learners. This principle accords with the Islamic pedagogical view that instructional effectiveness is determined not by the sophistication of media, but by the soundness of the principles underlying their use (Al-Ghazali, 2011).

Educative hadiths of the Prophet indicate that learning media were consistently positioned in close relation to educational objectives. When learning objectives required clarity and reinforcement of meaning, the Prophet employed gestures and bodily movements. When objectives demanded deeper conceptual understanding and stability in the transmission of knowledge, he utilized writing and simple visualizations. When objectives required accuracy of performance and skill formation, he employed direct practice (demonstration). This pattern reveals a strong coherence between objectives, pedagogical principles, and learning media within the *Sunnah Nabawiyah* (Al-Nawawi, 2005; Ibn Hajar al-Asqalani, 2004).

This pedagogical approach affirms that Islamic education since the prophetic period has applied a learner-oriented pedagogy, one that takes into account learners' cognitive capacities, experiences, and needs. Numerous hadiths show that the Prophet adapted his mode of instruction to the context of the audience, even when addressing the same content. Such adaptability indicates that learning media in the *Sunnah Nabawiyah* were not uniform, but flexible and responsive, guided by the principle of educational benefit (*maṣlaḥah*) (Al-Qaradawi, 2016).

When compared with modern educational theories, the pedagogical principles reflected in the Prophet's use of learning media show substantive correspondence with multisensory and experiential learning approaches. This correspondence, however, does not indicate a dependence of Islamic pedagogy on modern theories; rather, it affirms the epistemological originality of the Prophet's educational practice. Modern pedagogical theories may thus function as analytical lenses for interpreting prophetic education, rather than as primary sources of pedagogical legitimation (Kolb, 2015; Mayer, 2020).

Accordingly, the reconstruction of pedagogical principles underlying learning media in the *Sunnah Nabawiyah* reveals that the educational system of the Prophet Muhammad was structured, reflective, and oriented toward instructional effectiveness. Learning media were not treated as mere instructional aids, but as operational expressions of pedagogical principles aimed at shaping understanding, skills, and value internalization in an integrated manner. These findings affirm that the *Sunnah Nabawiyah* constitutes a valid conceptual source for the development of contemporary Islamic educational theory that is rooted in revelation while remaining responsive to changing contexts.

Principle of Clarification and Reinforcement of Meaning (Gestural and Bodily Media)

The use of gestures and bodily movements by the Prophet Muhammad reflects the pedagogical principle of clarification and reinforcement of meaning, namely, the principle that educational messages must be conveyed clearly, decisively, and intelligibly to avoid semantic ambiguity. Authentic hadiths demonstrate that the Prophet consciously employed hand gestures, bodily movements, and directional pointing as educative means to clarify messages and ensure uniform understanding among learners. In this context, gestural media function not merely as communicative complements, but as operational manifestations of clarity-oriented pedagogy.

One of the most representative hadith foundations for this principle appears in the incident concerning the settlement of Ka'ab bin Mālik's debt. In the narration recorded in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*, the Prophet did not issue a lengthy verbal command, but instead gestured with his hand to indicate that part of the debt should be forgiven. Ka'ab bin Mālik understood the gesture accurately and immediately complied. Hadith commentators explain that this gesture functioned as a concise, clear, and unambiguous educative instruction (Al-Nawawi, 2005; Ibn Hajar al-Asqalani, 2004), underscoring that clarity of meaning does not necessarily depend on verbal elaboration, but on the appropriateness of the communicative medium.

The principle of clarification is also evident in the hadith concerning the determination of the time for breaking the fast. The Prophet explained that when night approaches from one direction and day departs from another, the fasting person may break the fast, while pointing toward the east. This directional gesture functioned as a spatial medium that rendered the temporal concept of sunset empirically accessible and easily understood by all companions, including those less accustomed to abstract explanations (Ibn Hajar al-Asqalani, 2004).

