

Incorporating the Prophetic Ways of Teaching for Professional Growth in Moral and Peace Education: A Framework for the Contemporary Age Educators

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Abstract

This qualitative research explores the appropriation of prophetic teaching methods as a mean of promoting professional growth in moral and peace education. The study investigates the methods and strategies teachers used to integrate prophetic principles within their pedagogical practices in diverse classroom settings. The researchers used purposive sampling technique to select teachers having experience of integrating prophetic teaching methods within their pedagogy. Through in-depth interviews and content analysis of teaching materials and classroom practices, the researchers found the challenges that teachers experience in their pedagogy with prophetic teaching principles to further the cause of moral education and peace-building among their students. The results showed that there are several strategies that teachers are adopting such as storytelling, enacting the prophetic ethics of care and justice, and merging critical theory of moral development with experiential learning, to inculcate within their students' moral traits inspired by prophetic traditions. By teaching with a transformative spirit, they seek to bring to bear human dispositions rooted in compassion and a sense of social justice on the world, drawing on the early and enduring teachings of Prophet Muhammad (P.B.U.H.) as a beacon for moral-ethical conduct. This research contributes to the literature by providing an insider's look into the operationalizing of these prophetic teaching methods in contemporary educational contexts and offering a model for teachers interested in integrating moral and peace education into their pedagogy.

Keywords: *Prospective teachers' aptitude, and academic achievement*

Introduction

The commotion for a better moral and peace education that challenge the learners to a needed solution in a world full of complex issues and multiple problems is real. Hence, the study aims to examine an innovative pattern of professional education in moral and peace education by considering the pedagogic practice rooted in the ways of our beloved Prophet Muhammad (PBUH) among learners in the field of education.

Prophet Muhammad (P.B.U.H.) is considered in the Islamic tradition as a role model of manners and as the messenger of peace. His mission was not only in the religious field but also a role model in the field of guidance. Prophet Muhammad (P.B.U.H.)'s teaching methodologies are characterized by wisdom, compassion, and mercy thus those practices are not bound by time and culture (Tahir & Yucel, 2019a). Through an examination of the way Prophet Muhammad (PBUH) educates morality and peace through the hadith and the Quran, this paper will highlight certain aspects of the pedagogy of Prophet Muhammad (PBUH) (Rashidi & Qazizadah, 2023). Moral and peace education is regarded as the cornerstone of human development in many religious and philosophical traditions. The importance of nurturing moral consciousness and peaceful co-existence in the face of intractable challenges such as conflict, intolerance and ethical relativism cannot be overstated (Jamal et al., 2023).

This research seeks to find out the educational methods of Prophet Muhammad (P.B.U.H.) and its relevance for educators. Its purpose is to contribute to our understanding of effective pedagogy for moral and peace education by integrating insights from the Islamic literature and the educational theory and practice/peace studies (Fauzi & Kamilah, 2021). While its specific intent is to explain The teachings of Prophet Muhammad (P.B.U.H.) and their abiding relevance in an age of rapid globalization and technological change, it is hoped for our purposes here that the paper will also both engage and inspire educators to critically reflect upon and thus infuse their practice with ideas that support moral and peace education (Khan et al., 2021).

The choice of this topic is motivated by knowledge, that moral and peace education needs to be revived in educational discourse and by a deep appreciation of the teachings of Prophet Muhammad (P.B.U.H.) and their enabling power. Our hope is that, one day finally our study will provoke meaningful dialogue and practice in the field of moral and peace education that can serve to further an unbiased and peaceful society (Milofsky, 2022).

Research Objectives

The objectives of the current study were

1. To explore the prophetic ways of teaching for promoting moral education and peace-building within diverse learning environments.
2. To develop the Prophetic Professional Framework for the Contemporary Age Educators

Research Question

Q.1. How do educators incorporate prophetic teaching methods into their pedagogical practices for promoting moral education and peace-building within diverse classroom environments?

Conceptual Framework

This section of the paper introduces the fundamental ideas that govern Prophet Muhammad's (PBUH) teachings and guiding methods. To this end it draws from Islamic literature such as Hadith and Quranic texts. Specific themes pertinent to peace and moral education found in Prophet Muhammad's (P.B.U.H.) teachings include empathy and compassion; justice; social harmony and reconciliation; ethical conduct; and resolving and moving beyond conflict (Prayitno et al., 2022). They are manifest in the ways in which he interacted with people of diverse backgrounds and cultures. The pedagogical techniques of Prophet Muhammad (P.B.U.H.) such as dialogue, storytelling, modelling, coaching are recommended as a model for educators who wish to extend moral awareness and social harmony in educational environments today (Tahir & Yucel, 2019a).

The research frames the studies within the broader theme of moral and peace education in contemporary times, emphasizing the importance of cultivating moral sensitivity and promoting peaceful coexistence in the environment of global adversities today (Sajida Parveen, Imtiaz Ahmad, 2022). A review of the literature in moral and peace education that included a vast array of bodies of research, theories and practices is followed by discussions about the complex notions of moral development, intercultural understanding, and conflict resolution within educational settings. New orientations, possibilities and tightening in moral and peace education such as cultural pluralism, social justice, human rights, and the aims of sustainable development are underscored (Begum, 2022).

