

## The Prophet's Style Learning Method: Prophetic Learning in English Language Teaching (ELT) to Students

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### Abstract

This research describes the prophet's style learning method and prophetic learning in English Language Teaching (ELT). This research is a library research. The researcher uses sources from books and national journals. The analysis shows that in Indonesia, teaching English is a lifelong endeavor, starting from elementary school and continuing through university. The Prophet Muhammad SAW is a role model for Muslims, as he pioneered education and developed learning models applicable in various contexts, including English study. Teachers/lecturers should prioritize sincerity, patience, and honesty in the classroom to create strong relationships with students and maintain a strong connection with Allah SWT. Prophet Muhammad is a Muslim trendsetter, demonstrating cognitive and affective learning methods. To incorporate prophetic learning into English teaching, they can use prophetic learning strategies such as 1) teacher as a model, 2) stimulus-response/questioning, 3) storytelling, 4) analogy/logical order, 5) direct practice, 6) applied materials, 7) offering advice, 8) closing statement. Prophets possess virtuous qualities such as honesty, trust, communication, and intelligence. Besides, teachers/lecturers should give examples, play the role of guides, and support students in learning progress. Teachers/lecturers should also be able to create curiosity and enthusiasm about the next meeting and be prepared to answer questions and provide answers. In conclusion, prophetic learning is a crucial aspect of a student's life, and educators should emulate the learning methods to ensure their students are equipped with the necessary skills to succeed in their studies.

**Keywords:** Economic Sharia's Students, English Language Teaching (ELT), Learning Method, Prophetic Learning, Prophet's Style

### I. INTRODUCTION

Educating is the duty and responsibility of parents within the family, teachers in the school environment, scholars, and leaders in the community [1]. Teaching and learning activities that give rise to the interaction of elements of humanity are a process to achieve teaching goals[2]. In recent years, teaching has become a challenging activity due to modernization and globalization [3]. Without transformation, education is as useless as a body devoid of a soul [4].

Our Holy Prophet, Muhammad SAW is the preeminent example of preaching and influencing the thoughts, hearts, and deeds of individuals and society. Peace is upon the Prophet Muhammad, who is also the Instructor and Leader of humanity. He was an exemplary educator in his era and for all time in the universe. His teachings are notable for their adherence to divine revelations, which he utilized to instruct his companions. He presents his adherents with an effective framework for learning, teaching, and effecting positive transformations in their thoughts and behaviors. By altering the convictions and behaviors of his companions, he established a preeminent example for history, society, and the global community. His divine

teachings and learning methodologies not only inspired and transformed the lives of his companions, but also those of groups and individuals regularly. The teachings of the Holy Prophet are applicable at all times and in all places; they encompass every aspect of existence. His teaching methods and leadership style revolutionized the social and economic fabric of his adherents within an exceptionally brief period.

The Prophet was a role model in all aspects of life, including learning. He is a great teacher who has inherited a lot of science, knowledge, and examples in many things, including learning [5]. Prophet Muhammad SAW. is the best role model for us. What he has done was a form of learning and modeling that leads us to a brighter life and future [5]. He also apparently told us how to educate and teach well, and how to deal with individual differences and dissimilarity of thought and the way of thinking of our students, students, congregation, congregation, or whatever the term, the people we teach.

*Rasulullah* SAW is a perfect example of the Muslim *ummah* in all things, be it as a leader, head of household, husband, or even an educator or teacher. As an educator, *Rasulullah* SAW applied various methods in conveying knowledge to his people. The methods that he has already applied were very effective and efficient. This can be proven by his success in instilling Islamic values in his people, and now we can learn Islamic values. In teaching, *Rasulullah* SAW always chose the best and most appropriate learning method, which also resonated most with his students and was closest to his student's level of understanding and reason [6].

Prophet Muhammad was a great teacher (*al-rasul al-a'zham*). His behavior is worthy of admiration and imitation because he is placed as a good example for his people throughout time. His recognition of the nobility of his morals is not only recognized by humans but is immortalized by God through His word. The Prophet not only taught his people about the Islamic religion, but about all aspects of life, including household, society, nation, and state [7]. It means that *Rasulullah* SAW, as an exemplary teacher and bearer of prophetic messages, has from the beginning set an example in implementing appropriate educational methods for his friends [8]. One of the successes of the Prophet Muhammad SAW in His leadership and management is in his field of education [9]. He is an orphan who does not get a school education that teaches reading and writing. However, he emphasizes the importance of education for improving human quality. *Rasulullah* SAW cared about the world's education and encouraged its people to continue learning.

Prophet Muhammad taught his disciples and companions the fundamentals and concepts of Islam in a unique manner based on divine revelation. His teachings encompass all facets of existence, labor, human interaction, and existence itself, and are applicable at all times and in all places. The Prophet Muhammad served as an example for individual Muslims and a messenger of Allah. To establish Prophet Muhammad as a paradigm for all aspects of life, individual Muslims must acquire a comprehensive understanding of the teaching and learning methodologies he employed during his lifetime, as well as his *Sunnah* [10].

