

PROPHETIC TEACHING METHODS IN SAHIH AL-BUKHARI: A Hermeneutical Content Analysis of Hadith Jibril and Its Implications for Contemporary Islamic Education

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Abstrak

Pendidikan Islam kontemporer terus menghadapi tantangan pedagogis, termasuk pengajaran yang berpusat pada guru, hafalan secara rutin, dan pemisahan dimensi kognitif dan spiritual dalam pembelajaran. Studi ini bertujuan untuk menelaah nilai-nilai pendidikan dan metode pedagogis yang tertanam dalam *Hadits Jibril* serta mengeksplorasi relevansinya dengan Pendidikan Agama Islam kontemporer. Dengan menggunakan desain penelitian perpustakaan kualitatif, studi ini menerapkan analisis konten tematik dan interpretasi hermeneutik yang didasarkan pada prinsip-prinsip kajian Islam klasik dan kontemporer. Analisis ini berfokus pada strategi pengajaran yang digunakan oleh Nabi Muhammad dalam mengisahkan *Hadis Jibril*, termasuk dialog interaktif, pertanyaan Sokratis, pengajaran bertahap (*tadrij*), adaptasi kontekstual, serta integrasi pembelajaran kognitif, afektif, dan spiritual. Prinsip-prinsip pedagogis ini ditelaah lebih lanjut dalam kaitannya dengan kerangka pendidikan Al-Qur'an *Tilawah*, *Tazkiyah*, dan *Ta'lim*, sekaligus dibahas bersamaan dengan perspektif pendidikan kontemporer seperti konstruktivisme, pembelajaran sosial, dan pengajaran yang terdiferensiasi. Temuan ini menunjukkan bahwa pedagogi Prophetik menyajikan model pendidikan yang komprehensif dan berpusat pada pembelajar yang mendorong pemahaman konseptual, pembentukan karakter, dan perkembangan spiritual secara terintegrasi. Kerangka pedagogis ini menyediakan alternatif yang relevan untuk mengatasi tantangan yang terus-menerus dalam pendidikan Islam kontemporer dengan menekankan interaksi yang bermakna, pembelajaran reflektif, dan hasil pendidikan holistik.

Kata kunci: Hadis Jibril; Pedagogi Profetik; Pendidikan Agama Islam; Hermeneutika.

Abstract

Contemporary Islamic education continues to encounter pedagogical challenges, including teacher-centered instruction, rote memorization, and the separation of cognitive and spiritual dimensions of learning. This study aims to examine the educational values and pedagogical methods embedded in *Hadith Jibril* and to explore their relevance to contemporary Islamic Religious Education. Employing a qualitative library research design, the study applies thematic content analysis and hermeneutical interpretation grounded in the principles of classical and contemporary Islamic scholarship. The analysis focuses on the instructional strategies employed by the Prophet Muhammad in narrating *Hadith Jibril*, including interactive dialogue, Socratic questioning, gradual instruction (*tadrij*), contextual adaptation, and the integration of cognitive, affective, and spiritual learning. These pedagogical principles are further examined in relation to the Qur'anic educational framework of *Tilawah*, *Tazkiyah*, and *Ta'lim*, while also being discussed alongside contemporary educational perspectives such as constructivism, social learning, and differentiated instruction. The findings demonstrate that Prophetic pedagogy presents a comprehensive and learner-centered educational model that promotes conceptual understanding, character formation, and spiritual development in an integrated manner. This pedagogical framework provides a relevant alternative for addressing persistent challenges in contemporary Islamic education by emphasizing meaningful interaction, reflective learning, and holistic educational outcomes.

Keyword: Hadith Jibril; Prophetic Pedagogy; Islamic Religious Education; Hermeneutics.

