

Prophetic Peer Teaching in Arabic Language Classrooms: A Case Study of Implementation at State Islamic Junior High School 5 Ngawi

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Abstract

This qualitative case study investigates the implementation of a prophetic peer teaching model in Arabic language instruction at State Islamic Junior High School (MTsN) 5 Ngawi, addressing a critical research gap regarding how prophetic educational principles can be systematically integrated with contemporary peer teaching strategies in Islamic educational contexts. Using thematic analysis, data collected through classroom observations, semi-structured interviews, focus group discussions, and document analysis over six months were coded into four primary themes: spiritual integration, character development, authentic relationship building, and holistic learning outcomes. The findings reveal that students in the experimental group demonstrated enhanced engagement with Arabic language learning embedded within a framework of Islamic virtues and communal responsibility. Specifically, the study identifies how peer-teaching interactions functioned as mechanisms for transmitting not only linguistic competence but also moral formation and spiritual purpose. The analysis demonstrates that teachers who explicitly connected language instruction to prophetic principles of compassion, sincerity, and gradual learning facilitated deeper student commitment to language acquisition. This study contributes to Islamic pedagogy scholarship by providing empirical evidence of

how prophetic teaching principles namely role modeling, dialogical engagement, purposeful intention, and character cultivation can be operationalized within peer learning frameworks to address contemporary challenges in Arabic language education. The research contributes a contextually grounded pedagogical model that bridges traditional Islamic educational philosophy with modern collaborative learning approaches.

Keywords: prophetic education, peer teaching, Arabic language learning, Islamic pedagogy, madrasah tsanawiyah

ملخص

تناول هذه الدراسة النوعية حالة تنفيذ نموذج التدريس النظري النبوي في تدريس اللغة العربية بمدرسة الثانوية الحكومية الخامسة نجاوى، معالجة فجوة بحثية حرجة تتعلق بكيفية دمج مبادئ التربية النبوية بشكل منهجي مع استراتيجيات التدريس النظري المعاصرة في السياقات التعليمية الإسلامية. باستخدام التحليل الموضوعي، تم ترميز البيانات التي جُمعت عبر ملاحظات الصفوف، والمقابلات شبه المنظمة، ومناقشات مجموعات التركيز، وتحليل الوثائق على مدى ستة أشهر، في أربعة محاور رئيسية: التكامل الروحي، وتنمية الشخصية، وبناء العلاقات الأصيلة، ونتائج التعلم الشاملة. تكشف النتائج أن الطلاب في المجموعة التجريبية أظهروا تفاعلاً معززاً مع تعلم اللغة العربية ضمن إطار من القيم الإسلامية والمسؤولية المجتمعية. وتحدد الدراسة على وجه التحديد كيف عملت تفاعلات التدريس النظري كآليات لنقل الكفاءة اللغوية فحسب، بل أيضاً للتكوين الأخلاقي والغاية الروحية. يُظهر التحليل أن المعلمين الذين ربطوا صراحةً تعليم اللغة بمبادئ نبوية مثل الرحمة والإخلاص والتعلم التدريجي، سهّلوا التزاماً أعمق لدى الطلاب باكتساب اللغة. تسهم هذه الدراسة في علم التربية الإسلامية بتقديم دليل تجريبي لكيفية تنفيذ مبادئ التدريس النبوية، وهي: القدوة الحسنة، والمشاركة الحوارية، والنية الهادفة، وتنمية الشخصية، ضمن أطر التعلم النظري لمعالجة التحديات المعاصرة في تعليم اللغة العربية. يقدم البحث نموذجاً تربوياً مُتجذراً في السياق، يربط بين فلسفة التعليم الإسلامية التقليدية ومناهج التعلم التعاوني الحديثة.

الكلمات المفتاحية: التربية النبوية، التدريس النظري، تعلم اللغة العربية، التربية الإسلامية، المدرسة الثانوية الإسلامية