Moreover, the Prophet used bodily movements to reinforce quantitative and procedural meanings. In the hadith describing the ritual bath (*ghusl*) after major impurity, he demonstrated washing the head three times using his hands. This movement served as a visual medium clarifying both the number and manner of performance, ensuring that the instructional message became practically intelligible rather than remaining purely conceptual. Hadith scholars affirm that such demonstrations aimed to secure accuracy in ritual practice (Ibn Battal, 2003).

The Prophet also employed finger gestures as symbolic media to reinforce abstract meanings. In the hadith concerning a believer who raises two daughters until maturity, the Prophet joined two fingers together to symbolize closeness in Paradise. This visual symbol strengthened the motivational dimension of the message and facilitated both cognitive and affective internalization of values (Ibn al-Jawzi, 2011).

From the perspective of Islamic pedagogy, these practices demonstrate the Prophet's sensitivity to learners' diverse cognitive capacities and backgrounds. Visual gestures enabled educational messages to reach learners with varying levels of literacy and abstraction ability. This principle aligns with classical Islamic educational thought, which emphasizes adapting instructional delivery to learners' conditions as a determinant of educational success (Abu Ghuddah, 2015).

Viewed through the lens of modern pedagogy, the principle of clarification and reinforcement of meaning corresponds with multisensory learning theories, which emphasize that the combined engagement of visual and auditory senses enhances clarity and retention. This correspondence, however, does not imply reliance on modern theory; rather, it affirms the epistemological originality of prophetic pedagogy as a foundational source for contemporary Islamic educational theory (Mayer, 2020).

Principle of Concretization and Conceptual Visualization (Writing and Visual Media)

The principle of concretization and conceptual visualization constitutes a fundamental pedagogical principle in the education of the Prophet Muhammad. This principle is grounded in the awareness that not all concepts can be optimally understood through verbal explanation alone, particularly abstract, metaphysical, or complex ideas. Accordingly, educative hadiths demonstrate that the Prophet consciously employed writing and simple visual representations to concretize meaning, stabilize understanding, and strengthen learners' memory.

The primary hadith foundation for this principle is evident in the narration of 'Abd Allāh bin Mas'ūd in which the Prophet drew a square and several lines to explain the nature of human life, death, and aspirations. Recorded in *Ṣaḥīḥ al-Bukhārī*, this hadith illustrates how the Prophet used visual representation to make abstract existential concepts accessible to the companions (Ibn Hajar al-Asqalani, 2004).

This use of drawing indicates a pedagogical understanding that deep conceptual comprehension often requires visual representation. Visual media allow learners to connect verbal explanations with concrete forms perceived through sight. In this context, drawings function not as aesthetic illustrations, but as cognitive media that organize meaning and structure understanding. Ibn al-Jawzī emphasizes that this visual method aimed at *taqrīb al-ma'nā ilā al-afḥām*, bringing meaning closer to comprehension (Ibn al-Jawzi, 2011).

In addition to drawings, the principle of concretization is reflected in the Prophet's use of writing. The recording of revelation by the *kuttāb al-waḥy* demonstrates that writing was positioned as a learning medium ensuring accuracy and continuity of knowledge. Furthermore, the hadith concerning Abū Shāh's request for the Prophet's sermon to be written, granted by the Prophet's command "*Uktubū li-Abī Shāh*", reflects recognition of learners' need for written media to support comprehension and memory (Ibn Hajar al-Asqalani, 2004).

Pedagogically, the use of writing reflects the principle that knowledge must be stabilized and objectified to prevent loss or distortion. Writing functions as a binding medium that enables repetition, reflection, and independent deepening of understanding. This view aligns with classical Islamic educational thought, which regards note-taking as part of the ethics of learning and a means of preserving knowledge (Ibn Jamaah, 2012).

Notably, the Prophet employed writing and visual media selectively and contextually. Visual media were used when conceptual depth was required, while writing was prioritized when stability and continuity of knowledge transmission were essential. This selectivity indicates that the principle of concretization and visualization was integrated with other pedagogical principles, including alignment with learning objectives and learner conditions.

In relation to modern educational theory, this principle corresponds with visual learning and multimedia learning theories, which emphasize that visual representations support schema construction and long-term retention (Mayarisa, 2023; Mayer, 2020; Othman et al., 2024). This correspondence does not imply dependency, but rather highlights that modern theories find empirical resonance in the established pedagogical practices of the Prophet.

