

The Permissive Method in the Education of the Prophet Muhammad SAW to strengthen students' understanding

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Received: 08-10-2024

Revised: 29-11-2024

Accepted: 25-12-2024

KEYWORDS

Permissible Method;
Education of the Prophet;
Muhammad SAW;
educational hadith;
Islamic Learning;

ABSTRACT

This article examines the exemplary method (tamsil) in the education of the Prophet Muhammad PBUH as an effective strategy in strengthening students' understanding of Islamic values. Exemplary is understood not just as a rhetorical style, but as a pedagogical approach that bridges abstract concepts with students' concrete experiences. This study uses a qualitative method with a literature study approach, analyzing two hadiths narrated by Imam Muslim that display the example of the Prophet: about the reader of the Qur'an and about the influence of association. The results of the study show that the examples used by the Prophet are contextual, emotional, and communicative, so that they are able to build conceptual and affective understanding at the same time. This method is in harmony with modern learning strategies such as contextual learning and analogical reasoning, and is very relevant to be applied in contemporary Islamic education. Thus, the Prophet's exemplary approach can be an inspiration in designing meaningful and transformative learning strategies.

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Introduction

Modern education is faced with various challenges in fostering a deep understanding in students. Although technological advances have provided a variety of learning media and resources, the process of internalizing knowledge has not necessarily become more effective. Often, students are only able to memorize information without really understanding its meaning or being able to apply it in a real context. This is in accordance with Vygotsky's findings in the theory of social constructivism, that meaningful learning depends not only on the delivery of information, but also on the active involvement of students in constructing meaning (Vygotsky, 1978). Conceptual and applicative understanding is very important so that students can relate what they learn to their daily lives (Biggs, J., & Tang, 2007)

In this context, there is an urgency to re-explore learning methods that not only prioritize cognitive aspects, but also affective and conative aspects. One of the most effective approaches is the use of examples or analogies in the process of conveying knowledge. Permissiveness allows students to understand abstract concepts through concrete illustrations that are close to their experiences, as has been described in conceptual metaphor theory by Lakoff and Johnson (Lakoff, G., & Johnson, 1980)

In the history of Islamic education, the Prophet PBUH is known as a great educator who succeeded in forming a society that is not only religious, but also civilized and knowledgeable. His success in transforming the ummah from the Jahiliyah period to Islamic civilization was not only due to the revelation he brought, but also because the teaching methods he used were very effective and in accordance with the psychological characteristics of humans.

One of the main methods used by the Prophet Muhammad PBUH in conveying teachings is the method of example (*tamsil*). He often uses simple, contextual, and emotional analogies to explain abstract concepts in Islam such as faith, righteous deeds, morals, and the hereafter. For example, in one of the hadiths he likened a person who prays five times a day to a person who bathes five times a day in a river, so that there is no impurity left on his body (HR. Bukhari and Muslim).

Although there is a lot of literature that discusses the da'wah method and the delivery of the teachings of the Prophet Muhammad PBUH, studies that specifically review the pedagogical aspects of his exemplary method in the context of education are still very limited. Most studies tend to focus on the theological, linguistic, or rhetorical dimensions of the examples in the hadith, rather than on their contribution to systematic educational strategies.

For example, a study by El-Sharif (2018) emphasizes the power of the Prophet's metaphor as a persuasive tool in conveying Islamic values, but does not explicitly review how the technique can be applied in the context of teaching in today's classroom (El-Sharif, 2018). Similarly, Fouda (2024), in his conceptual analysis of metaphors in hadith, highlights more metaphorical domains such as light, heart, and travel, but does not develop their practical implications for pedagogical practice (Fouda, 2024).

The second problem that is a gap in the research is the lack of integration between the educational methods used by the Prophet Muhammad (PBUH) and modern learning strategies used in schools and universities today. In contemporary educational practice, many teachers and educators are stuck using technology-based learning strategies or Western theories without contextualizing the values and educational approaches of the Islamic heritage, especially the prophetic method.