Abstrak

Penelitian kualitatif studi kasus ini menginvestigasi implementasi model pembelajaran sejawat (peer teaching) profetik dalam pengajaran bahasa Arab di MTsN 5 Ngawi, dengan mengatasi kesenjangan penelitian kritis mengenai bagaimana prinsip-prinsip pendidikan profetik dapat diintegrasikan secara sistematis dengan strategi pembelajaran sejawat kontemporer dalam konteks pendidikan Islam. Menggunakan analisis tematik, data yang dikumpulkan melalui observasi kelas, wawancara semi-terstruktur, diskusi kelompok terfokus (FGD), dan analisis dokumen selama enam bulan dikodekan ke dalam empat tema utama: integrasi spiritual, pengembangan karakter, pembangunan hubungan otentik, dan hasil belajar holistik. Temuan mengungkapkan bahwa siswa dalam kelompok eksperimen menunjukkan keterlibatan yang meningkat dalam pembelajaran bahasa Arab yang tertanam dalam kerangka nilai-nilai Islam dan tanggung jawab komunal. Secara spesifik, studi ini mengidentifikasi bagaimana interaksi pembelajaran sejawat berfungsi sebagai mekanisme untuk mentransmisikan tidak hanya kompetensi linguistik, tetapi juga pembentukan moral dan tujuan spiritual. Analisis menunjukkan bahwa guru-guru yang secara eksplisit menghubungkan pengajaran bahasa dengan prinsip-prinsip profetik seperti kasih sayang, keikhlasan, dan pembelajaran bertahap, memfasilitasi komitmen siswa yang lebih mendalam terhadap pemerolehan bahasa. Penelitian ini memberikan kontribusi pada ilmu pedagogi Islam dengan menyajikan bukti empiris tentang bagaimana prinsip-prinsip pengajaran profetik, yaitu keteladanan, keterlibatan dialogis, niat yang bermakna, dan pengembangan karakter, dapat dioperasionalkan dalam kerangka pembelajaran sejawat untuk menjawab tantangan kontemporer dalam pendidikan bahasa Arab. Penelitian ini menyumbangkan model pedagogis yang berakar pada konteks, yang menjembatani filosofi pendidikan Islam tradisional dengan pendekatan pembelajaran kolaboratif modern.

Kata Kunci: pendidikan profetik, pembelajaran sejawat, pembelajaran bahasa Arab, pedagogi Islam, madrasah tsanawiyah.

A. Introduction

Arabic language education in Indonesian Islamic institutions operates within a complex landscape comprised of institutional pressures, pedagogical challenges, and philosophical commitments. Contemporary Islamic junior high schools (madrasah tsanawiyah) in Indonesia serve as crucial venues where Islamic identity formation and academic achievement must coexist, yet these institutions often face structural barriers that undermine their ability to effectively fulfill both mandates. The Madrasah Tsanawiyah level, which serves students between the ages of twelve and sixteen, represents a critical developmental period where linguistic competence intersects with the formation of moral and spiritual identity (Muslimah et al., 2024).

The traditional, teacher-centered teaching methods prevalent in many Islamic schools emphasize the transmission of formal knowledge while undermining the active role of students and their active engagement with Arabic as a source of living communication. Simultaneously, the integration of Arabic language teaching with Islamic character formation, a fundamental goal of madrasah education, remains under-studied in contemporary educational research, creating an institutional and pedagogical gap in schools such as State Islamic Junior High School (MTsN) 5 Ngawi that aspire to maintain an authentic Islamic educational mission while meeting the cognitive and communicative demands of 21st-century learners.

Recent scholarship in Arabic language pedagogy has documented the limitations of conventional instructional approaches while simultaneously recognizing the potential of collaborative learning models (Zaini et al., 2025). Studies demonstrate that peer teaching strategies significantly enhance speaking confidence, vocabulary retention, and student engagement compared to traditional lecture-based instruction (Odallah & Al-Jarrah, 2023). However, existing research on peer teaching in Arabic language contexts has largely concentrated on linguistic outcomes while neglecting the integration of spiritual and moral dimensions that Islamic educational philosophy mandates. Concurrently, scholarly literature on prophetic education has expanded substantially, with researchers documenting how principles extracted from Prophet Muhammad's pedagogical practices including role modeling (*uswah hasanah*), dialogical engagement, gradual knowledge transmission, and holistic person-centered development remain educationally relevant (Thani et al., 2021). Yet research systematically examining the integration of prophetic educational principles with peer teaching methodologies in Arabic language classrooms remains sparse. The intersection of these two pedagogical traditions between prophetic education and peer teaching has not been previously operationalized or empirically investigated in Indonesian madrasah contexts, revealing a significant gap in the literature. This study addresses this gap by examining how prophetic principles can inform and enhance peer teaching practices specifically in Arabic language instruction, thereby creating a framework that honors Islamic educational heritage while responding to contemporary pedagogical challenges.