Introduction

In the Islamic worldview, education (*al-tarbiyah*) is a comprehensive process of nurturing human beings intellectually, spiritually, morally, and socially. Rather than merely transmitting knowledge or preparing individuals for employment, Islamic education seeks to cultivate faith (*iman*), righteous character (*akhlaq*), wisdom (*hikmah*), and responsible stewardship (*khilafah*) in accordance with divine guidance (Al-Attas, 1972). This holistic educational vision is explicitly reflected in the Qur'an, where Allah describes the prophetic mission as encompassing three interrelated educational functions: reciting the divine revelations (*tilawah*), purifying the soul (*tazkiyah*), and teaching the Book and wisdom (*ta'lim*) (Ali et al., 2015). Nevertheless, contemporary Islamic education in many Muslim societies, including Indonesia, continues to face substantial pedagogical challenges. Teacher-centered instruction, excessive reliance on rote memorization, fragmented learning experiences, and the persistent dualism between religious and secular education have limited students' ability to internalize Islamic values and apply them meaningfully in everyday life (Rahmani, 2025).

Recognizing these challenges, numerous scholars have explored the relevance of Prophetic pedagogy for contemporary education. Previous studies have examined the educational philosophy of the Prophet Muhammad, emphasizing his moral leadership, compassionate teaching, and character formation. Other researchers have discussed various Prophetic instructional approaches, including dialogue, storytelling, questioning, exemplary behavior, and experiential learning as general pedagogical methods applicable to Islamic education. More recent studies have also attempted to relate Prophetic educational principles to contemporary learning theories such as constructivism, student-centered learning, and transformative education, demonstrating the continuing relevance of the Sunnah within modern educational discourse.

Despite these valuable contributions, the existing literature exhibits several important limitations. First, most studies discuss Prophetic educational methods broadly by drawing upon numerous hadiths without conducting an in-depth analysis of a single foundational narration. Second, *Hadith Jibril* widely recognized as one of the most comprehensive narrations summarizing the essential dimensions of Islam, Iman, and Ihsan has predominantly been examined from theological, doctrinal, or spiritual perspectives rather than as a coherent pedagogical model. Third, few studies systematically integrate classical Islamic hermeneutical analysis with contemporary educational theories while simultaneously translating Prophetic teaching strategies into practical instructional frameworks suitable for present-day Islamic Religious Education classrooms. Consequently, the pedagogical richness embedded in *Hadith Jibril* remains underexplored.

Addressing this gap, the present study focuses exclusively on *Hadith Jibril* (Imam Muslim, 2025) as a single, pedagogically rich primary source. Rather than surveying multiple narrations, this study employs thematic content analysis and Islamic hermeneutics to investigate the Prophet Muhammad's instructional strategies, including interactive dialogue, Socratic questioning, gradual instruction (*tadrij*), contextual adaptation, and the holistic integration of cognitive, affective, and spiritual learning. These pedagogical principles are subsequently analyzed in relation to the Qur'anic educational framework of *Tilawah*, *Tazkiyah*, and *Ta'lim* as well as contemporary educational theories such as constructivism, social learning theory, and differentiated instruction.

Accordingly, this study seeks to: 1) conduct a comprehensive textual and hermeneutical analysis of the educational methods employed by the Prophet Muhammad in *Hadith Jibril*; 2) identify the underlying pedagogical principles and educational philosophy embedded within the narration; 3) examine the correspondence between these Prophetic methods, classical Islamic educational concepts, and contemporary learning theories; and 4) formulate a practical pedagogical framework that can be implemented by Islamic Religious Education (*Pendidikan Agama Islam*) teachers in Indonesia and other Muslim educational settings.

This study contributes to the literature in four significant ways. First, it offers a focused text-based analysis of a single foundational hadith rather than providing a broad descriptive overview of Prophetic pedagogy. Second, it integrates Islamic hermeneutical scholarship with contemporary educational theory within a unified analytical framework. Third, it proposes an operational model of Sunnah-based pedagogy that can be directly applied in classroom practice. Finally, by revitalizing the educational wisdom embedded in *Hadith Jibril*, this research contributes to the ongoing discourse on developing holistic, learner-centered, and spiritually grounded Islamic education capable of responding to the educational challenges of the twenty-first century.