Based on the identification of modern learning challenges and the importance of imitating the educational methods of the Prophet PBUH, this study aims to explore and analyze the exemplary method (*tamsil*) used by the Prophet Muhammad PBUH in his hadiths as a learning strategy that is able to strengthen student understanding. In this context, exemplary is understood not only as a rhetorical style, but as an effective pedagogical approach in conveying abstract concepts into concrete forms and relevant to everyday life. This research tries to explore how examples in hadith function as learning instruments that are contextual, communicative, and arouse students' reasoning and empathy.

Method

This research uses a qualitative approach with the type of library research (Ainu Ningrum, 2022). This approach was chosen because the main focus of the research is to study religious texts and scientific literature to explore the thoughts and educational methods of the Prophet Muhammad PBUH, especially in terms of the use of permissible (*tamsil*) in his hadiths. The qualitative approach allows the researcher to understand the meaning in depth of the phenomenon being studied, in this case the pedagogical meaning of prophetic examples in the context of Islamic education.

The data sources in this study consist of two types: primary sources and secondary sources. The primary source is in the form of authoritative hadith books in Islamic treasures, such as Saheeh Bukhari, Saheeh Muslim, Sunan Abu Dawud, Jami' at-Tirmidhi, and other hadith books that contain the sayings and actions of the Prophet Muhammad PBUH. The main focus is on hadiths that contain the form of permissiveness or analogy. In this article, I will only comment on two hadiths narrated by Imam Muslim in the Sahih Muslim Syrah. Secondary sources include Islamic educational literature, books of hadith commentary, as well as relevant scientific articles and journals, both that discuss the linguistic and rhetorical aspects of the

Prophet and that examine the relevance of the Prophet's educational methods to modern pedagogical approaches.

To analyze the data, this study uses thematic analysis (Clarke & Braun, 2014), namely by identifying, classifying, and interpreting the main themes that emerge from hadiths that contain exemplary elements. This analysis includes the identification of the form of tamsil, the context of its use, as well as the educational message contained in it. Furthermore, a comparative literature review was conducted to relate these findings to pedagogical concepts in Islamic education and modern learning strategies. Thus, this study not only explains the Prophet's method textually, but also offers a contextual analysis that is applicable in answering today's educational needs. Through this method, it is hoped that research can contribute to the development of Islamic education that is rooted in authentic sources of Islamic teachings and at the same time be able to dialogue with modern pedagogical challenges. This approach also allows researchers to bridge the gap between classical scientific heritage and the practical needs of the contemporary world of education.

Result

The Prophet used the method of analogy or tasybih (making equations) in explaining some knowledge to the companions (students). The trick is to mention some concrete examples that can be witnessed with their heads and encountered in their daily lives. This method is considered to be quite easy and accelerating the understanding of the sciences taught. This method has the benefit of revealing hidden meanings (abstract) and revealing complex things (Ghuddah, 2022).