Principle of Application and Practical Exemplification (Direct Practice/Demonstration)

The principle of application and practical exemplification represents the culmination of pedagogical principles governing learning media in the *Sunnah Nabawiyah*. This principle affirms that the ultimate aim of Islamic education is not merely cognitive understanding, but the ability to apply teachings correctly and consistently in real practice. Educative hadiths show that the Prophet Muhammad systematically employed direct practice (demonstration) to ensure that knowledge was translated into accurate action and skill.

The most fundamental hadith underpinning this principle is the Prophet's statement: "*Ṣallū kamā ra'aitumūnī uṣallī*" ("Pray as you have seen me pray"), recorded in *Ṣaḥīḥ al-Bukhārī*. This explicit instruction positions direct observation of the Prophet's practice as the primary medium for learning prayer, particularly for acts of worship requiring precision and sequence.

This principle is also evident in the hadith concerning the teaching of *tayammum*. In the narration of 'Ammār bin Yāsir, the Prophet demonstrated the procedure by striking his hands on the ground, blowing on them, and wiping his face and hands, as recorded in *Ṣaḥīḥ Muslim* (ibn al-Hajjaj, 2006). Commentators explain that this demonstration aimed to correct misunderstandings and ensure uniform practice (Al-Nawawi, 2005; Ibn Battal, 2003).

Another illustration appears in the hadith describing the Prophet performing prayer on the pulpit so that the companions could clearly observe his movements. Afterward, he explained that this was done to facilitate visual learning. Hadith scholars emphasize that this action reflects pedagogical awareness of visibility and observational accessibility (Ibn Hajar al-Asqalani, 2004).

From a pedagogical perspective, the use of direct practice underscores the centrality of concrete experience and imitation in forming religious competence (Bruner, 2016; Dale, 2015; Sweller, 2019). Classical Islamic educators assert that knowledge devoid of practice loses its educational value. Ibn Jamā'ah emphasizes that one of the primary aims of education is guiding learners toward correct application of knowledge, not merely theoretical comprehension (Ibn Jamaah, 2012).

Viewed through modern pedagogy, this principle aligns with experiential learning theory, which positions direct experience as the core source of learning and skill formation (Kolb, 2015; UNESCO, 2020). As with previous principles, this correspondence affirms the epistemological depth of prophetic pedagogy rather than indicating dependence on modern formulations.

To clarify the internal logic of the pedagogical framework reconstructed from the *Sunnah Nabawiyah*, the core pedagogical principles, their associated learning media, and instructional orientations are synthesized in Table 2.

Table 2. Core Pedagogical Principles and Learning Media in the Sunnah Nabawiyah

Pedagogical principle	Primary learning media	Instructional orientation	Educational outcome
Clarification and reinforcement of meaning	Gestures and bodily movements	Message clarity and semantic precision	Shared understanding and reduced ambiguity
Concretization and conceptual visualization	Writing and simple visual representations	Conceptual deepening and cognitive stabilization	Structured understanding and long-term retention
Application and practical exemplification	Direct practice (demonstration)	Skill accuracy and experiential learning	Competence development and correct practice

Note. This table synthesizes pedagogical principles reconstructed through thematic analysis of educative hadiths, illustrating the functional relationship between pedagogical intent, learning media, and educational outcomes in the *Sunnah Nabawiyah*.

The synthesis of these findings demonstrates that the use of learning media in the *Sunnah Nabawiyah* constitutes an integrative and hierarchical pedagogical framework rather than a set of isolated or situational practices. This reinforces the argument that the educational system of the Prophet Muhammad possesses internal logic, methodological consistency, and clear goal orientation. Learning media function as operational instruments through which pedagogical principles are realized in instructional practice (Al-Zarnuji, 2013).

To further enhance analytical depth, the reconstructed pedagogical principles are juxtaposed with corresponding concepts in contemporary educational theory in Table 3, highlighting both conceptual resonance and epistemological distinction.