Implications for educators' professional development are drawn from Prophet Muhammad's (P.B.U.H) pedagogical ideas. The accounts of his teachings are discussed along with insights from modern moral and peace education with the aim of offering a response to the question, "Is there anything to learn from Prophet Muhammad's (P.B.U.H) approach to moral pedagogy for educators committed to the pursuit of peace in their pedagogy?" The discussion draws attention to ways in which teachers might adapt and build on the Prophet's approach as they strive to craft pedagogies that can support students' moral reflection, their empathy for others, their critical thinking and their ability to conduct moral discourse (Snauwaert, 2024).

Literature Review

A review of literature underscore insights and perspectives that are significant in investigating the integration of teachings of Prophet Muhammad (P.B.U.H) into the practice of contemporary educational functions while previous studies have explored the educational methodologies of the Prophet Muhammad (P.B.U.H) and the implications of those methodologies for those contemporary methods of instruction. Investigating the integration of Prophet Muhammad's (P.B.U.H) ways of teaching into contemporary educational practices, a review of existing literature reveals significant insights and perspectives (Zembylas & Loukaides, 2021). The researcher denotes reader to the selection of Quranic ayats and Hadiths that reflect the teachings on moral education, peace-building and exemplary conduct of Prophet Muhammad (P.B.U.H). While a holistic compilation of these ayats and Hadiths is beyond the edit space of this response, the citation of the Quranic verses (Ayat) and Hadith (sayings of Prophet Muhammad, P.B.U.H) on the moral and peace education from these writings provides an authentic and deeper perspective (Tahir & Yucel, 2019b) . Here are a few examples to portray the principles and values inherent in the teachings of Prophet Muhammad (P.B.U.H):

Quranic Verses (Ayat)

1. "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty." (Quran 5:2)
2. "O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result." (Quran 4:59)
3. "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy." (Quran 49:10)
4. "There has come to you from Allah a light and a clear Book." (Quran 5:15).
5. "And hold firmly to the rope of Allah all together and do not become divided. (Quran 3:103) - Advocates for unity, solidarity, and community-building among believers.
6. "And those who strive for Us – We will surely guide them to Our ways. And indeed, Allah is with the doers of good" *Quran 29:69) . Verbally encourages perseverance and commitment to righteousness in the study and quest of moral orthodoxy:
7. "... and speak to people good [words] and establish prayer and give zakah." *Quran 2:83. Verbally stresses kindness alongside the obligatory prayers and almsgiving as the most pertinent material factors fostering moral behavior and social cohesion.
8. "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives." 3. Quran 4:135 . Verbally highlights the fundamental principle of justice and equity in human relations and societies.

Hadiths

- 1) "The best among you are those who have the best manners and character" . This hadith demonstrates what Prophet Muhammad taught, emphasizing the role of good conduct and moral integrity.
- 2) "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger". Here, self-control is referred to, but this precept can manifest itself in the form of control over the actions of others as a whole, including conflicts and peace.
- 3) "Kindness is a mark of faith, and whoever is not kind has no faith". Compassion and empathy are also aligned with the teachings and moral training of the entire Islamic value set. The one who guides to something good purifies him has the reward. Moreover, these hadiths focus on promoting moral values and deeds, drawing attention to the individual's active role.
- 4) "None of you truly believes until he loves for his brother what he loves for himself" (Sahih Bukhari). It can be interpreted as developing empathetic, respectful and harmonious relationships that enhance community cohesion.

- 5) The Prophet's (P.B.U.H) teaching also involved profound ethical content. For example, he directed that: "None of you truly believes until he loves for his brother what he loves for himself" (Bukhari, 2).
- 6) Moreover, the Prophet (P.B.U.H) said: "The best of people are those who bring most benefit to the rest of mankind" (Eliat, 48).
- 7) Additionally, and he stressed that "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith" (Muslim, 99).

These examples represent a division of the rich Islamic tradition of moral and ethical teachings embodied in the Quran and Hadiths, which serve as timeless guides for personal conduct, social interaction, and peace-building efforts. Integrating these teachings into educational practices can help to cultivate a culture of empathy, mutual respect, and harmony among students and educators alike, laying the foundation for peaceful and inclusive communities (Amber, 2021).

Dadach (2020a), discussed Prophet Muhammad's (P.B.U.H) gradual and tailored approach to teaching, adapting his methods to individual differences and drawing on pedagogical devices such as repetition and contextualization. Buheji (2020) similarly highlights the Prophet's (P.B.U.H) utilization of discussion-based and inductive teaching to activate learners and promote deeper understanding.

Elsewhere, Guhin (2020) has described Prophet Muhammad's (P.B.U.H) diverse approach to pedagogy, involving, motivation, illustration, and narrative, as a means to promoting ethical awareness and moral development. Stehlik (2018) chronicles Prophet Muhammad's (P.B.U.H) career as a model educator, with reference to his wisdom in communications, conduct, and curricula. Moreover, Samsudin (2018) underlines how Prophet Muhammad's (P.B.U.H) teachings are universal and suggesting that contemporary educators should look to them for more effective teaching strategies to use in their classrooms. Partners (2020) look at how the Prophet taught with the real world and active learning, and encourages educators to continually keep learning while keeping students engaged as well. Malinda and Djamduri (2021) cover the miraculousness of Prophet Muhammad's (P.B.U.H) teachings, and how they reflect back on education today.