The concept of prophetic education requires explicit definition for the purposes of this research. Drawing from Islamic pedagogy scholarship, prophetic education encompasses an educational philosophy and set of implementable practices grounded in the pedagogical exemplar of Prophet Muhammad and the early Islamic learning community (Aslam et al., 2025). Prophetic education operationalizes the following dimensions: (1) spiritual and intentional learning, wherein knowledge pursuit is consciously connected to divine purpose and

community service; (2) character cultivation through habituation and modeling, whereby moral development occurs simultaneously with academic instruction; (3) dialogical and relational pedagogy, emphasizing authentic communication, active listening, and individualized attention to learner development; and (4) holistic integration, treating intellectual, emotional, spiritual, and social dimensions as inseparable aspects of educational growth. Peer teaching, meanwhile, constitutes a collaborative learning arrangement wherein students with greater proficiency or understanding in particular content areas assume instructional roles, supporting classmates in knowledge construction while simultaneously deepening their own understanding through the learning-by-teaching phenomenon (Vygotsky, as discussed in contemporary applications) (Fath & Hudzaifah, 2024). In the context of this research, prophetic peer teaching in Arabic language classrooms represents the deliberate synthesis of these two approaches: peer teaching structures and interactions intentionally infused with prophetic pedagogical principles, creating a learning environment wherein linguistic development, moral formation, spiritual engagement, and communal responsibility advance concurrently.

This research aims to explore how prophetic peer teaching operates in practice within an Indonesian Islamic junior high school Arabic language classroom and to identify the dimensions and mechanisms through which this integrated model shapes student engagement, language development, and character formation. Rather than measuring quantitative "effectiveness" or "impact," this study seeks to understand the implementation of prophetic peer teaching as a complex, context-embedded practice, examining how teachers establish prophetic principles, how students interpret and enact these principles in peer interactions, and what pedagogical and relational outcomes emerge. The study addresses an urgent need in Islamic education scholarship and practice by demonstrating that prophetic and contemporary pedagogical traditions need not exist in tension but can be productively integrated to create learning environments that simultaneously develop linguistic competence, ethical awareness, and spiritual maturity. Understanding this integration has implications for madrasah educators and Islamic schools more broadly, providing evidence that language instruction can serve transformative purposes beyond linguistic skill development. For State Islamic Junior High School (MTsN) 5 Ngawi specifically, this research offers institutional insight into pedagogical innovation already under exploration while contributing to the broader field of Islamic education and comparative pedagogy by presenting an empirically grounded model of prophetic peer teaching implementation.

The prophetic peer teaching model rests upon several foundational concepts that require clarification. Prophetic principles, as operationalized in this model, include role modeling (*uswah hasanah*), whereby teachers and advanced peers

embody desired Islamic virtues and communicative competencies (Khambali et al., 2023). Gradual knowledge transmission, emphasizing incremental skill development attuned to learner readiness. Dialogical engagement, prioritizing two-way communication and student voice. Intention and sincerity (niyyah), encouraging learners to consciously connect their language learning to purposes beyond academic achievement. And character accountability, wherein peer relationships include mutual expectations for moral conduct and ethical speech (Suyatno et al., 2022). These principles are distinct from merely adding Islamic content to language lessons. Rather, they represent a philosophy of how instruction itself is conducted, structured, and understood. Peer teaching mechanisms in this context include structured role-switching activities where students alternate between teaching and learning roles, peer-led small group discussions centered on language tasks and Islamic reflection, and accountability relationships wherein peers provide not only academic feedback but also moral encouragement and ethical witnessing. The theoretical claim underlying this model is that embedding language instruction within a framework of shared spiritual purpose, collective moral responsibility, and authentic relational care activates students' intrinsic motivation while simultaneously developing their character in alignment with Islamic values. Intrinsic motivation is further cultivated through the emphasis on intention and sincerity, where learners are encouraged to purify their purposes by seeking knowledge for the sake of serving the community and drawing closer to the Divine (Gardner et al., 2021).

The theoretical framework guiding this research integrates prophetic educational principles with current theories of peer learning. Core prophetic concepts include integration of the spiritual dimension, cultivation of moral character, authentic relationship building, and holistic learning integration (Sungkowo et al., 2022). These concepts are aligned with evidence based peer teaching strategies to create a robust model that respects Islamic educational heritage while drawing on modern insights. The framework highlights three dimensions of learning: the spiritual dimension that imbues lessons with sacred significance and divine purpose, the moral dimension that balances character formation with academic achievement, and the social dimension that fosters genuine Islamic brotherhood and collaborative learning communities (Saputri et al., 2018). By weaving together these strands, the model addresses both language proficiency and spiritual growth.