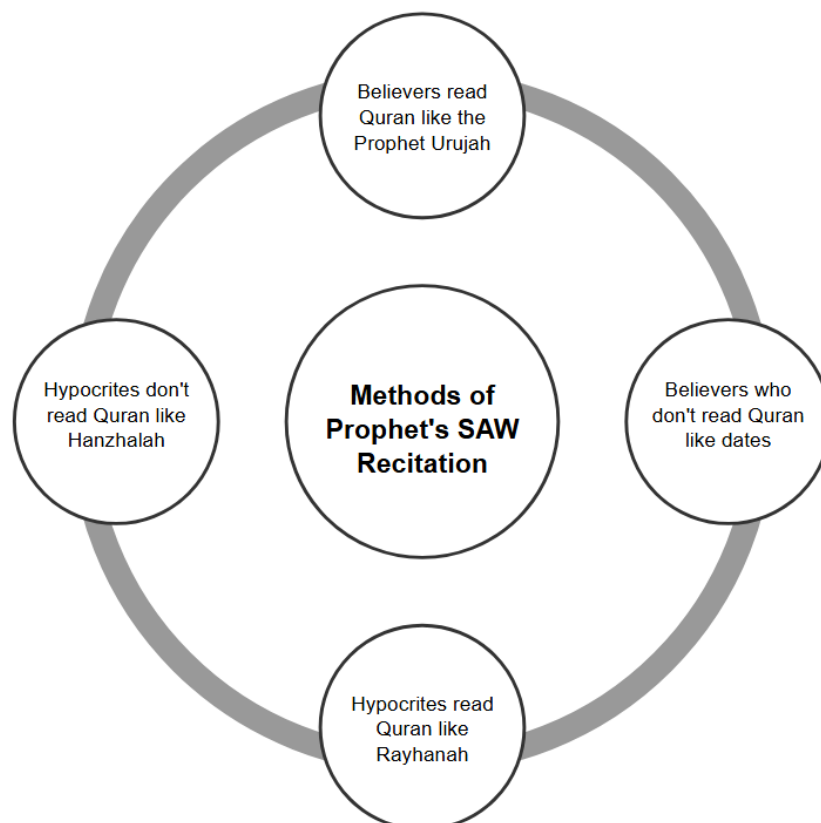


Figure 1. The analogy method of HR. Muslim

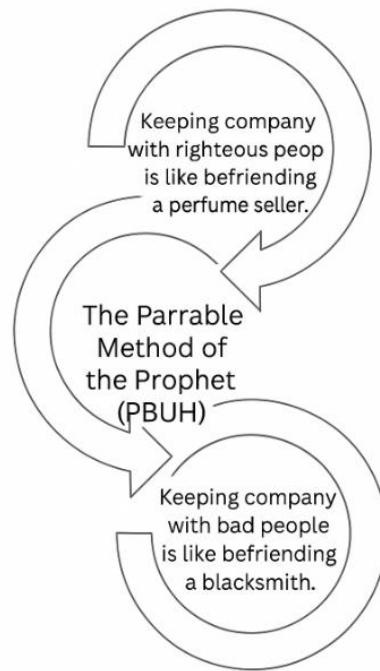


Figure 1. Metode perumpamaan HR. Muslim

Discussion

The Concept of Exemplary Methods in Islamic Education

The permissive method or *tamsil* is a very prominent approach in Islamic education, especially in the communication style of the Prophet Muhammad PBUH in conveying religious messages. In the context of education, this method serves as a tool to connect abstract concepts into concrete experiences that are close to the lives of learners (Dinia et al., 2025; Enalya & Husni, 2024). The Prophet often used examples with objects, natural events, or daily activities of the Arab people to explain the principles of faith, morals, and worship, so that it is easier to understand by various circles of society (Abaker Abdelbanat, 2020).

A study by Fouda (2024) found that metaphors and permissiveness in the Prophet's hadiths reflect a strong conceptual understanding and have a distinctive pedagogical function. He emphasized that examples such as "a heart that is like a container" or "faith that is like a garment" plays a role in grounding the teachings of monotheism in an applicative manner (Fouda, 2024).

1. Etymologically and Terminological Explanation of the Tamsil/Exemplary Concept

Etymologically, the word *tamsil* in Arabic comes from the root word *mathala* – *yamthulu* – *mathalan* which means to resemble or equate something with another. In the Qur'an, this form is often found in the phrase *mathal* or *amtsal*, which means parable or example, as in QS. An-Nahl verse 75, (Suryani, 2021) suryani Terminologically, *tamsil* is a style of communication that conveys an idea or value through symbolic comparisons that resemble something familiar in the audience's life (Qasim et al., 2022).