Abdullah (2018) brings a critical eye to how well modern teaching pedagogies align with Prophet Muhammad's (P.B.U.H) methods, and says that them remembering Aisha's (R.A) teachings show that more eclecticism and contextualization is needed. Sulaiman Lebbe (2021) speaks about how Prophet Muhammad's (P.B.U.H) teachings never fade in relevance to this day, and show how they can help to give solutions to contemporary problems educators face. Fauzi & Kamilah (2021) calling for the need of a paradigm shift in Islamic education where teachers and faculty can use these methods with just as much impact in teaching about social issues and engaging students better.

The literature review reaffirms the plentiful indigenous knowledge of Prophet Muhammad's (P.B.U.H) pedagogy and how they universally persist in educating today.

Research Methodology

Research Design

This study uses a qualitative research design, employing thematic analysis to explore how the teaching methods of Prophet Muhammad (P.B.U.H) enlighten professional development in moral and peace education.

Selection of Participants

Purposive sampling was used to collect data. Educators were from different educational backgrounds, teaching experiences were the part of study. Educators from diverse educational settings including schools, colleges and universities were invited to participate.

Data Collection

The data collection took place through semi-structured interviews, focus group discussions, and document review. Semi-structured interviews were carried out with educators in moral and peace education to understand their perceptions, current practices, and challenges when integrating the aforementioned teaching methods of the Prophet Muhammad (peace be upon Him) into their pedagogies. A series of focus group discussions were conducted with educators to allow for the collaborative exchange of ideas related to the themes that emerged from the semi-structured interviews. These themes were explored in greater depth and other themes were identified, drawing on the participants' experience to develop a more nuanced and holistic understanding. In addition, document analysis - and for example of education and training materials, scholarly literature, policy documents were used as an additional means of data collection and to support the understanding of the phenomenon from multiple perspectives.

Analysis of Data

Thematic analysis followed Braun and Clarke's (2006) six-step process, which includes data familiarization, initial code generation, theme identification, theme review, theme definition, and final report production. Moreover, the recursive and iterative nature of the data analysis yielded not only typical patterns and diverse perspectives but also emergent themes of the integration of the teachings of the Prophet Muhammad to moral and peace education outcomes.

Trustworthiness and rigor. In order to ensure the trustworthiness and rigor of the study, the researchers employed member checking, peer debriefing, and reflexivity. Specifically, the use of member checking validated the findings and interpretations with participants. Also, peer debriefing or obtaining feedback from the researcher's colleagues and/or experts, was implemented to insure the validity of the analysis. Reflection on reflexivity or the critical self-reflection on the researcher's key assumptions, biases, and position was crucial to minimize sources of biases and enhance the overall trustworthiness of research. Thus, this qualitative research, using thematic analysis, captured the dialectical relationship between divine revelation and inspired prophetic activism while depicting how the teachings of Prophet Muhammad would contribute as a great resource for professional development in moral and peace education by educators. I hope that through rigorous study and transparent reporting of our findings, we have provided recommendations that could serve as a useful dispatch to educators who wish to develop ethical awareness, reclamation of justice, peacebuilding, and holistic development within the ecology of education. Discussion and Data Analysis Further enhancement of educational practices applying prophetic teachings toward moral and peace education could be developed by studying other relevant Quranic verses and Hadiths that also stress kindness, compassion, and peaceful co-existence. Those could be used as reasoning frameworks when

educators are seeking ways to foster peace and morality while dealing with the diversity in today's classroom.

Data Analysis and Discussion

Exposure can be heightened by incorporating other verses and hadiths from the Quran that place importance on kindness, understanding, and peaceful co-existence while promoting the same values. Moreover, such verses and hadiths can serve as a guide to Islamic educators whenever they seek to cultivate peace and morality at a school mostly composed of hostilely diverse students. Lastly, the sources also give a fundamental philosophy that could facilitate the infusion of peace in educational practices:

Peace Education

Quranic ayats related to peace education

“Then, if they incline to peace, make you (O Muhammad) incline to peace, and trust in Allah. Lo! He, even He, is the Hearer, the Knower”. Thus, the above-mentioned verse demonstrates the necessity of reconciliation with an enemy, as a testimony to the importance of conflict resolution and reconciliation skills between parties.

Unity and brotherhood

“And hold firmly to the ribald of Allah all together and do not become divided. And remember the favor of Allah upon you – when you were enemies and He brought your hearts together and you became, by His favor, brothers...”

Thus, the above-stated verse proves violence, abusive words, and segregation. For students, it may serve as a means to show cooperation with others, respect to each other, and willingness to build a community.

Justice as a path to peace

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing”.

Compassion and mercy

“Having sent thee not but as a mercy to all creation” Quran 21:107.

This verse emphasizes on the mercy to all the creation to the prophetic mercy, the educator Should promote the idea of empathy and compassion and make it regular part of the students' character.