Recent empirical investigations have documented peer teaching's effectiveness in Arabic language instruction. (Hanifansyah et al., 2024) conducted a qualitative case study involving thirty students in an Islamic boarding school setting, finding that peer tutoring arrangements improved classroom dynamics, enhanced

student confidence, and fostered leadership development in peer tutors through the learning-by-teaching phenomenon. Odallah and Al-Jkharrah (2023) examined peer teaching strategies among seventh-grade students, demonstrating that peer-led instruction produced stronger improvements in speaking skills and listening comprehension compared to control conditions. (Foster & Saenko, 2025) documented that peer interaction, particularly when peers explained vocabulary and grammar concepts, resulted in superior vocabulary retention through meaningful contextual repetition. These studies consistently establish that peer teaching facilitates language acquisition through authentic communicative practice, reduces language anxiety through peer support, and promotes active student engagement. However, none of these studies explicitly integrated prophetic educational principles into their peer teaching implementations, nor did they examine character development or spiritual engagement as outcome variables. The pedagogical gap is thus twofold: empirically, peer teaching efficacy in Arabic contexts has been documented, but the integration of prophetic principles has not been studied. Theoretically, prophetic education literature emphasizes holistic development, but few studies operationalize how this occurs in peer learning configurations.

Scholarship on prophetic education in contemporary Islamic schools has expanded significantly. (Kotimah et al., 2021) examined implementation of prophetic education at the madrasah tsanawiyah level, identifying key practices including role modeling, consultation (*musyawarah*), storytelling, and habituation, all of which contribute to character formation alongside academic instruction. (Thani et al., 2021) analyzed the Prophet's teaching methods as described in Hadith sources, identifying dialogue, gradual knowledge transmission, direct practice, and motivation as core methodological principles. Kuntowijoyo's prophetic education framework (as discussed in contemporary scholarship) emphasizes three pillars: transcendence (addressing the spiritual dimension), humanization (developing human dignity and agency), and emancipation (fostering liberation from ignorance and injustice) (Harahap et al., 2023). Recent implementations by (Chala et al., 2025) demonstrated that when teachers intentionally integrated prophetic principles into classroom practice through example, habituation, discussion, and character reflection, students developed stronger Islamic identity and more ethical conduct. Notably, (Fauzi & Kamilah, 2021) conducted research on prophetic education implementation at the madrasah tsanawiyah level but did not connect this with peer teaching methodologies. The research landscape reveals that prophetic education scholarship has established the theoretical coherence and practical feasibility of prophetic principles in schools, yet the intersection with peer learning approaches remains unexamined.

The literature thus reveals three critical gaps. First, peer teaching research has established this methodology's efficacy for language learning but has not examined its integration with prophetic principles or its potential for character and spiritual development. Second, prophetic education scholarship has documented the feasibility of implementing prophetic principles in schools but has not explored how these principles can enhance peer learning arrangements or collaborative pedagogies. Third, Arabic language education research in Indonesian Islamic contexts has addressed either language outcomes or character formation, but has not explored the integration of these objectives through peer teaching structures. This study directly addresses these gaps by investigating how prophetic principles function within and enhance peer teaching arrangements in Arabic language classrooms. The research contributes empirically grounded evidence of how two significant pedagogical traditions can be integrated to create learning environments that advance linguistic competence, moral development, spiritual engagement, and communal responsibility simultaneously. For the field of Islamic education, this research provides a concrete pedagogical model that bridges philosophical commitment to holistic development with practical classroom implementation.

B. Method

This qualitative case study employed a systematic research design to generate in-depth understanding of prophetic peer teaching implementation in an Indonesian Islamic junior high school context. The research design was selected specifically for its capacity to examine complex, multifaceted pedagogical practice within naturally occurring educational settings. Case study methodology enables investigation of how prophetic principles, peer relationships, language instruction, and character formation integrate and mutually reinforce one another, capturing situated meanings constructed by students and teachers, interpersonal dynamics that emerge, and institutional factors enabling or constraining implementation. The study incorporated a comparative dimension through examination of both an experimental group engaging in prophetic peer teaching and a control group continuing conventional instruction over a six-month period (May through October 2025), enabling contrastive analysis while maintaining qualitative, descriptive orientation.

Data collection employed multiple methods: classroom observations, semi-structured interviews, focus group discussions, and document analysis to triangulate understanding and build comprehensive understanding of implementation mechanisms and participant experiences. Participants included forty-five seventh-grade students (twenty-three experimental, twenty-two control; ages twelve to fourteen), four Arabic language teachers, two school administrators, and six parent representatives, selected through purposive and cluster sampling at

State Islamic Junior High School (MTsN) 5 Ngawi in East Java. The research setting was selected based on demonstrated institutional commitment to integrating Islamic values with contemporary pedagogical innovation, existing infrastructure supporting pedagogical experimentation, and leadership readiness to support research implementation.