Table 3. Correspondence Between Prophetic Pedagogical Principles and Contemporary Educational Theories

Pedagogical principle in the <i>Sunnah Nabawiyah</i>	Related contemporary theory	Shared pedagogical emphasis	Distinctive contribution of the <i>Sunnah Nabawiyah</i>
Clarification and reinforcement of meaning	Instructional clarity	Clear communication and reduced cognitive load	Integration of clarity with ethical and spiritual objectives
Concretization and conceptual visualization	Dual coding theory; multimedia learning	Integration of verbal and visual representations	Early epistemic grounding of visual pedagogy within revelatory teaching
Application and practical exemplification	Experiential learning; social learning	Learning through direct experience and modeling	Moral-spiritual internalization alongside skill acquisition

Note: The table does not imply dependence of prophetic pedagogy on modern educational theory; rather, it positions contemporary theories as analytical lenses that reveal the epistemological originality and pedagogical coherence of the *Sunnah Nabawiyah*.

The principle of clarification and reinforcement of meaning occupies a foundational position, emphasizing instructional clarity as a prerequisite for effective learning (Al-Nawawi, 2005; Ibn Hajar al-Asqalani, 2004). In modern educational discourse, this aligns with the concept of instructional clarity as a major determinant of learning achievement (Hattie, 2012), indicating that such principles were already maturely implemented in early Islamic education.

The principle of concretization and visualization serves as a subsequent stage, addressing the limitations of verbal explanation in conveying abstract concepts. This practice resonates with constructivist learning and dual coding theory, which emphasize the integration of verbal and visual representations in meaning construction and retention (Mayer, 2020; Paivio, 2007).

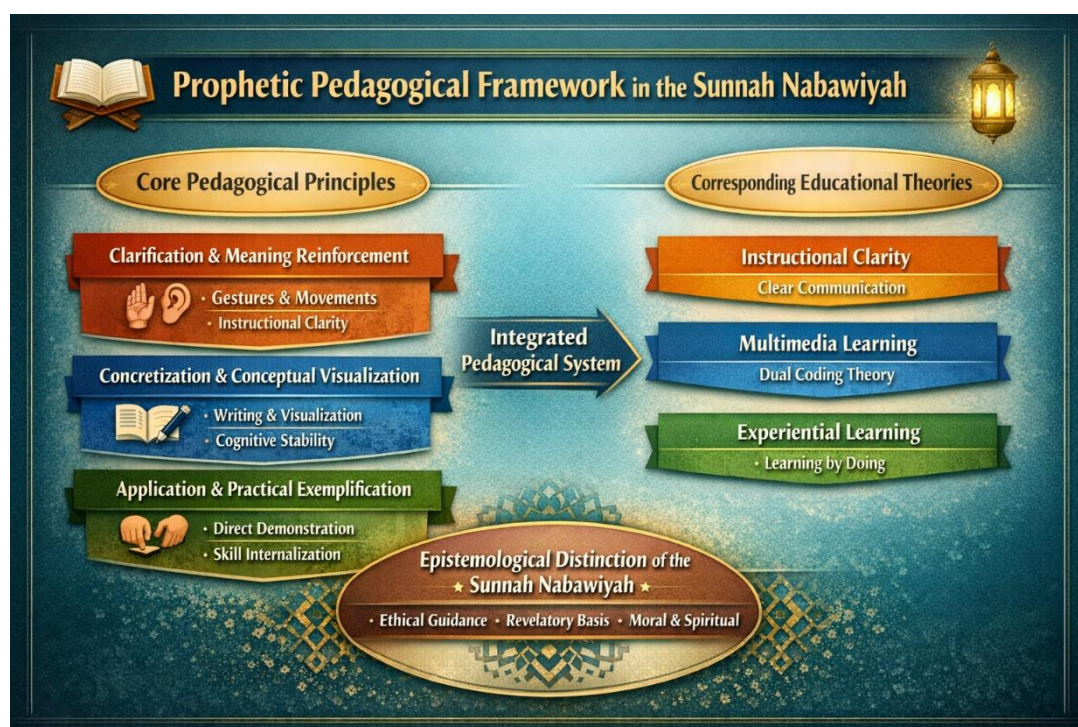
Finally, the principle of application and practical exemplification affirms the orientation of prophetic education toward lived practice and moral action. This aligns with experiential and social learning theories, which position modeling and direct experience as central mechanisms of effective learning (Bandura, 2018; Kolb, 2015).