The example in the hadith of the Prophet shows a high rhetorical power because it combines between clarity of logic and aesthetic touch of language. He emphasized that examples not only explain, but also move feelings and strengthen learners' memory (Karim & Huda, 2020; Khan & Syed ul Hassanat, 2022)

2. Functions and Purposes of Permissiveness in Islamic Education

Permisalan has several main functions in Islamic education. First, cognitive function, which is to help students understand abstract concepts through concrete and familiar illustrations (Shehu, 2015). Second, affective function, because tamsil often touches the emotions, imagination, and morality of the listener, making it easier to internalize (Ika Kurnia Sofiani, Nabila, Neviani, 2024). Third, rhetorical and communicative functions, because tamsil beautifies the delivery of messages and strengthens the memory retention of listeners (Berghout, 2012).

El-Sharif (2018) explains that the Prophet's example is used strategically for persuasive purposes, value instilling, and rejection of negative behavior in a subtle and reflective way. He highlighted that the Prophet's tamsil is very effective because it is concise, contextual, and has narrative power (El-Sharif, 2018).

In the framework of contemporary Islamic education, exemplary can be a pedagogical approach that is in harmony with the principles of student-centered learning, because it invites students to build meaning through symbolic associations and personal reflection. This is in line with Kolb's (1984) view of experiential learning, where understanding grows from meaningful concrete experiences (Kolb, 1984).

Hadiths about Permissibility in the Education of the Prophet

This method of parable (parable) is so important, scholars have collected many hadiths of the prophet that contain expressions in the form of tashbih in their own books. Among them, Abu Hasan al-'Askari (d. 310 H), Abu Ahmad al-'Askari, al-Qadhi Abu Muhammad al-Hasan bin Abdurrahman bin Khallad ar-Ramahurmuziy. Apart from the books of Saheeh, Sunan, and Musnad (Ghuddah, 2022). In this article, only two hadiths found in Syarah Sahih Muslim are listed.

First, from Anas from Abu Musa Al Ash'ari he said, that the Messenger of Allah ﷺ once said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ كِلَاهُمَا عَنْ أَبِي عَوَانَةَ قَالَ قُتَيْبَةُ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنْ أَنَسٍ عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَنْثَرَجَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ مَثَلُ النَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرِّيحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ

Narrated to us Qutaibah bin Sa'id and Abu Kamil Al Jahdari, both of whom were from Abu 'Awanah -Qutaibah- said that Abu 'Awanah from Qatadah from Anas from Abu Musa Al Ash'ari said, The Messenger of Allah ﷺ said, "The parable of the believers who recite the Qur'an is like the fruit of Utrujah, it smells good and it tastes good. And the parable of the believer who does not recite the Qur'an is like a date, the smell is not as strong, but it tastes sweet. Meanwhile, the parable of a hypocrite who reads the Qur'an is like the fruit of Raihanah which smells fragrant but tastes bitter. And the parable of the hypocrite who does not recite the Qur'an is like the fruit of Hanzhalah, it has no smell and it tastes bitter." (HR. Muslim)(Lidwa, 2010)

Based on the hadith, three meanings are drawn, namely:

1. Tamsil form (simile). The Prophet صلى الله عليه وسلم used **fruits** as symbols in four types of examples:

Table 1.1: Bentuk Tamsil Forms

Individual Categories	Parables Used	Characteristics
Believers who recite the Qur'an	Utrujah Fruit	Fragrant & delicious
Believers who do not recite the Qur'an	Dates (Tamar)	Unfragrant & sweet
Hypocrites who read the Qur'an	Raihanah Fruit	Fragrant & bitter
Hypocrites who do not read the Qur'an	Hanzhalah fruit	Unfragrant & bitter

2. The context of use can be seen in three aspects:
 - a. The situation of da'wah and the development of the faith of the ummah, especially in clarifying: The difference in a person's inner and external values and the importance of consistency between faith and charity (reading and living the Qur'an).
 - b. It is given to the companions to facilitate understanding of the condition of the heart and deeds.
 - c. It was used by the Prophet صلى الله عليه وسلم as a method of visualizing abstract meanings through concrete analogies (fruits known to be used daily).
3. The educational message contained in it.
 - a. The balance between faith and charity (reading the Qur'an) is the key to the personal of a true believer.
 - b. Charity without a basis in faith (hypocrisy) may seem good (fragrant) on the outside, but it is meaningless and the result is bitter.
 - c. Faith that is not accompanied by charity still has value, but it is not optimal.
 - d. Concrete examples make it easier to understand abstract values, a very educational strategy.
 - e. Teachers and educators need to adapt to the Prophet's approach: conveying values through symbols that students are familiar with.