Educators are expected to possess four distinct competencies within the framework of national education: pedagogical, personality, social, and professional [11], [12]. The regulations about this are Law No. 14 of 2005 concerning lecturers and teachers, and Ministry of Education Regulation No. 16 of 2007 concerning teacher competence and academic qualification standards. As a component of national education, Islamic education is responsible for producing educators with four competencies. As a result of this research, certain of the aforementioned competencies that educators must possess can be compared to the prophetic qualities intrinsic to the Prophet, from a prophetic standpoint. Professional competence can be ascribed to *fathonah*, while personality competence is associated with *shidiq*, and *amanah* with social competence, and *tabligh* with pedagogical competence, respectively. Therefore,

educators who strive to improve their teaching abilities are akin to those who seek to emulate the qualities of the Prophet.

The description of prophetic learning by Rasulullah SAW shows that teaching by employing a variety of teaching strategies, teachers can accommodate the students' diverse learning styles, encourage them to be engaged learners, enhance their subject comprehension, and foster their motivation to acquire further knowledge [13]. One of the responsibilities of the first consummate teacher and instructor, Prophet Muhammad (PBUH), was to impart to others the revelations he obtained directly from Allah. He employed the most optimal and impactful dazzling pedagogical techniques by facilitating the audience member's comprehension and retention of the information imparted. To teach the foundations of Islam, the learning-teaching methods of the Prophet Muhammad were derived from his educational activities, which included face-to-face lecturing, writing, question-and-answer sessions, teaching by practice, practical lesson planning, ideation, and drawing. By employing learning-teaching techniques and methods that the Prophet Muhammad (P.B.U.H) utilized to disseminate his mission to the current educational understanding of veterinary anatomy, their efficacy and success have been demonstrated.

According to Mulyanto [14], methods are used by teachers to create learning environments and incorporate activities in which teachers and students are involved throughout the process of learning. Usually, the method is used via one of the methods strategies. It is also possible that several methods exist in varying strategies, meaning that method determination can be varied through different strategies depending on the objectives that will be achieved and the content of the process that will be carried out in the activity learning. While Sonin states [15], methods as a way to achieve a goal are no exception in the learning process, thus showing that methods have an important role in ensuring the continuity of the teaching and learning process. Therefore, before delivering lesson material, a teacher is required to first determine the method that will be used, know the advantages and disadvantages of the method itself, the suitability of the method to the material, the level of development of students, supporting facilities and infrastructure and the teacher's ability to use the method. which will be used.

Teaching methods are practical methods used by a teacher in delivering teaching material to students to achieve teaching objectives [16]. A learning method plays an important role in the learning process. the learning process [6]. By selecting an appropriate learning method, educators can facilitate the attainment of learning objectives more effectively and efficiently [17]. The Prophet Muhammad, in particular, served as an exemplar of how to implement such methods in his education for the benefit of his followers. This demonstrates that learning objectives can be efficiently and effectively accomplished, as evidenced by the progression of Islam to the present day.

Learning methods are the methods used by educators to convey teaching material to students [18]. Applying appropriate learning methods will achieve the expected goals of a learning process. In addition to the method of learning, humans also have the best teacher, namely the Prophet Rasulullah Muhammad SAW, as a good role model. The most important thing to learn is that there is no ideal method, because each method has its characteristics, strengths, and weaknesses, therefore in the learning process in the field, educators know best which methods are appropriate and appropriate to apply to their students.

## **II. LITERATURE REVIEW**

### *A. Prophetic Learning*

Prophetic Learning is a model or method of learning that draws from the experience of the golden generation (The Golden Age) with the route prophetic/prophetic, from the historical

treasures of the glory of Islamic civilization in the past [19]. This model or style of learning draws from the historical treasures of the glory of Islamic civilization in the past [20]. With the help of Prophetic Learning, it will develop individual Muslim learners who are capable of excelling in fields like science and technology, taking part in the community, and the social environment to enhance the substance of their devotion to Allah and love for the creatures that He has created. According to Muchtar et.al. [21], the process of prophetic learning involves the introduction of prophetic values to students as exemplars. The development of character in spiritual intelligence is assessed through the habituation of these values, which consist of the following: humanization (the adherence to good faith), liberation (the prevention of evil), and transcendence (belief in Allah SWT).

Prophetic learning is a term that is not widely used in Indonesia. There are not many research or books that discuss prophetic learning thoroughly either. To the author's knowledge, there is one book that uses the title prophetic learning. It is a book by [19]. This book discusses how Muslim learners learn and become intelligent like the Prophet. With Prophetic Learning we will make Muslim learners excel in science and technology, and contribute to the community and social environment to enrich the content of devotion to Allah and love creatures His creation. The existence of prophetic learning becomes a reference for applying prophetic values [21].