Data collection proceeded through systematic classroom observations conducted twice weekly using structured protocols focusing on peer interaction dynamics, Arabic language use, incorporation of prophetic principles, and student engagement indicators. Semi-structured interviews with teachers occurred at three timepoints (initiation, midpoint, completion) addressing implementation understanding, challenges, student progress, and lessons learned; each interview lasted 45-60 minutes and was audio recorded and transcribed verbatim. Monthly focus group discussions with student representatives (10-12 per group) from both experimental and control conditions explored student experiences of peer interactions, perceived learning outcomes, spiritual engagement, motivation, and learning objectives, lasting 60-75 minutes and audio recorded.

Document analysis included curriculum guides, lesson plans, student reflections and journals, teacher assessment records, and school communications providing contextual information about institutional objectives and implementation. All qualitative data underwent systematic thematic analysis following Braun and Clarke's reflexive thematic analysis methodology, proceeding through six iterative stages: (1) familiarization through repeated reading and notation of preliminary patterns, (2) initial coding using both deductive codes derived from theoretical framework (prophetic principles: role modeling, dialogical engagement, intention, character accountability; peer teaching mechanisms; learning dimensions) and inductive codes emerging from data, (3) focused coding organizing initial codes into higher-order categorical groupings identifying patterns and relationships, (4) theoretical coding examining themes for relationships to theoretical frameworks and implementation mechanisms, (5) member checking and peer review with selected participants for accuracy and resonance with experienced reality, and (6) integration and interpretation synthesizing themes into coherent narrative positioned in relation to existing literature. Analysis was conducted using NVivo 14 qualitative analysis software, enabling systematic coding management, audit trails, and research team collaboration.

C. Results and Discussion

1. Results

The implementation of prophetic peer teaching at State Islamic Junior High School (MTsN) 5 Ngawi revealed a structured yet flexible pedagogical approach

distinguishable from conventional peer teaching through explicit integration of Islamic spiritual principles, character accountability, and relational intentionality. The model operated across four interrelated dimensions, each addressing a foundational prophetic educational principle.

a. Spiritual Integration Component

The prophetic peer teaching model infused language instruction with explicit spiritual purpose and conscious connection to Islamic belief and practice. At the initiation of each peer teaching session, students participated in a structured opening ritual wherein they collectively recited the Basmalah (In the Name of God) and individually set their learning intention (niyyah) aloud or in silent reflection. This practice, rooted in Islamic teaching methodology, transformed the academic activity of language learning into an act of worship consciously undertaken for spiritual purposes rather than purely instrumental ones. Teachers explicitly articulated why Arabic language learning matters in Islamic life—as a means of understanding the Quran, engaging in Islamic scholarship, participating in global Muslim community discourse, and serving Islam—creating what participants described as sense of meaning transcending classroom achievement.

During peer teaching exchanges, students frequently wove Islamic references, Quranic verses, and supplications into their explanations and encouragement. When a student tutor explained Arabic grammatical constructions, she often illustrated how that grammatical principle functioned in Quranic passages, thereby deepening comprehension of both language and sacred meaning. One observed exchange involved a student explaining the Arabic construct state (idafah) by analyzing how the Prophet Muhammad's beautiful names (Asma al-Husna) were expressed grammatically, connecting linguistic form to spiritual significance. This practice of embedding linguistic analysis within Islamic context rendered language study inseparable from faith development and created psychological investment in precision and meaning that extended beyond academic correctness (Kusmawati & Afni, 2025).

The spiritual integration dimension additionally manifested in peer support practices suffused with Islamic compassion and collective supplication. Before assessments or during moments when classmates struggled, students spontaneously offered prayers for each other's success, reminding one another to seek Allah's guidance and to maintain patience and trust in divine support. These gestures were not peripheral expressions of personal faith but were woven into the fabric of peer teaching relationships, creating an emotional and spiritual tenor distinct from secular peer learning arrangements. Over the implementation period, teachers observed that students increasingly approached challenging language

tasks with what was described as "spiritual resilience" a willingness to persevere rooted in understanding learning difficulty as an opportunity to practice Islamic virtues rather than merely as an obstacle to overcome.

b. Character Development Implementation

Character formation emerged as an explicit and central objective within the prophetic peer teaching model, operationalized through structured mechanisms and intentional peer role modeling. Student tutors consciously embodied and modeled Islamic virtues during peer teaching interactions, demonstrating patience through calm and repeated explanation without frustration; humility through acknowledging their own areas for continued learning; genuine care manifested in personalized attention to peers' confusion and emotional states; and integrity in providing honest, constructive feedback even when correction might be uncomfortable for the recipient.

Teachers deliberately designed activities through which character development could occur. Monthly "character reflection circles" created structured space for collective examination of behavior and intentions. Students discussed questions such as "How did I demonstrate kindness in our learning community this week?" and "In what ways did I challenge myself or support a classmate?" Facilitators guided reflection by connecting observed behaviors to Islamic virtues explicitly, celebrating instances of compassion, honesty, selflessness, and perseverance. This practice of collective moral reflection normalized character development as an integral educational objective rather than a peripheral concern.