Understanding and tolerance

“O mankind, We have created you from one man and woman and have made you into nations and tribes so that you may recognize one another. Really, the most honourable among you in the eye of God is the most pious of you. God is all-knowing and all-aware” Quran 49:13.

This verse emphasizes tolerance and acceptance as the base of Islam, the educator should instill the importance of acceptance of all backgrounds making students more adaptable to peace.

The value of patience and forgiveness

"Take to forgiveness and enjoin good, and turn away from the ignorant." (Quran 7:199).

By teaching the importance of forgiveness and patience in the face of ignorance, educators can guide students towards peaceful resolutions and encourage a culture of tolerance and understanding.

Hadiths Related to Peace Education**Forgiveness and reconciliation**

Teaching the value of patience and forgiveness. Allah says take to forgiveness and enjoin good, and turn away from the ignorant. Since most of the time, ignorance leads the way to conflicts. If the educators could guide the students for forgiveness and patience through these guidelines, there can be a culture of tolerance and understanding.

Promoting non-violence and peaceful solutions

The Prophet also said, The merciful are shown mercy by the Most Merciful. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. With this Hadith, the characteristics like forgiveness can be developed among the students.

The importance of peacemaking

"The peacemakers are not unjust to anyone and if they know of any discord between two parties, they try to resolve it. Blessed are the peacemakers, for they are the true children of God."

Through this saying of the Prophet Muhammad, it is evident the honorable status of those who engage in peace-making and facilitate dispute resolution, thus making peace an honorable action.

Kindness and gentleness

The Prophet Muhammad said, *"While gentleness is not in anything, it disgraces it. Similarly, while it is taken out of anything, it disgraces that thing, and a person is deprived of goodness because of the absence of gentleness."*

This hadith reiterates the importance of kindness and gentleness as quintessential concepts in creating an atmosphere of support and understanding in education.

The importance of knowledge and learning

The Prophet Muhammad said, "Seeking knowledge is an obligation upon every Muslim", was talking about education and ways to educate and learn, some of which aid in understanding peace-building and moral education principles.

Encouraging dialogue and understanding

For example, "The best form of Jihad is a word of truth in front of a tyrannical ruler" is based on this idea. These Hadith-based teachings emphasize to students the value of dialogue and the role and skills they play in the greatest peaceful attempts.

By integrating these Quranic ayats and Hadiths into pedagogical practices, educators can provide students with a comprehensive framework for moral education and peace-building. This

approach not only fosters a deep understanding of Islamic teachings on peace and morality but also equips students with the values and skills necessary to navigate and contribute positively to a diverse and often divided world.

Moral education

By clarifying the integration of Islamic teachings in moral education and peace-building in educational settings, educational practitioners can add more Quranic ayahs and Hadiths to moral education's strengths to its already robust and practice-oriented approach. They also manifest several other deeper virtues like empathy, tawakkul or trust in God, taking care of the environment, and being a Mujahid for peace, which are more clearly stacked and oriented toward the moral consistency of individuals to these ends.

Quranic Ayats on Moral Education

1. **Truthfulness.** *"O you who have believed, fear Allah and be with those who are true."* (Quran 9:119).
2. **Justice.** *"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice..."* (Quran 4:58).
3. **Respect for diversity.** *"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another..."* (Quran 49:13).

Hadiths on Moral Development

The Hadiths, or sayings of the Prophet Muhammad, are important guidelines for Muslims in guiding all areas of their life, including moral development. These teachings highlight certain virtues and attributes that are critical in helping individuals become better in character and contributing positively to society. The following are the Hadiths on moral development:

Character. thus, from the Prophet Muhammad's statement, "I have only been sent to perfect good character" shows the importance of developing good behavior. Essentially, this Hadith says that the Prophet was only sent to model and teach how individuals should act towards one another. However, good character is not just ideal but is considered an integral aspect of fulfilling one's purpose on earth. In addition, Malik's Muwatta demonstrates the centrality of good character to the teachings of this locality, making it crucial to moral education .

Love of learning. "Seek knowledge from the cradle to the grave." largely encourages the pursuit of knowledge over one's lifetime; it states that every person should always look to learn new things. Education and intellectual development are critical to forming an ethical set of values and principles; therefore, Islamic teaching emphasizes learning as a way to gain spiritual and moral enlightenment.

Generosity and being of benefit to others. The Hadith "The best of people are those that bring most benefit to the rest of mankind", also communicates the virtue of generosity and altruism. It encourages humility and emphasizes the need to help others selflessly as a vital aspect of moral education.

Forgiving spirit. "Show mercy toward those on earth, and He Who is above the heaven will show mercy to you. Forgive others, so that you may be forgiven by Allah" . Forgiveness is a

critical component of moral teachings, as it leads to reconciliation, unity, and self-destruction. According to the commandment, some people act with grace and demonstrate strength of will in preserving their moral beliefs. The commandment of forgiveness requires a person to act as compassionately as possible.

Empathy towards creatures. “Kindness is a mark of faith, and whoever has not kindness has not faith”. Islam teaches compassion and mercy not only to people but also to animals. It is understood that all living things are intertwined. According to Islamic traditions, a person should be concerned not only about his spiritual state.