Based on the Muslim hadith, the exemplary method used by the Prophet Muhammad PBUH is a very effective pedagogical strategy in strengthening the understanding of friends of the values of faith and charity. Through concrete analogies such as fruits, the Prophet was able to explain abstract concepts in a simple but profound way, so that the meaning conveyed was not only easy to understand but also emotionally and intellectually imprinted. This shows that the exemplary approach has high relevance to be applied in today's Islamic learning, especially in helping students understand the material contextually and meaningfully.

Second, a hadith narrated by Imam Muslim:

حَدَّثَنِي مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا أَبُو بُرْدَةَ بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا بُرْدَةَ
بْنَ أَبِي مُوسَى عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْجَلِيسِ

الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ لَا يَعْذَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِمَّا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً

Narrated to me Musa bin Isma'il, narrated to us 'Abdul Wahid, narrated to us Abu Burdah bin 'Abdullah said, I heard Abu Burdah bin Abu Musa from his father (may Allah be pleased with him) saying, The Messenger of Allah صلى الله عليه وسلم said, "The parable of the one who associates with the righteous and the one who associates with the wicked such as the perfumer and the blacksmith, You will definitely get it from a perfume merchant whether you buy the perfume or just get the smell of the fragrance, while from the blacksmith it will burn your body or your cloth or you will get an unpleasant smell". (HR. Muslim)(Lidwa, 2010)

1. Tamsil form (simile). The Prophet Muhammad صلى الله عليه وسلم gave two examples:

Table 1.2: Example form

Types of Associations	Examples used	Impact Illustrated
Making friends with pious people	Like a perfume seller (attâr)	Can buy perfume, or at least smell good
Make friends with bad people	Like an iron forger (haddâd)	It can be exposed to sparks that burn clothes or bodies, or at least smell unpleasant

2. The context of use can be seen in three aspects:
 - a. Given by the Prophet صلى الله عليه وسلم in the context of social education, namely the influence of friends and the environment on a person's character and behavior.
 - b. It is relevant for friends who live in a plural social environment, to sort out associations that build morals and faith.
 - c. Indicates that the influence is not always direct (explicit), but can be subtle (implicit), such as a fragrant scent or an unpleasant odor.
3. Educational message contained in it:
 - a. The social environment shapes the character of the individual. Making friends with good people will have a positive influence, even if it's just a mood or a nuance.
 - b. The negative impact of bad associations can be direct or indirect, even without realizing it.
 - c. Moral education is not only carried out through instruction, but also through the selection of a learning and socializing environment.
 - d. This method of example (tamsil) shows the Prophet's sophistication in teaching — combining concrete experience with moral values in depth.
 - e. This hadith can be a material for reflection and strengthening PAI learning, especially in the themes of morality, character, and social education.

The hadith about the parable of good and bad friends shows that the Prophet Muhammad PBUH used a very effective method of example to teach social and moral values. Through the analogy between a perfume seller and an iron forger, the Prophet described in concrete terms the impact of association on the formation of a person's character. This method not only makes it easier to understand your friend, but also leaves an emotional mark, so that the educational message about the importance of choosing a good environment becomes stronger. In the context of today's education, the example is very relevant as a contextual and applicative value learning strategy.