Practically, when disagreements or misunderstandings arose in peer teaching over interpretation of a text, correct pronunciation, or resource allocation students employed conflict resolution approaches explicitly grounded in prophetic guidance. Rather than defaulting to blame or hierarchy, peers listened attentively to one another, worked collaboratively to identify truth, and intentionally preserved relational respect. This approach to disagreement transformed potential moments of discouragement into opportunities for moral practice and communal problem-solving. Teachers observed that the classroom atmosphere shifted from one where academic difficulty prompted shame or avoidance to one where struggle became normalized as a setting for moral and spiritual growth. Students began framing their own challenges as character-building opportunities, drawing explicitly on prophetic narratives of perseverance and spiritual struggle.

c. Authentic Relationship Building

The prophetic peer teaching model placed cultivation of genuine Islamic brotherhood (*ukhuwah*) at its philosophical center. Rather than conceptualizing peer teaching as a transactional arrangement wherein one student performs a

instructional function for another, the model emphasized authentic relationships grounded in mutual recognition, spiritual solidarity, and collective commitment to both individual and community flourishing. Teachers used deliberate relationship-building activities: guided dialogues wherein peers discussed personal spiritual journeys, family traditions, and reasons for learning Arabic; sharing circles where students articulated their hopes for their Islamic futures and how Arabic language learning connected to those visions.

These conversations, facilitated through protocols explicitly emphasizing Islamic values, created opportunities for students to know one another at depth. Classmates discovered shared commitments and respected differences; discovered that peers faced similar struggles and hopes; and experienced being genuinely seen and valued as whole persons rather than simply as academic performers. This foundation of relational trust and mutual respect created conditions wherein collaboration and peer support flowed naturally rather than functioning as required behaviors.

The relational dimension manifested also in the way peer feedback operated. Rather than purely technical corrections of pronunciation or grammar, peer feedback explicitly included encouragement and emotional support. When a student made an error, the peer tutor addressed not only the linguistic mistake but also the emotional experience of the learner acknowledging courage it took to attempt expression, validating effort, and offering reassurance (Atabik et al., 2024). This emotionally intelligent peer feedback reduced the anxiety and defensiveness that often accompanies language learning and fostered psychological safety that enabled authentic communicative risk-taking.

Over time, the bonds formed in classroom peer relationships extended beyond school hours. Students organized informal study groups, shared learning resources, and offered spiritual support during personal or academic challenges. The friendships formed on foundations of *ukhuwah*—authentic Islamic brotherhood developed qualities of durability and depth distinct from typical school friendships. Students spoke of classmates as "brothers" and "sisters" in faith, using terminology reflecting not merely school proximity but spiritual kinship. This relationship quality created powerful intrinsic motivation for language learning; students worked diligently partly because their efforts contributed to a learning community they deeply cared about.

d. Holistic Learning Integration Outcomes

The prophetic peer teaching model demonstrated capacity to engage students simultaneously across intellectual, emotional, spiritual, and social dimensions, creating integrated learning experiences wherein language instruction,

moral reflection, spiritual engagement, and communal responsibility reinforced one another. Within a single lesson structure, students might engage in grammatical analysis of Quranic verses (intellectual), pause to contemplate the spiritual meanings in those verses (spiritual), discuss how the lesson's content related to Islamic practice (moral), and support classmates in understanding the material with genuine care (social-relational).

This integration was not additive language instruction plus character education plus spiritual reflection, but genuinely synergistic. Students reported that when language learning was explicitly connected to spiritual purposes, when peer relationships involved authentic care, and when character formation happened alongside academic skill development, they approached studies with intensity and commitment difficult to explain through conventional motivation theories. The model created what teachers described as a "learning culture" wherein language acquisition was understood as integral to character formation and spiritual development, and wherein academic progress was celebrated as evidence of both intellectual growth and moral-spiritual maturation.

One particularly significant outcome was what students and teachers termed "ethical communication". As students developed language skills within a framework emphasizing Islamic virtues and spiritual intention, they became conscious of how their uses of Arabic embodied or contradicted Islamic principles. Students spontaneously corrected themselves or peers not merely for grammatical errors but for unkind word choice or inaccurate representation of Islamic concepts. This integration of language precision with ethical consciousness understanding how language embodies and shapes character represented a dimension of language development rarely emphasized in contemporary language education literature.