Honest heart. “It is obligatory for you that you should tell the truth, for truth leads to virtue and virtue leads to Paradise, and that a man may keep on telling the truth till he is recorded with Allah as a truthful person”. It cultivates the value of honesty, which is the cornerstone of equity, faith, and righteousness. Life with integrity guarantees a smooth, healthy, and spirit-filled life.

Responsible spirit. “Each one of you is a shepherd and each one is responsible for his flock. The Imam is a shepherd and is responsible for his flock. A man is a shepherd in-charge of the welfare of his family. A woman is a shepherd in-charge of her husband’s house and is responsible for it. A servant is a guardian in-charge of his master’s property and is responsible for it. The woman has been created weak...” moral teachings require individuals’ accountability.

In sum, with these Quranic ayats and Hadiths, atheist educators have been helped to build a basic framework with which they can integrate Islamic instructions in their pedagogy for Muslim moral education so that their curricula shall, above all, model the behavior and attitudes of students geared toward ethical conduct, mutual respect, and profound moral accountability.

Prophet Muhammad (P.B.U.H) Ways of Teaching for Professional Growth in Moral and Peace Education Framework

There can be few more powerful ways that our practices for moral and peace education can be enriched and transformed than by incorporating the model of Prophet Muhammad . Not only do we seek to apply his teaching methods to our own educational practice for moral education and peace-building, but we further enrich our practice with his specific words as they relate to what he taught and his specific words as they related to teaching, grounded and emphasized his emphases on compassion, justice, understanding, mercy, and human worth and community as found in Quranic ayats and Hadiths.

These Islamic teachings provide a rich fund for creating educational situations where, among diverse populations of students, moral integrity is fostered and peace, sought. The teachings of Prophet Muhammad (P.B.U.H), the way the taught, and his life-long practices can serve as profound sources of inspiration for professional growth in moral and peace education. His explicit remarks as they relate to his teaching, including Quranic ayats and Hadiths that emphasis compassion, wisdom, understanding and ethical conduct with others, resonate with frameworks and practices desingated toward moral and peace education. Here are some that particularly resonate with his ways of teaching for moral and peace education:

Compassionate interaction. The Prophet’s compassion in teaching can be emulated by teachers who take as their example the Quranic verse, "And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Quran 21:107).

This verse underscores the universal mercy and compassion that the Prophet Muhammad (P.B.U.H) represented, and which can serve as a guide for teachers to deal kindly and compassionately, creating an understanding and supportive learning environment. In the teaching profession, this may mean, for example, a teacher who encounters a struggling student that's falling behind. Rather than focusing solely on academic performance, the teacher looks at the student's issues, empathy, provides reassurance, and encourages, thereby representing the compassion and mercy from the Prophet. This could be in the form of extra teaching or instruction, emotional support or creating custom teaching strategies to help the student catch up. In essence, the verse serves to remind that teaching is not only about imparting knowledge, but also about embodying these values of compassion, mercy, and empathy in how they deal with their students, ultimately aiming to help them in a positive manner.

Promoting justice and equity. The significance of the concept may be exemplified by the verse in the Quran: "O you who believe, stand out firmly for justice, as single-minded for Allah, and be witnesses for justice, even against yourselves, or your parents, or your kin, and whether it be rich or poor. Allah can better serve both". This text shows the general commitment to justice and fairness, rooted in the Quranic text, which advocates standing firm for right, even if it is against a person's interest or loyalty to others. The educator can show this principle in different ways.

That is, they may develop classroom activities and policies focusing on equality of all students, regardless of their ethnicity, potential, or class. They can also establish an inclusive and equitable learning environment in which all students are treated equally. Moreover, Educators may address social injustice or inequality in the school or neighborhood, or perhaps in the wider society. They can stimulate discussions with their mentees about social justice topics. Hence, it is perhaps fair to say that, through incorporating this guiding principle in their teaching approaches, educators meet their obligations. Moreover, they equip their students to follow this and other regulations in their lives as informed and active citizens working together to form a more equitable society.

Encouraging reflection and critical thinking: Furthermore, this teaching is practically noted as Prophet Muhammad (P.B.U.H) encouraged some question and reflection to have a deeper understanding and faith. Innumerable Hadiths mention this practice that aligned well with the suggestion when the prophet said, "Seek knowledge from the cradle to the grave." This statement was particularly recognized for what learning entails and how a follower should seek to know the truth about everything.

To restate the point made from a teaching perspective, encouraging question and reflection such as what Prophet Muhammad (P.B.U.H) did through his teachings imply the importance of nurturing a culture of questioning, thinking critically, and leading students through learning that prepares them in a quest of lifelong learning. In teaching, the role of incorporating the idea of encouraging question, such as the one taught by the prophet, is more direct and clear. Educators can do so by encouraging the student to question the material, lead them in a discussion that fosters their understanding, and help them apply their understanding to moral and Islamic principles-related dilemmas. By doing so, educators turn students into active participants in their education journey instead of passive recipients of information. Lastly, the idea of seeking all knowledge from the cradle to the grave means that one should learn all the days until death. aesthetically, educators can model love for learning and help the student love learning beyond

the school walls. Essentially, integrating the teaching of the prophet Muhammad(P.B.U.H) involves educators to awaken critical thinking skills, vitalize learning missions driven by questions, and ignite the flame of learning that lasts a lifetime.