The Relevance of the Prophet's Example to Modern Learning Strategies

1. *The Relationship of Permissive Methods with Analogical Reasoning Theory and Contextual Learning*

The exemplary method (*tamsil*) used by the Prophet Muhammad PBUH in conveying Islamic teachings has a close relationship with modern learning theories, especially *analog reasoning* and *contextual learning*. In *the theory of analogical reasoning*, individuals understand new concepts by comparing them with previously known concepts (Gentner, 1983). This is in line with how the Prophet used examples such as shepherds and flocks of sheep to describe leadership or such as fire and butterflies to explain the dangers of lust.

Research by Amin (2017) shows that the analogy approach in the Qur'an and Hadith is a tangible form of applying synectic theory and analogy as a means to simplify abstract concepts to be easier to understand, especially for children and adolescents in religious education (Amin, 2017). Meanwhile, *contextual learning* emphasizes the importance of relating the subject matter to students' real lives. In contextual learning, students learn more effectively when the material is associated with their daily experiences (Parhan et al., 2024).

The Prophet Muhammad (PBUH) very often used *tamsil* that was relevant to the context of Arab society at that time, such as using the analogy of "fire and wild animals" or "a perfumer and blacksmith" to explain the difference in the influence of good and bad associations (HR. Bukhari Muslim). This approach is in line with the principle of *contextual teaching and learning (CTL)* which connects the content of the lesson with the real world so that learning becomes more meaningful (Sailirrohmah & Azani, 2025).

In modern learning, both approaches are considered important in *constructivist learning*, which is to build understanding through the interaction between new knowledge and previous experiences (Bruner, 1966; Vygotsky, 1978). Therefore, the use of the Prophet's example is not only theological, but can be used as a strong didactic foundation to develop Islamic learning based on real experience.

2. *Implications for Teachers in Explaining Abstract Concepts in a Concrete Way*

One of the main challenges in religious education is to convey abstract values such as faith, piety, or *ihsan* in a concrete way that can be understood by students. This is where the example method plays a strategic role for teachers. By using the right *tamsil*, teachers can bridge students' understanding of complex spiritual concepts.

Research by Parhan et al. (2024) shows that the use of *contextual learning models* in Islamic education not only improves students' cognitive understanding, but also strengthens affective and moral aspects. This context underscores the importance of narrative and analogous approaches as exemplified by the Prophet to convey a strong moral message in a simple yet meaningful form (Parhan et al., 2024).

In addition, teachers who understand the principle of analogy can be more flexible in explaining concepts visually and creatively. A teacher, for example, might illustrate the importance of guarding one's mouth with the example "like a mirror that is easily broken," or illustrate the nature of piety with the analogy of "walking carefully on the thorny path." as conveyed by Umar bin Khattab in a popular *atsar*. This example contains elements of emotion, alertness, and self-control, so that it can strengthen the affective dimension of students towards these values. This style not only simplifies the message, but also increases students' retention and appreciation of Islamic values.

According to research by Sailirrohmah and Azani (2025), the *modeling and learning community components* in CTL are very effective because they allow students to see real examples (either through stories or teachers' experiences) and discuss their meanings with peers. This directly reflects the Prophet's strategy of delivering examples and then providing

space for discussion or question-and-answer with the companions (Sailirrohmah & Azani, 2025).

Conclusion

The example method (tamsil) used by the Prophet Muhammad PBUH has proven to be a very effective pedagogical strategy in strengthening the understanding of Islamic values. Through concrete analogies that are relevant to daily life, the Prophet was able to explain abstract concepts clearly, communicatively, and touching on the emotional side. The two hadiths studied in this study—about the parable of Qur'an readers and associations—show that the example not only conveys meaning, but also forms character and social awareness. In the context of modern Islamic education, this method is in line with the *contextual learning* and *analogical reasoning* approaches, which emphasize the connection between learning materials and the reality of students' lives. Therefore, the Prophet's example should be used as a reference in designing a PAI learning strategy that is in-depth, applicative, and transformative.

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