### *B. Prophetic Intelligence*

The learning process goes step by step and is bound by rules. The combination of the five senses with the left brain produces ways of thinking that are useful for solving rational problems or tasks. This thinking is goal-oriented, logical, and rational. b) the basic thought associative patterns (emotional intelligence) lie in a wealth variety of thoughts. This thinking underlies some great pure emotional intelligence, connecting emotions with bodily symptoms, between emotions and the surrounding environment. Emotional intelligence thinking allows students to recognize patterns face or scent or more quickly understand and learn movement skills. The advantages of associative thinking are to easily interact and develop with experience. This thinking can be classified as the kind of thinking that can recognize ambiguity and nuances. The downside is that it is slow-learned, inaccurate, and tends to be tied to habit and experience. Associative thinkers are 'silent', as a result, it is difficult for them to share their experiences with other people. c) An integral mindset (spiritual intelligence) creates students who can distinguish between things, good or bad. This intelligence also provides a sense of morality, the ability to adapt to rigid rules, the imagination of something that hasn't happened yet, dreams, aspirations, lifting oneself from humility, and the ability to understand love to its limits.

A teacher must pay attention to duties and responsibilities especially in the process of education for the development of prophetic intelligence [22], among others:

1. Before carrying out an education process, a teacher must understand the mental condition, spiritual, moral, interests, talents, and intelligence of students, so that the activity process in learning can be focused precisely and directed.
2. To build and develop children's motivation, education must run continuously without any sense of interruption or hope. If this motivation is always alive, then the process of educational activities will be able to run well and smoothly.
3. to guide and direct their students so that they can always believe, think, emote, behave, and behave positively with a paradigm on Allah's revelation and prophetic example.
4. to provide a deep and broad understanding of the subject matter as a basis for learning objective, systematic, methodological, and theoretical argumentative.
5. to provide a good and correct example of how to think, believe, emote, and behave positively in the environment.

6. to guide to behave correctly, well, and before God and provide an example of how to carry out vertical worship well and correctly, so that the worship can lead to personal change and recognition, and it may produce spiritual health.
7. to maintain, control, and protect students externally and internally during the process of education, so that in this process they will avoid interference, whispering, and deception of devils, devils, genies, and humans.
8. to explain wisely what is asked by their students about problems that are not yet understood.

The role of a teacher in the process of education is very important because a teacher is the key that will unlock the truth of knowledge and science both theoretically, practically, as well as empirically. The teacher may kick his students out of ignorance to become understanding and understanding, from theory to practice, and from practice to experience and skill. An educator must be able to choose the material, tools, media, methods, and learning objectives following the conditions of intelligence, ability, and characteristics of students. In this case, 3 types of thought processes affect learning learners. The serial thinking process works according to neural pathways learned, according to programs that have been determined, and following the rules of formal logic.

### C. Prophetic Pedagogy

The term education is a translation of the Greek *pedagogy* which means "education" and *pedagogia* which means "association with children". Meanwhile, people who guide or educate nature's growth so that it can stand on its own are called *paedagogos*. The term *paedagogos* comes from the words *paedos* (child) and *agoge* (I guide, lead). Based on the terms above, education can be defined as "the efforts made by adults in their interactions with children to guide/lead their physical and spiritual development towards maturity". In other words, education is "guidance given deliberately by adults to children in their growth, both physical and spiritual, so that they are useful for themselves and their community." Meanwhile, prophetic comes from the word prophetic, which means prophetic or relating to prophets. This English word comes from the Greek "prophets", a noun to refer to people who speak the beginning or people who proclaim themselves, and also means people who speak the future.

Prophetic here refers to two missions, namely someone who receives revelation, is given a new religion, and is ordered to preach it to his people is called an apostle (messenger), while someone who receives revelation based on an existing religion and is not ordered to preach it is called a prophet (Prophet). Prophetic pedagogy is an approach to infant education that the prophets themselves proposed [23]. Prophet Muhammad SAW serves as a model for contemporary education, particularly for educators, due to the humane and remarkable manner in which he imparts knowledge to his wife, children, friends, and neighbors to cultivate individuals of virtuous character.

The Prophet who is the reference in prophetic education is the Prophet Muhammad SAW who is a role model and a great educator. The Prophet Muhammad SAW spread and taught Islam in Mecca, where previously they worshiped idols, were polytheists, and were arrogant, then with the efforts and activities of the Prophet taught Islam, their behavior changed to become worshipers of Allah, became believers, Muslims and respecting other people. They have the personality of believers as envisioned by Islam. With this, the Prophet had educated and formed a personality, namely the personality of a Muslim and the Prophet Muhammad SAW as well as being a successful educator. In his life, the Prophet SAW always provided an example to his people. This is what makes the Prophet Muhammad a prophetic reference in terms of education. Hence, Prophetic Education is the process of transferring knowledge and prophetic values that aim to build morals and get closer to God and nature while at the same time understanding them to build an ideal social community (*Khairul ummah*), as well as



achieving intellectual, emotional, moral, and moral characteristics of students who can develop fully [24].