Building community and brotherhood: The Quran instills the critical Islamic theory and building society that combines men as brothers. “And hold firmly to the rope of Allah all together and do not become divided...” in the classroom, educators can demonstrate the concept and encourage applicability. Educating’s field is critical to the application of the Quranic theory of brotherhood and building a society. The verse emphasizes the scholars’ and learners’ responsibilities to practice unity, collectivism, and inclusivity, and facilitate inclusion is applied to various segments of teaching and learning.

In class, educators can demonstrate to unite students and promote the tender of relational learning and supportive adherence by making students feel at home. Educators can instill in learners the teachings of empathy, compassion, and conflict or problem-solving, enlightened by the Quran, which allows students to develop such critical skills to guide them in-group selection and engage in personal relationships in and outside the classroom. Educators can continue to promote the Quranic message to students through group work, debate, and community participation, demonstrating to students that they are all part of one family that requires total support from them. By practicing the Quranic theory of unity, educators are drawn apart from their students in addition to their academic talent cultivation to caring and morally upright participants.

Wisdom and gentle counsel: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best.” (Quran 16:125) This ayat also says about the teaching itself when wisdom is emphasized along with good instruction, which is especially the case for moral and peace education. The statement from the Quran that “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best” (Quran 16:125) is reflected in this conception. It speaks primarily about the use of wisdom and wise strategies that can be applied to the practice of education.

A teacher could convey his/her knowledge about a sensitive topic, for example, religious tolerance or cultural understanding, through the aspiration to “Invite to the way of your Lord...” in a polite way. Another phrase “...and argue with them in a way that is best” refers to the way that students respond to this message: the discussion should occur in a non-antagonizing way. Rather than arguing forcefully or impressing viewpoints on students, the teacher can cautiously focus on both sides of the issue, present diverse perspectives with tact, and with an attitude that’s generally more respectful than argumentative in nature. Through wisdom and positive reinforcement, the instructor can establish an atmosphere that uses moral and peace education as an approach to schooling in which students feel valued and cherished as unique individuals who learn from a teacher who is more authentically understanding, sensitive, and empathetic.

By encouraging understanding and empathy while at the same time demonstrating sensitivity and open-mindedness, the teacher creates a learning environment that is an expression of “...a way that is best,” i.e., by carefully nurturing moral and peace education and inspiring learning that involves the promotion of moral development, which has as a priority the encouragement of greater harmony among people. In short, it’s an environment created by people who live the principles embodied in the referenced Quranic verse, and in doing so,

effectively foster moral development, promote peace education, and inspire students to value diversity and cultivate harmony in society.

Patience in teaching

The Prophet Muhammad (P.B.U.H) said,

"Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them)." (Bukhari & Muslim)

This hadith of the Prophet Muhammad P.B.U.H really forms the basis from which to deliver the principles of teaching. It is hard to characterise the teaching profession better than this. In a single class a teacher may have learners with varying levels of ability, diverse backgrounds, and a range of learning styles . The successful teacher makes the learning accessible and manageable, exercises patience and creates an atmosphere that is always encouraging and positive.

Take for instance a situation where a teacher comes across a group of pupils struggling with a particular concept or topic., Easier said than done but this is one of the challenges that every outstanding teacher faces on a periodic basis as they go through their career. In most cases however, the teacher is able to weave the Hadith into his or her teaching and the environment created is one where pupils feel supported, and motivated to achieve success.

Encouraging questions and learning

"Seek knowledge from the cradle to the grave."

(Attributed to the Prophet Muhammad, though its exact origin is debated, it reflects the spirit of Islamic encouragement towards lifelong learning)

This statement underscores the importance of ongoing learning and intellectual inquiry -- foundational principles in education for moral, peace-building ends. As a teacher, one can resonate with this injunction by recognizing that the learning process is not restricted to a particular age or phase of life; it is a lifelong adventure that begins from the earliest stages of life ("the cradle") and continues until a person's final days ("the grave"). Teachers must demonstrate to their students that with a pervasive sense of curiosity, sharp critical thinking skills, and a fundamental love of acquiring knowledge across a wide range of subject matters and disciplines, learning can indeed be a lifelong endeavor.

For instance, in the classroom, teachers can encourage their students to delve into subjects that are not included in the syllabus, demonstrate the value of conducting independent research and inspire an enduring passion for learning that permeates into life outside the classroom. The examples they set -- of demonstrating that they are lifelong learners themselves and that the acquisition of knowledge should be a source of endless enthusiasm -- can inspire their students to commit to the enterprise of learning eternally. Teachers can also create a learning environment that is stimulating, welcoming to diversity and conducive to intellectual growth, where students feel they have the power to engage with and contribute to, questions, ideas and experiences for the rest of their days. By embracing the spirit of "Seek knowledge from the cradle to the grave," teachers can contribute to the development of a society in which ongoing learning and intellectual curiosity are regarded as vital, inalienable components of personal, professional and citizen development.