2. Discussion

The implementation of the prophetic peer teaching model at State Islamic Junior High School (MTsN) 5 Ngawi offers compelling evidence that Arabic language education in Islamic settings can be revitalized by weaving together linguistic instruction, spiritual enrichment, and moral formation into a single cohesive experience, as students not only improved their command of vocabulary and grammar through repeated peer interactions but also deepened their faith through moments of collective reflection and ethical discussion. By positioning learners as both teachers and students, the model fostered a sense of responsibility and belonging, encouraging participants to support one another in mastering challenging texts while embodying virtues such as patience, honesty, and compassion that lie at the heart of prophetic tradition. This approach preserved the cultural richness of classical Arabic literature and Quranic exegesis by grounding

lessons in authentic contexts, yet it remained responsive to contemporary educational research on interactional learning and intrinsic motivation, resulting in higher levels of classroom engagement, greater confidence in spoken Arabic, and more frequent demonstrations of empathy in collaborative tasks.

The research findings reveal that prophetic peer teaching functions as a coherent pedagogical approach capable of integrating linguistic, moral, spiritual, and social dimensions of learning simultaneously. The implementation at State Islamic Junior High School (MTsN) 5 Ngawi demonstrates that prophetic principles role modeling, dialogical engagement, intentional spiritual connection, and character accountability translate into specific classroom practices that enhance peer teaching beyond its conventional configuration. The theoretical contribution is twofold: first, the research provides empirical evidence that prophetic educational philosophy, long grounded in Islamic scholarship and increasingly operationalized in individual schools, can productively enhance peer learning arrangements; second, the study demonstrates that peer teaching methodology, typically conceived as a strategy for improving academic outcomes, can simultaneously address objectives of character and spiritual formation when intentionally structured to do so.

The spiritual integration component addresses a philosophical gap in secular peer learning literature. Vygotsky's socio-cultural theory, foundational to contemporary peer learning scholarship, emphasizes social interaction as the mechanism of cognitive development but does not address transcendent or spiritual dimensions of learning. The prophetic peer teaching model's integration of niyyah (intentional spiritual purpose), invocation of divine support, and conscious connection of learning to Islamic belief and practice enriches peer learning theory by demonstrating that social interaction can simultaneously activate spiritual development and moral awareness. This integration proves pedagogically significant because, as the data demonstrates, students' conscious understanding of their learning as spiritually purposeful appears to intensify their commitment, persistence, and quality of engagement. When students frame their participation in Arabic learning as an act of worship and service rather than an instrumental academic exercise, their investment deepens qualitatively. The spiritual dimension does not merely coexist with academic learning but functions as a catalyst activating intrinsic motivation that secular frameworks struggle to explain or cultivate.

The character development component addresses limitations in contemporary peer teaching literature wherein moral development is either assumed to occur incidentally through collaborative interaction or treated as a separate curricular domain. This research demonstrates that when character

development becomes explicit within peer relationships—through intentional modeling of virtues, structured reflection on moral conduct, and conscious integration of feedback with character encouragement—moral growth becomes central rather than peripheral to learning experiences. The prophetic framework provides specific virtues and their Islamic grounding, creating moral clarity and motivation for character formation. Students were not simply taught to "be kind" in peer interactions but were invited to embody prophetic virtues such as *ihsan* (ethical excellence), *hilm* (forbearance), and *sadaqah al-ilm* (sincere sharing of knowledge) in their peer teaching. This specificity and grounding appears essential to generating genuine commitment to character development. Moreover, the research suggests that character formation integrated with academic instruction proves more effective than character education treated as isolated initiative, aligning with contemporary developmental psychology research emphasizing authentic practice and meaningful context for moral development.

The authentic relationship building dimension extends beyond literature on cooperative learning, which often treats peer relationships instrumentally as means to academic ends. The prophetic model positions authentic *ukhuwah* (Islamic brotherhood) as simultaneously an educational outcome and a mechanism enabling deeper learning. Literature on adolescent development emphasizes belonging and positive peer relationships as foundational to psychological wellbeing and academic engagement; this research demonstrates how deliberately cultivating relationships grounded in shared spiritual purpose and mutual respect creates a relational quality that intensifies motivation and resilience. The investment students developed in their learning community became inseparable from investment in language learning itself. Students worked diligently on Arabic language skills not primarily to achieve grades but to fulfill commitments to peers they genuinely cared about and respected. This relational foundation transforms peer teaching from transactional arrangement to expression of communal care, creating psychological and motivational conditions distinct from typical school peer interactions.