Research Methods

This study utilizes a qualitative library research design, emphasizing hermeneutical inquiry and content analysis. This approach is particularly suitable for exploring sacred religious texts and deriving pedagogical insights while maintaining fidelity to their original context (Albi Anggito, 2018). The primary source is the text of *Hadith Jibril* from *Sahih al-Bukhari*, including the original Arabic *matn*, English translation, and *isnad* (chain of narration). Supporting classical commentaries, especially Ibn Hajar al-Asqalani's *Fath al-Bari*, were consulted for deeper contextual understanding. Secondary sources include works on Islamic education philosophy, modern learning theories, and empirical studies on Islamic pedagogy. Data collection involved systematic documentation, keyword

searches in digital Hadith libraries, and repeated close reading of the text. Analysis followed Braun and Clarke's (2006) six-phase thematic analysis, adapted to Islamic hermeneutical principles: 1) familiarization with the data, 2) generating initial codes (e.g., questioning, gradualism, adaptation), 3) searching for and collating themes, 4) reviewing themes against the Qur'anic framework (Nurdin, 2021), 5) defining and naming themes, and 6) producing the final interpretive report. Validity and trustworthiness were ensured through source triangulation, prolonged engagement with the text, peer debriefing (where possible), and reflexive journaling to mitigate researcher bias while maintaining a Tawhidic perspective (Denzin & Lincoln, 2009).

Research Findings and Discussion

Text and Historical Context of Hadith Jibril

Hadith Jibril is narrated by Abu Huraira and recorded in Sahih al-Bukhari (No. 50). In this profound encounter, Angel Jibril appears in human form before the Prophet ﷺ and the companions and poses foundational questions about faith, practice, and spiritual excellence. The Prophet's responses and teaching style form the core data for this pedagogical analysis. The context is significant: the hadith occurred in a public gathering in Medina, demonstrating the Prophet's ability to teach effectively in group settings while addressing both immediate and profound questions.

Detailed Pedagogical Methods Employed by The Prophet ﷺ

1. Interactive Dialogue and Socratic Questioning (*Hiwar wa As'ilah*), The Prophet did not deliver a lengthy lecture. Instead, he engaged in a dynamic, question-and-answer process. This method actively involves the learner, stimulates critical reflection, and promotes deeper internalization of knowledge. It closely aligns with modern constructivist approaches where meaning is co-constructed through social interaction.
2. Gradualism and Systematic Progression (*Tadrij*) The teaching moves logically and progressively: from the outward pillars of Islam to inner faith (*Iman*) and finally to the highest station of *Ihsan*. This gradual approach respects the learner's cognitive and spiritual readiness and prevents overwhelm.
3. Contextual Adaptation and Learner-Centered Differentiation, The Prophet tailored his explanations to the audience's level, demonstrating exceptional pedagogical flexibility. This mirrors contemporary differentiated instruction and highlights the importance of knowing one's students.
4. Holistic Integration of Cognitive, Affective, and Spiritual Domains, The hadith seamlessly integrates intellectual understanding (*Ta'lim*), spiritual purification (*Tazkiyah*), and accurate transmission (*Tilawah*), creating a balanced educational experience.

5. Role Modeling, Mercy, and Encouragement, The Prophet's calm demeanor, patience with questions, and concluding remark ("This was Gabriel who came to teach the people their religion") model humility, clarity, and encouragement.

Theoretical Alignment and Comparative Analysis

The methods in Hadith Jibril show remarkable congruence with modern theories while maintaining a distinct Tawhidic foundation. They predate and surpass many contemporary approaches in their holistic nature and ethical grounding. Relevance to Contemporary Challenges in Islamic Education, This prophetic model directly addresses rote learning, student disengagement, and dualism. Practical classroom applications and implementation frameworks are discussed in detail, with specific lesson examples for PAI teachers.

Table 1 presents a practical framework derived directly from the teaching methods observed in Hadith Jibril. This framework is designed to help PAI teachers translate prophetic pedagogy into daily classroom practice. Each method is linked with clear descriptions, modern theoretical equivalents, specific classroom strategies suitable for Indonesian Islamic schools, and measurable expected outcomes.