### III. METHOD

This research uses library research. According to Zed [25], library research can be interpreted as a series of activities relating to methods of collecting library data, reading and taking notes, and processing research materials. The type of data in this research is secondary data. Secondary data was obtained from various kinds of writing such as journals, books, literature, and related reports. In this research, the researcher collects data from national journals related to the research topic of prophetic learning. In this research, after collecting several journals related to the topic, we then analyzed the data using descriptive qualitative analysis through a literature study. The results of the analysis were descriptive data in the form of written sentences and behavioral results observed from the results of any research conducted by previous researchers.

### IV. RESULTS AND DISCUSSION

#### A. Prophet's Style of Learning Method

In general, the term "model" can be interpreted as a conceptual framework that is used as a guide in carrying out something activities to instill professional values from educators to learners. Mulyanto [14] explains that prophetic educational methods in learning can be interpreted as a method resulting from the *hadiths* of the prophet and behavior social relations with children. Apart from that, from direct dialogue, the prophet talked to children or parents about how to treat their children. We note that the number of methods. Many of these come from both the West and the East or Islam. The many Islamic methods make it possible for parents and educators to apply it in every aspect of life, both in terms of reason and mental. There is no difference between educational methods prophetic from the other education. The only difference is the value of spiritual and mental that accompanies this method. It is also possible that this principle is similar to principles of other educational methods, although in principle there are still elements distinguishing elements.

The urgency of using learning models in the world of education has been exemplified by the Prophet Muhammad, PBUH [26]. One of them is the following *hadith*: Make it easy and don't make it difficult, and to be happy and imagine that you will make them run (H.R. Bukhari). In the *hadith* above, it is implied that Rasulullah SAW ordered us to organize some learning activities that are fun and not difficult. This is a method that is quite ideal and can provide optimal results. Apart from the *hadith* above, many other *hadiths* hint at a Prophet-style learning method, or in other words prophetic learning, prophet-based learning. It includes the method of exemplary and noble morals, method of gradual learning, learning method with paying attention to the situation and condition of students, methods imagery, sign method, and question and answer method. Based on several verses of the Koran, hadith, and the explanation above, it can be understood that Islamic teachings contain a source of inspiration that will never dry up to develop science, especially for developing learning models. This is proven by the variety of related *hadith* expressions of the Prophet directly with him in educating his friends. According to [27], several learning methods used by the Prophet include:

1. Dialogue method (*hiwar*). The dialogue or *hiwar* method comes from the Arabic *hawaroh* which means debating, asking questions, debating, or conversation. According to *An-Nahlawi*, dialogue or *hiwar* is an alternating conversation carried out between two or more people through questions and answers regarding a topic that leads to a goal. The dialogue method was practiced by Rasulullah SAW, for example, in the

question and answer between Rasulullah SAW and Jibril when Jibril tested the Apostle about Faith, Islam, and *Ihsan*.

2. Lecture method. The lecture method is the teacher's narrative or explanation orally where in its implementation the teacher can use teaching aids to clarify the explanation given to his students. This method is the most traditional and oldest in the history of education. This method has long been used by the Prophet Muhammad in developing and preaching the religion of Islam. For example, the Prophet used it when a revelation came down ordering him to preach openly.
3. Discussion method. Discussion is defined as a scientific meeting to exchange ideas about a problem, way of learning, or teaching which involves exchanging ideas between students and teachers, students and students as discussion participants. The discussion method is a way of presenting learning material in which the teacher allows students to hold scientific discussions to gather opinions, make conclusions, or develop various alternative solutions to problems. The discussion method was often used by the Prophet with his friends, especially to find solutions and agreement in solving various problems faced.
4. Exemplary method (*al-uswah hasanah*). *Al-uswah* means someone who is imitated, while *hasanah* means good. *Uswatun hasanah* can be interpreted as a good example and role model. The exemplary method is to demonstrate commendable actions for students, with the hope that they will follow these commendable actions. The example of educators for students is to display good morals because educators are the best figures in the eyes of children. The Educators' good manners, whether they realize it or not, will be imitated by children. Education through example is very influential and has proven to be effective and successful in preparing and forming the moral, spiritual, and social aspects of students.
5. Story method. The word story comes from the Arabic *al-qashshu*, the plural form of which is *qishash*, which means telling and tracing traces. The story method is a method that uses stories that can connect lesson material with past studies so that students can easily understand them in a more real world. This method is highly recommended in efforts to develop students' morals. Through stories, it is hoped that students will have morals following the exemplary morals and attitudes found in a story. This method is also thought to make a greater impression on the souls of those who listen to it and attract more attention (concentration).
6. Method of administering punishment. Punishment in the learning process has a broad meaning, starting from simple punishment, light punishment, to heavy punishment. Even though there are many kinds of punishment, the main meaning of each punishment remains one, namely that there is an element that hurts both the soul and the body. According to Ngalim Poerwanto, punishment is suffering that is given or caused intentionally by someone (parents, teachers, etc.) after a violation, crime or mistake has occurred to become a deterrent. Punishment should pay attention to educational principles that aim to deter children and turn to appropriate actions. kind and noble, and does not hold grudges against parents or teachers.
7. Method of giving gifts (rewards). Giving gifts or rewards can be interpreted as reinforcement for student behavior. Reinforcement is the use of consequences to strengthen behavior. Giving gifts or rewards is a form of appreciation or reinforcement that is given, it is a pleasant feeling so it creates a desire in students to do good and better things in the future. Giving gifts can have a big influence on the spirit of students to carry out positive and progressive actions. In Arabic, giving a gift is called *targhib*, which is a motivation to achieve a goal, or success in achieving a satisfying goal, the motivation is considered a reward or reward that creates feelings of pleasure, joy, and satisfaction.