Collectively, these principles reveal that the pedagogical framework of the *Sunnah Nabawiyah* integrates clarity, visualization, and practice within a coherent educational system

distinguished by its ethical and transcendental orientation. Consequently, the *Sunnah Nabawiyah* should be recognized not merely as a normative or inspirational source, but as a valid and productive conceptual foundation for the development of contemporary Islamic educational theory that remains faithful to its tradition while responding to present-day educational challenges (Al-Qaradawi, 2016).

To facilitate a holistic understanding of the research findings and discussion, Figure 1 visually synthesizes the reconstructed pedagogical principles of learning media in the *Sunnah Nabawiyah* and their conceptual correspondence with contemporary educational theories. The figure illustrates the integrative and hierarchical nature of prophetic pedagogy, highlighting the coherence between pedagogical principles, instructional media, and educational outcomes.

Figure 1. Synthesizes the reconstructed pedagogical principles of learning media in the *Sunnah Nabawiyah* and their conceptual correspondence with contemporary educational theories.



Note: The figure is a conceptual synthesis based on thematic analysis of educative hadiths in *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. It presents the core pedagogical principles underlying the use of learning media in the *Sunnah Nabawiyah* and positions contemporary educational theories as analytical lenses rather than sources of pedagogical authority.

Conclusion

This study concludes that the use of learning media in the *Sunnah Nabawiyah* represents a principle-based pedagogical system rather than a set of merely technical practices or variations in instructional methods. Through a thematic analysis of the educative hadiths of the Prophet Muhammad, the study demonstrates that learning media in prophetic education function as implementative instruments of pedagogical principles that were applied consciously, systematically, and contextually throughout the instructional process. The reconstruction undertaken in this study identifies three core pedagogical principles underlying the use of learning media in the *Sunnah Nabawiyah*: (1) the principle of clarification and reinforcement of meaning,

(2) the principle of concretization and conceptual visualization, and (3) the principle of application and practical exemplification. These principles do not operate independently; rather, they form an integrative and hierarchical pedagogical framework in which the learning process progresses from clarity of instruction, to deepening of conceptual understanding, and ultimately to the internalization of values and skills through concrete practice.

From the perspective of modern educational science, the pedagogical principles reflected in the *Sunnah Nabawiyah* exhibit substantive correspondence with contemporary learning theories, including instructional clarity, multisensory learning, constructivist learning, dual coding theory, as well as experiential and social learning. This alignment, however, does not suggest that prophetic education is derivative of modern theory; instead, it affirms that the pedagogical practices of the Prophet possess an epistemological depth that precedes and transcends contemporary theoretical formulations. In this context, modern educational theories function as analytical lenses for interpreting and articulating pedagogical principles that were already embodied in the *Sunnah Nabawiyah*.

In terms of theoretical contribution, this study enriches the field of Islamic education by offering a conceptual framework of pedagogical principles governing learning media grounded in the *Sunnah Nabawiyah*, which can be positioned dialogically alongside modern educational theories. This framework affirms that Islamic education rests upon pedagogical foundations that are original, systematic, and relevant to contemporary educational discourse, particularly in relation to values-based education and character formation.

At the level of practical implications, the findings indicate that the development of contemporary Islamic education should prioritize the principled selection and use of learning media rather than focusing solely on technological sophistication or methodological trends. Islamic educators and curriculum developers are therefore called upon to understand the pedagogical rationality underlying the Prophet Muhammad's use of learning media, so that educational practices remain normatively authentic, pedagogically effective, and responsive to modern educational challenges. Future research is recommended to empirically examine the implementation of these pedagogical principles across diverse educational contexts in order to strengthen their practical applicability and further advance the development of Islamic educational theory grounded in the *Sunnah Nabawiyah*.

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