Proposed Practical Framework Implementing Prophetic Teaching Methods from Hadith Jibril in Contemporary Islamic Education

No	Prophetic Method	Description in Hadith Jibril	Modern Educational Equivalent	Classroom Application (PAI Lessons)	Expected Outcomes
1	Interactive Dialogue & Socratic Questioning (Hiwar As'ilah)	The Prophet ﷺ responded to Jibril's questions with follow-up explanations and engaged the audience actively.	Constructivism (Vygotsky, 1978; Piaget)	Begin every PAI lesson with open-ended questions (e.g., "What does Iman mean to you today?"). Use "Jibril-style" questioning circles.	Higher student engagement, critical thinking, and deeper internalization of concepts.
2	Gradualism & Structured Progression (Tadrij)	Teaching moved progressively from Islam (external acts) → Iman (belief) → Ihsan (spiritual excellence).	Scaffolding & Zone of Proximal Development	Break down topics into layers: basic definition → examples → application → spiritual reflection. Teach Iman, Islam, and Ihsan over several lessons.	Better retention, reduced cognitive overload, and systematic character development.
3	Contextual Adaptation & Differentiation	Answers were tailored according to the questioner's level and context.	Differentiated Instruction (Tomlinson, 2001)	Provide tiered activities: basic recall for some students, analytical tasks for others, and creative/spiritual projects for advanced students.	Inclusive learning environment; all students feel challenged and supported.
4	Holistic Integration (Tilawah, Tazkiyah, Ta'lim)	Combined knowledge transmission, spiritual purification, and	Holistic Education & Bloom's Taxonomy (revised)	Design lessons that address cognitive (knowledge), affective (values), and psychomotor (practice) domains in every unit.	Balanced development of head, heart, and behavior. Stronger moral and spiritual growth.

		practical wisdom in one session.			End with reflection on Ihsan.	
5	Role Modeling & Mercy-Based Approach (Qudwah & Rahmah)	The Prophet ﷺ demonstrated patience, clarity, and encouragement even when answering difficult questions.	Social Learning Theory (Bandura, 1977) + Emotional Intelligence		Teachers consciously model the values they teach. Use gentle correction and positive reinforcement. Create a safe classroom atmosphere.	Students imitate positive behavior; improved teacher-student relationships and classroom climate.
6	Reflective & Application- Oriented Teaching	Emphasis on Ihsan ("worship Allah as if you see Him") encouraged deep personal reflection.	Reflective Practice & Experiential Learning		Assign weekly reflection journals: "How did you practice Ihsan this week?" Use real-life case studies and role-play.	Stronger connection between knowledge and daily behavior; development of self-awareness and accountability.

Conclusion

This study demonstrates that *Hadith Jibril* (Sahih al-Bukhari No. 50) embodies a comprehensive model of Prophetic pedagogy that integrates interactive dialogue, Socratic questioning, gradual instruction (*tadrij*), contextual adaptation, and the holistic development of cognitive, affective, and spiritual dimensions of learning. Through a thematic hermeneutical analysis, the study reveals that these pedagogical principles are closely aligned with the Qur'anic educational framework of *Tilawah*, *Tazkiyah*, and *Ta'lim*, while also resonating with contemporary educational theories such as constructivism, social learning theory, and differentiated instruction. These findings indicate that Prophetic pedagogy offers a coherent and learner-centered educational framework capable of addressing persistent challenges in contemporary Islamic education, including teacher-centered instruction, rote memorization, and the fragmentation of religious and intellectual learning. The study contributes to the literature by providing a focused, text-based pedagogical analysis of a single foundational hadith and by translating its educational principles into a practical framework for Islamic Religious Education (*Pendidikan Agama Islam*). The proposed model may serve as a valuable reference for curriculum developers, teacher educators, and classroom practitioners seeking to strengthen Sunnah-based teaching practices in contemporary educational settings. This study is limited to a qualitative textual analysis of one prophetic narration and therefore does not examine the effectiveness of the proposed pedagogical framework in actual classroom contexts. Future research is encouraged to employ classroom-based, mixed-methods, or experimental designs to evaluate the implementation and educational impact of Prophetic pedagogical strategies across different levels of Islamic education and cultural settings.

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