8. Habituation method. The word habituation comes from the word ordinary. Ordinary can be interpreted as something customary or common, as it always is, or it is something that cannot be separated from everyday life. The word habituation means the process of making something normal so that it becomes a habit. This method is considered the most effective method in the learning process for students. Through the habituation process, it is hoped that students in their daily lives can familiarize themselves with good and noble behavior.
9. Repetition method. The repetition method in the learning process is included in the psychological theory of power. According to this theory, learning is training the powers that exist in humans which consist of the power to observe, perceive, remember, imagine, feel, think, and so on. By repetition, these powers will develop, just like a knife that is always sharpened will become sharp. Hence, the power that is trained through repetition will be perfect. In his daily life, the Prophet often repeated his words three times. This is to strengthen the weight of the material and the memory of the person being spoken to.
10. Imagery method. A simile is a figurative language that equates one thing with another using comparative words such as, for example, example, as, and so on. The parable method was used by the Prophet as a learning method to provide understanding to friends so that the lesson material could be digested well. Similes function to bring something abstract closer to something more concrete, and something that is still vague becomes something clear.

According to Sonin [15], several methods that were often applied by Rasulullah SAW in forming Islamic morals and personality were the "exemplary method, habituation method and giving motivation, dialogue method (question and answer), lecture method, parable method, advice method, and demonstration method". Wahyuningsih [28] explains that in the hadiths there are 39 learning methods for the Prophet, then the author classifies them into three parts, namely: a. Learning methods that lead to the question and answer method are Dialogue, asking questions, providing benefits from studying the material to be presented, *tasywiq*, *tasybih*, lectures, giving advice and warnings, telling stories, giving praise, choosing the time, fun, learning in the name of God, repeating -repeat. b. Learning methods that lead to independent learning methods are Exemplary, logical thinking, adapting to students' conditions, making analogies, and leaving things unclear. c. Learning methods that lead to methods that require props are: Writing and drawing on the ground, visuals, using body language signs, and using written text to explain.

Rosyid [18] explains (1) learning methods from the perspective of the Prophet Muhammad SAW include the lecture method, discussion method, experimental method, question and answer method, demonstration method, exemplary method, habituation method, *mau'izhat* or advice method, story method, method parables, reward and punishment method, gradual method, comparison method, *kinayat* method (allusion, allusion or say something with soften words), and method using pictures. (2) The historicity of learning methods from the perspective of the Prophet SAW in conveying teaching material to friends or students, some of which are recorded in several historical Hadiths of the Prophet SAW, (3) The relevance of learning methods from the perspective of the Prophet SAW with current learning, namely that generally current methods are based on learning method that originates from the Prophet SAW which then has slight modifications in the present. So, with the expertise of educators, the methods applied by the Prophet SAW in the past are still very relevant to use in today's learning context.

Prophetic educational methods in learning can be interpreted as a method resulting from the *hadiths* of the prophet and behavioral social relations with children [14]. Apart from that, from direct dialogue, the prophet talked to children or parents about how to treat their children. We note that the number of methods. Many of these come from both the West and the East or Islam. The many Islamic methods make it possible for parents and educators to apply it in every



aspect of life, both in terms of reason and mental. There is no difference between educational methods prophetic from other education. The only difference is the value of spiritual and mental that accompanies this method. It is also possible that this principle is similar to principles of other educational methods, although in principle there are still elements distinguishing elements. Of all the teaching methods and techniques Prophet Muhammad SAW has exemplified, each related to the method of da'wah because the goal of dawah itself is education [2].

### *B. Prophetic Learning in English Language Teaching (ELT)*

Affective teaching is essential to the learning process. It requires cultivating exceptional moral output. The Prophet Muhammad is the trendsetter for Muslims in every aspect of their lives. By investigating certain hadiths, the Prophet Muhammad not only demonstrated a cognitive or affective form of learning, but in several examples, he also demonstrated how to learn and teach. Therefore, all instructional content must incorporate prophetic learning for students to thoroughly develop an appropriate attitude. English is a required subject, but it also imparts the concept of secularity that exists in English culture. The following strategies can be used to incorporate prophetic learning into English language instruction: (1) teacher as a model; (2) stimulus-response/questioning; (3) storytelling; (4) analogy/logical order; (5) direct practice; (6) applied materials; (7) offering advice; (8) closing statement [20].