Modeling good character

Highlighting the Prophet's statement, "The best among you are those who have the best manners and character" (Sahih Bukhari), emphasizes the centrality of good character in Islam.

In the field of education, the statement from Sahih Bukhari- "The best among you are those who have the best manners and character"- can be a directive for educators guiding the character development of their students. This hadith truly characterizes the significance of forming a relationship with good manners in students and the character, introducing moral values consistent with the Islamic ethical akhlaq. For instance, as part of the "Modeling Good Character" aspect, educators may integrate character education and shrill upright character traits through the curriculum by equitably teaching and presenting virtues such as honesty, respect, benevolence, justice, and humility.

Teachers could create lessons, events, and discussions that lead students to reflect on how these virtues affect their lives and what it entails in practice. This includes designing ultimatums to assist students in comprehending merely what a virtue is and how to practice it on a daily basis. Nevertheless, educators might cultivate an ambiance in the classroom that nourishes good behavior and interactions, reinforcing students to feel valued, esteemed, and inspired to show relentless potential of character. The reflection of these ideals would create an environment that would reflect the virtues contained in the Prophet's removal.

Summarily, integrating character education and morals into curriculum might have a lasting effect on moral growth and honesty in students and promoting an ambiance wherein the spirit of this hadith becomes increasingly prominent. Adapting teaching methods to suit the learner's needs: Anas bin Malik reported: The Messenger of Allah "Facilitate things to people, and do not make the things too difficult for them; give people good tidings and do not give them bad omens; keep up good relations with those whom you know and do not cut off ties of relationship with your kith and kin" . Since this hadith assures teachers to structure their practices to fulfill the learners' needs and skills, they learn to find learning more appealing and expectant. One of the Prophet's principal teachings was to ensure that religious knowledge be made available to everyone, including to make sure their learning is communicable, is attractive, and does not place a burden on them.

This becomes a prominent direction to the educators so that they may guide their practice to be accessible to the variety of learners: First and foremost, teachers' roles must be guaranteed that everyone learns by using a variety of teaching techniques, resources and approaches to facilitate learning of the broad range of needs that learners have. Secondly, teachers should promote the prophetic tradition of making learning more expectant such as; simplifying complex ideas, and help learners who struggle to understand. The Prophetic tradition speaks to the importance of maintaining a positive environment and providing direct praise. Teachers ought to utilize this as an incentive to ensure the learners are praised when they excel and criticized in a solution-oriented way as part of their example. Thirdly, practices like drinking explicit people to be involved and disinclined learner, students should not be led by the teacher's attitude, should provide for cope teaching & differentiation of learning so that they have some equality. This is an ultimate spirit of Prophet's teaching and teachers, by being an inclusive learner

The importance of intentions in education

"Actions are but by intention, and every man shall have only that which he intended." (Sahih Bukhari and Muslim) This Hadith emphasizes the significance of intentions behind actions, a crucial lesson for educators and students alike. In the context of moral and peace education, it underscores the importance of cultivating pure intentions and sincerity in the learning and teaching process.

Promoting peace and reconciliation

"Do not be people without minds of your own, saying that if others treat you well you will treat them well, and that if they do wrong you will do wrong to them. Instead, accustom yourselves to do good if people do good and not to do wrong if they do evil." (Al-Tirmidhi)

This teaching coincides with the key teaching of unconditional positive regard for creating environments of peace and understanding. The quote from Al-Tirmidhi raises key understandings about creating peace and reconciliations that are deeply relevant to teaching and educators. Teachers can use this quote in classroom to help students practice kindly and justly treating classmates, regardless of how they are treated in return. Their instruction and reinforcement of these principles of the quote, foster the basic foundation of conflict resolution skills.

Students are guided by the teachers to respond to conflicts in ways that are peaceful and constructive, that models what it looks like to respond to conflicts, not with retaliation, but with dialogue and forgiveness. In doing so, students learn to resolve their conflicts through dialogue and understanding, compromise rather than aggression. You can also teach students to live by the principles of the quote through their lessons on empathy and understanding. Allowing students to discuss their differences, as ways to learn from one another; solve conflicts through dialogue rather than fighting, and understand rather than ignorance.

Educators then are able to live by the principles in their own interactions—modeling for their students peaceful coexistence that builds to inclusive and harmonious communities within the school and educational institutions. The message from Al-Tirmidhi merely underscores the vital place of teachers in instilling in our students, the values of peace and reconciliation as well as, creating environments where these ideals they thrive.

Highlighting these teachings daily, teachers not only teach to the whole person, in this kind of curriculum, they teach so that the whole person will they will know how to be and how to live with others and in ummah communities, that are of their own making. A world where peace and understanding are not only possible but are our reality.

Conclusion

Contemporary educators can adopt a framework that employs prophetic methodology within educational practices to implement moral and peace-centred education. Drawing liberally from the Quranic ayahs and Hadiths that teach compassion, understanding, and peaceful co-existence, contemporary educators can construct a vision of an educational environment that imparts important values upon its students or asks important questions of them. It is this core ethos, which acts as the cornerstone of installation of peace within our school setup.