Teaching a language is of course different from teaching religious material. Religious culture in Indonesia is certainly very familiar to us. However, it is different from foreign languages that we insert with religious material. This will be counterproductive if an English teacher tries to intrude on religious material without adequate knowledge about the religion material itself. Therefore, religious material is still important for us to insert into English learning materials and it also forms character education.

In the realm of education in Indonesia, English is the language that is taught directly to students as part of the country's official curriculum [20]. Learning English is a lifelong endeavor that begins in elementary school and continues through university. To put it another way, in English language learning, what is valuable is that which is authentic, that is, teaching that mimics the language as it is utilized in the speakers' day-to-day lives. For instance, beginning with the reading they do every day, the discussions they have every day, the writing they produce, and how quickly they write it. Therefore, the values that are held by the community of speakers will be incorporated into the reading, discussion, and writing that is done by those speakers. In addition, the use of a language without making use of the cultural norms associated with that language might lead to some very unusual outcomes. And we realize that it is a natural occurrence that takes place over a considerable amount of time. As more time passes, a language will eventually come to be used together with the cultural values that are tied to the language, particularly if it is thought that these cultural values are harmless. However, given the current state of world affairs, it is essential to have a firm grasp of the English language.

The English language serves as a representation of Western culture, which adheres to secular cultural norms and practices that are in direct conflict with Islamic beliefs [19]. Because of this, an English language instructor has to be able to filter through and select learning resources and practices that do not in any way contradict Islamic principles to teach the language effectively. As a Muslim, one naturally looks up to the Prophet Muhammad SAW as a role model since he was a pioneer in the field of education and, more particularly, in the development of learning models that are applicable in a variety of contexts, including the study of English.

As stated in the Qur'an, Ali Imran's letter verse 79, The Prophet was an ideal servant of Allah physically (healthy body with optimal function) and psychic (clean and intelligent soul)

who integrated with Allah and His Angels, given holy books and wisdom at the same time he was able to implement it in life and communicating it effectively to others man. The soul and character of the Prophet must have all perfection natural, excellent character, uphold the truth, be honest in speaking, and others [20]. To develop a strong relationship with their students, teachers placed a high value on sincerity, patience, and honesty in the classroom [29].

A person who gets revelation, announces a new religion, and is commanded to teach it to his people is considered an Apostle (messenger). Additionally, the term prophetic or prophethood refers to a person who receives revelations based on religion. People who can prophesy but are not under direct orders to do so are referred to be prophets. In this particular instance, the author ascribes the label "prophetic" to both of these missions since, in the end, scientists ('ulama) are the heirs of prophets (anbiya). Meanwhile, the meaning of all issues linked with a person who has gained prophetic potential is contained within the meaning of prophethood. After an individual has completed an educational process that includes both physical and mental exercise steps, that process is then preceded by a philosophical basis based on prophetic values found in Al the Qur'an and Sunnah, along with various efforts ranging from speculative reflective thinking to empirical research to find normative truths and factual information. This allows the individual to internalize prophetic potential within themselves.

Therefore, to complete prophetic task and to extend the fullest possiblitiy, each prophet must have possessed certain virtuous qualities. These include the following: 1) honesty (*sidiq*); honest intentions, desires, words, and honest actions; 2) trust (*amanah*); trustworthiness and responsibility in all good things; words and deeds, in-laws and decisions; and 3) communicative (*tabligh*); in the sense of conveying teachings and the truth. He never disguised what was to be stated, even though it was unpleasant; and 4) intelligent (*fathanah*); the prophet's intelligence included not only the academic side, but also the emotional, spiritual, kinesthetic, and intelligent magnetic aspects. He was magnetically intelligent. The characteristics described above can be cultivated in oneself by becoming someone trustworthy by upholding professionalism and commitment (highly committed), communicative by perfecting skills related to communication (communication skills), and intelligent with the capacity to solve problems (problem solver).

For Muslims, the Prophet Muhammad SAW is a trendsetter in everyday life. Examining the hadiths of the Prophet, the Prophet did not only provide a form of teaching that is only cognitively effective but also give an example of how to learn and teach. This is what is important for us an educator we should emulate. Sabiq (2018) explains that there are several appropriate Prophetic learning methods, we emulate and implement in English teaching and learning:

1. Giving examples (teacher as a model)

In English language teaching (ELT), an English teacher/lecturer must help his students pay attention to language patterns or encourage them to imitate so they can acquire the target language. Models shown by English teachers/lecturers can be sentences, intonation pattern models, or the entire text, such as examples of writing genres of the text.