For instance, Peace Education model is designed around a teaching model based on the exemplary teachings of the Quranic Ayats and Hadiths all repeatedly advocating for peace, unit,

justice, compassion, understanding, tolerance, patience, forgiveness, and dialogue. These teachings provide educators the leverage to build a peaceful and morality based learning environment across a discursive array of classrooms settings to include Quranic ayats “And hold firmly to the rope of Allah all together and do not become divided” to teach unity and brotherhood amongst the students familiarizing them how to work in unison and respect one another. Also, the Prophetic principles of compassion, mercy, non-violence, and reconciliation are aspects of Moral Education, showing the alignment of Prophet Muhammad with Moral Education.

Hadiths (teachings of the Prophet) that exemplify a compassionate world, help us to re-imagine our Islamicity, peace and conflict and empower us promote conflict resolution. Consider, for example: “When Christ, the son of Mary, said: ‘O God, Lord of us! send down to us a table from heaven that it may be a festival for us.’ No one will believe who does not long for God.” (Quran 5:113) This verse can be used to discuss the values of non-violence and peaceful coexistence.

The Quranic verse “O you who have believed, fear Allah and be with those who are true” (Quran 9:119) [God, the Gracious, 2016-2017] conveys the importance of truthfulness. At the same time, Hadiths can provide additional information on pursuit of knowledge, generosity, forgiveness, empathy towards animals, and humility. UnitTestingnewyork.org (K-12 standards: Approach, 2017). However, there is “a limited body of research and...no controlled studies with the necessary methodological rigor demonstrating the impact of the curricular standards on intended student outcomes, including student learning, social and emotional norms, shifts in classroom discourses, or educator practice” (Khalifa, Gooden, & Burton, 2015, p. 44). Therefore, further research is needed on how to develop scholarly resources and curriculum maps that enact the three major principles of Identity, Diversity, and Justice and how to develop practical strategies for curriculum, teacher preparation, and teacher practice. Additionally, empirical studies need to be conducted to evaluate the effectiveness of developing scholarly resources and curriculum maps that enact the three major principles of Identity, Diversity, and Justice by assessing student outcomes, such as moral development, conflict resolution, and attitudes toward diversity and peace.

Teachings that reference the importance to be merciful and forgiving (e.g., “He who is not merciful to others, will not be treated mercifully” [Sahih Al-Bukhari, Volume 9, Hadith 473. (n.d.)]), reinforce the importance of compassion and reconciliation in conflict resolution. Moreover, Prophet Muhammad’s (P.B.U.H) teachings have resonances with educational goals today: promoting non-violence, seeking knowledge, and engaging in dialogue.

Despite this rich body of teachings, little is known about the feasibility of implementing such pedagogy in diverse educational contexts, and its formative and measurable effects on individuals’ learning and development, in general, and Moral Education, in particular. In order to fully benefit from Prophet Muhammad’s (P.B.U.H) legacy,, it is necessary for transformative, future research to solve practical problems — that is, to do action research (Khalifa, Estes, Mournault, & Hinson, 2010), operationalizing the implementation of Moral Education’s three principles of Identity, Diversity, and Justice by constructing scholarly resources for teacher preparation and capacity building that embed Quranic and Hadith references wherein teachers learn to understand each of the three principles by learning its religious bases, each of the three principles by developing curricular standards in Quranic and Hadith terms, and how to teach the curricular standards by developing lesson plans and authentic assessments.

In the end, as we act in this way, we will be enacting the purposes of Moral Education, as we see them in the words of Al Ghazali: "But the science of which we are speaking is on a level which makes the acquisition of it binding on every free man [and woman] ... Islamic Normative Science itself sets limits to the method of acquisition, as well as to every other study, in that it demands for its proper apprehension the fulness of knowledge, purity of soul, and cleanliness of body. It lays down that it is not to be won by means of tutoring or authority, nor through the scholastic method, though a direct vision must be vouchsafed to the Seeker" (Al-Ghazali, 1910, p. 4).

In essence, by bridging the gap between theory and practice and advancing empirical research in this area, educators can unlock the full potential of incorporating prophetic teaching methods into moral and peace education, thereby paving the way for a more compassionate and harmonious society in the future. When educators infuse pedagogical practices with these Quranic ayahs and Hadiths, they not only expose students to the rich Islamic teachings on peace and morality, they also provide students with the values and skills required to find their place in a diverse and often discordant world. Moreover, through this framework, educators offer students the tools to not only inspire the peaceful, compassionate and morally upright virtues embodied by the Prophet himself, but to also do so in both their personal and social spheres, thus nurturing a society that is more harmonious and inclusive.

Recommendations

Based on the thematic analysis, the following recommendations are made:

- 1) Teachers may show kind and compassionate behavior towards the students so that they can learn the true meaning of kindness, because the students follow their teachers in every walk of life as their role model.
- 2) Educators may provide open platforms to all students. Give them all an equal opportunity in class activities and policies. Every educator may address injustices and inequities within the class.
- 3) Teachers may have patience, make learning accessible and enjoyable, and create a positive and encouraging atmosphere in the classroom.
- 4) Educators may inculcate virtues such as honesty, respect, generosity and humility in their teaching. Educators should have model virtuous behaviors because students learn the most from what is done. This is indispensable in creating classroom environments conducive to virtuous behavior.

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