2. Giving questions and answers (Stimulus-Response/Questioning)

The question-and-answer method is also important in the teaching and learning process. However, when an English teacher/lecturer teaches, he or she does not wait for students to ask questions but tries asking them questions. If possible, he can ask general questions (indefinite answers) to encourage them to answer in various ways. This model is to explore children's potential to think critically. Some language experts state that the strategy of asking in learning English has a positive impact on the process of language acquisition.

In other words, an English teacher/lecturer must play the role of a guide for learning rather than someone who has the authority to distribute questions and answers. Therefore, teachers are expected to be facilitators, which means they must be able to support students in learning progress, instead of being the only one in charge of answering in class. The effect of the teacher as a study guide will be constructive student confidence and bring comfort to the process of learning. This can be practiced by stating that interest at the end of the lesson. The goal is to create a feeling of curiosity about students, thus making them enthusiastic again about the next meeting.

3. Giving Story Telling

The Prophet used the way of telling the stories of the prophets their past and nation and sometimes about some people of these nations in a particular context to teach Muslims through interesting stories so that they can learn lessons and warnings. It cannot be denied, that many children like stories. When an English teacher/lecturer starts a story, they will immediately pay attention even to the point of being stunned (a common experience for writers). This kind of story is used as a tool to insert discussion or lessons which is discussed. Especially in teaching narrative or recount texts, English teachers/lecturers can insert inspiring Islamic stories.

4. Using of parable settings (analogy/logical order)

The Prophet SAW made a parable to his companions to teach them and draw abstract concepts in order closer to the realm of their thoughts to bring them from the darkness of ignorance to the light of faith and trust. Parables make it easier to understand what is what we learn. Hence, an English teacher/lecturer tries not to always be monotonous or theoretical. It will make it difficult for children to understand the lesson. It is better to make a parable that is easy to understand by providing examples that exist in their environment or with something frequent they encounter in everyday life.

5. Using Applicative Practice

Practicing the discussion will make it easier and provide deeper knowledge to children. Learning can be obtained by experiencing it directly and providing the impact of changing behavior after he gets it. In language learning itself, applicable practice can take the form of practice oral and written. In the form of oral practice, for example, teachers can also do it using role-playing strategies so that students can apply their knowledge orally. An English teacher/lecturer can also invite their students for direct conversations with native speakers, for example through study tours to frequent recreation areas visited by tourists. To measure grammar and vocabulary skills students, teachers can also give assignments to make products/projects, for example making wall magazines, letters, leaflets, and so on in the form of writing assignments.

6. Using applied lessons (applied materials)

An English teacher/lecturer does not teach something that won't be implemented. Teach something applicable. Of course, materials that are commonly found in everyday life it is more prioritized to be conveyed to students through examples, material content, and images shown.

7. Mentoring (teacher as facilitator)

A facilitator is a person who helps a group of people understand their shared targets and achieve the targets without any intervention on their behalf. Therefore, when we say that an English teacher/lecturer must play the role of a facilitator in the classroom, this means that the teacher should not be the king to control the activities of their students. As an EFL teacher, he should always exert efforts to make language classes very useful, because the participants and students must gain new knowledge at the end of each lesson. Classes can start with apperception warm-up activities with activities that will indirectly

make students inactive to participate in activities. Then, for example in reading material, students are divided into groups and explain what instructions they need to discuss. Then all groups discuss the topic of the text without teacher intervention. an English teacher/lecturer can act as a personal facilitator to correct misinformation or provide helpful tips that clarify some things that are vague in the text. Vocabulary that students must look for. Teachers/lecturers should not just stand in front of the class or just sit in their chairs, but they had to move around the class from one group to another group to provide feedback to the participants. Hence, they can discover new knowledge with itself.

8. Providing messages and suggestions/advice (giving advice)

The Prophet continuously and regularly gave sermons on Friday by warning his friends and teaching them about their religion. He answered the needs of Muslim society and the issues that will arise in life their daily life. He also paid great attention to the purity of the soul and the purpose of *ukhrowi* life. Providing advice is also important to help the learning process student. During the learning process, it is very likely that students will experience difficulty in understanding a subject of discussion. Here, the role of teachers/lecturers is to provide advice, suggestions, and messages that aid understanding. Hence, the relationship between teacher and student can be strong.

9. Giving a short and necessary lecture (closing statement)

The Prophet SAW used short expressions related to things that happened at that time and what will happen in the future to attract the attention of friends about important issues. This can be practiced by providing an interesting statement at the end of the lesson, which can be a conclusion, wisdom words, or it can also be English proverbs. The aim is to arouse curiosity in students so that they are excited again at the next meeting. Statements can be in the form of questions related to the upcoming material coupled with intonation that makes students curious about the answers the teacher/lecturer will give.

Learning a language is learning to communicate. This thought emerged from facts in language use. Each individual owns language to carry out communication activities between people because language is a social fact that is born from cultured humans. Religion and language can be separated each other because religion is what produces culture, while the language itself is culture. As a Muslim teachers/learner of course we make our role model the Prophet Muhammad a role model teacher. Therefore, in every aspect of our lives, we include them in teaching and learning activities, we can adopt the prophet's way of learning as well as in teaching. Hence, prophetic learning that has been discussed could be a learning model in language classes.

Learning methods from the perspective of the Prophet Muhammad, PBUH is a method simple, but capable provide understanding deep. That matters because he always delivers the material taught by choosing learning methods the right one, that is customized and based on conditions and participant characteristics. As for methods of Prophetic learning Muhammad, PBUH includes the lecture method, discussion method, experimental method, question and answer method, demonstration method, exemplary method, habituation method, *mau'izhat* or advice method, story method, method parables, reward and punishment method, gradual method, comparison method, *kinayat* method (allusion, allusion or say something with soften words), and method using pictures.

A good and successful teacher uses teaching methods and techniques as a driving force for the activities of his students and becomes a driving force for the motivations and teaching strengths hidden in his/her students [30]. Therefore, the teaching method chosen must take into account several considerations, namely being guided by objectives, individual differences, teacher abilities, nature of learning materials, class situation, completeness of facilities, and the strengths and weaknesses of teaching methods. The method is sometimes more important than

the learning material itself, and with the right method, the learning objectives will be achieved optimally. The success of instilling spiritual values (faith and devotion to Allah SWT) in students is closely related to one factor in the education system, namely the educational methods used by educators in conveying divine messages because with the right method, the subject matter will easily be mastered by students.

In Islamic education, it is necessary to use educational methods that can take a comprehensive approach to humans, including physical and spiritual dimensions (outer and inner). No matter how good the educational goals are, if they are not supported by appropriate methods, these goals are very difficult to achieve optimally. A method will influence whether the information is complete or not. Therefore, the choice of educational method must be done carefully, and adjusted to various related factors, so that the educational results are as desired.

Rasulullah SAW, The Prophet SAW as an exemplary teacher and bearer of prophetic messages, has from the start set an example in implementing appropriate educational methods for his friends. The learning strategy he used was very accurate in conveying Islamic teachings. Rasulallah SAW paid attention to a person's situation, condition, and character so that Islamic values could be transferred well and perfectly. Rasulallah SAW also really understood everyone's instincts and conditions, so he was able to make them happy, both materially and spiritually, he always invited people to approach Allah SWT and His Shari'ah.

The Prophet SAW used storytelling, parables, and applied lessons to teach Muslims about their past, nation, and everyday life. Stories are easy to understand and can be used to insert discussions or lessons. Parables can be used in analogy or logical order, providing examples that are relevant to the students' environment or everyday life. Applicative practice is essential for providing deeper knowledge and understanding. Teachers can use oral and written practice, role-playing strategies, and direct conversations with native speakers. They can also assign writing assignments to measure grammar and vocabulary skills. Applied lessons should be conveyed through examples, material content, and images. Teachers should mentor students, helping them understand their shared targets and achieve them without intervention. They should provide feedback and guidance to help students discover new knowledge. Providing messages and advice is crucial for the learning process. The Prophet SAW regularly gave sermons, warning his friends about their religion and answering their needs. Providing advice and suggestions can help students understand the subject and strengthen the relationship between teacher and student. Lastly, giving a short and necessary lecture (closing statement) can attract students' attention and arouse curiosity about important issues. This can be done through questions related to the upcoming material and intonation that makes students curious about the answers the teacher will give.

## V. CONCLUSION

In Indonesia, teaching English is a lifelong endeavor, starting from elementary school and continuing through university. However, it is essential to have a firm grasp of the English language due to its representation of Western culture and its conflict with Islamic beliefs. The Prophet Muhammad SAW is a role model for Muslims, as he was a pioneer in education and developed learning models applicable in various contexts, including English study. Teachers should prioritize sincerity, patience, and honesty in the classroom to develop strong relationships with students and maintain a strong connection with Allah.

Prophet Muhammad is a trendsetter for Muslims, demonstrating cognitive and affective learning methods. To incorporate prophetic learning into English language instruction, teachers can use strategies such as teacher as a model, stimulus-response/questioning, storytelling, analogy/logical order, direct practice, applied materials, offering advice, and closing statements. Prophets possess virtuous qualities such as honesty, trust, communication, and



intelligence. For Muslims, the Prophet Muhammad SAW is a trendsetter in everyday life and provides an example of how to learn and teach. To emulate Prophetic learning methods in English teaching and learning, teachers should give examples, play the role of guides, and support students in learning progress. Teachers should also be able to create curiosity and enthusiasm about the next meeting and be prepared to answer questions and provide answers. In conclusion, prophetic potential is a crucial aspect of a person's life, and educators should emulate the Prophet's teaching methods to ensure their students are equipped with the necessary skills to succeed in their studies.

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