The holistic integration dimension addresses a persistent fragmentation in educational research and practice wherein linguistic development, character education, and spiritual formation are studied and implemented separately. This research provides empirical evidence that these dimensions are not in tension but can reinforce one another when pedagogically integrated. When language learning is understood as connected to spiritual development, when peer teaching mechanisms include character accountability, and when relationships are grounded in genuine Islamic brotherhood, the result is not merely improved language outcomes but transformed orientation to learning itself (Harisca et al., 2023). Students understood their academic effort as simultaneously serving personal

linguistic development, communal Islamic commitment, and spiritual growth (Umar & Tilli, 2024). The holistic nature of the model appears essential to its pedagogical power; removal or significant minimization of any dimension would likely diminish the model's comprehensive impact (Alaw, 2025).

The findings concerning peer teaching efficacy in improving speaking confidence, vocabulary retention, and listening comprehension align with recent empirical research. Hanifansyah et al. (2024), examining peer tutoring in an Islamic boarding school, similarly documented improvements in student confidence, engagement, and leadership development among peer tutors through the learning-by-teaching phenomenon. Foster and Saenko (2025) found that peer explanation of vocabulary resulted in superior retention through contextual repetition—consistent with observations in this study that when student tutors explained Arabic concepts, their own understanding deepened. Vocabulary retention rates in the experimental group substantially exceeded control group levels, with peer tutors demonstrating particular advancement through the requirement to articulate and explain concepts clearly. These findings suggest that prophetic peer teaching's benefits regarding linguistic outcomes parallel those of peer teaching more broadly, while adding dimensions of character and spiritual development. The integration of prophetic principles does not diminish linguistic efficacy but rather provides additional motivational and relational dimensions supporting language acquisition.

Regarding prophetic education theory, the research demonstrates how principles identified in scholarly literature—role modeling, dialogical engagement, gradual knowledge transmission, character cultivation—translate into observable classroom practices. Kotimah et al. (2021) described prophetic education at the madrasah tsanawiyah level but examined it as a whole-school intervention not integrated with specific academic subject instruction; this research shows how prophetic principles specifically enhance language instruction. Aslam et al. (2025) analyzed pedagogical principles from prophetic era sources; this research operationalizes those principles in contemporary peer teaching contexts. The findings confirm theoretical claims that prophetic educational philosophy remains educationally relevant and practically implementable in contemporary schools, extending this conclusion by demonstrating such implementation within peer learning structures. The research demonstrates that prophetic principles are not historical curiosities but dynamic pedagogical resources capable of enhancing contemporary instruction when thoughtfully operationalized.

Regarding Islamic educational philosophy, the study provides empirical support for the holistic development objective central to Islamic pedagogy. Islamic educational philosophy, from classical formulations to contemporary frameworks

like Kuntowijoyo's "prophetic education," emphasizes that education must develop the whole person—intellect, character, and spirit simultaneously, and must prepare students for both worldly and religious purposes. Conventional education in Islamic schools often struggles to achieve this integration; secular language pedagogy operates without explicit reference to spiritual or character development; and even character education often exists as a parallel rather than integrated initiative. This research demonstrates one avenue through which genuine integration can occur: by intentionally infusing peer learning arrangements with prophetic principles, schools can create conditions wherein linguistic development, character formation, and spiritual growth advance together. The model's success suggests that integration is possible not through adding peripheral programs but through fundamental reimagining of how instruction itself is conducted, structured, and understood by all participants.

The research carries significant implications for Islamic schools and madrasahs seeking to enhance Arabic language instruction while honoring Islamic educational philosophy. First, the prophetic peer teaching model demonstrates that linguistic excellence and Islamic authenticity need not be in tension. Schools need not choose between implementing evidence-based contemporary teaching strategies and maintaining commitment to Islamic principles; rather, prophetic principles can inform and enhance contemporary approaches. For curriculum designers and school leaders, this suggests that Arabic language instruction should be explicitly positioned within the school's overall mission regarding character and spiritual formation, rather than treated as a secular academic subject requiring Islamic "add-ons." Language instruction becomes a venue for living Islamic values rather than a domain isolated from moral and spiritual concerns.

Second, the research indicates that teacher preparation in Islamic pedagogy must accompany technical language teaching skills. Teachers implementing prophetic peer teaching required understanding not only of peer teaching mechanics but also of prophetic educational principles, Islamic virtues and their definitions, and practices for integrating spiritual and moral reflection into academic instruction. Professional development for Arabic teachers in Islamic schools should include study of Islamic pedagogical sources and contemporary prophetic education scholarship alongside language teaching methodology. Teachers must develop capacity for spiritual and moral mentoring, not merely content delivery. This implies significant implications for teacher education programs, requiring integration of Islamic pedagogy alongside language pedagogy in pre-service teacher preparation.

Third, the model's success depended on institutional commitment spanning multiple dimensions: curriculum time allocated for relationship building and character reflection; flexibility to depart from rigid lesson scripts in service of authentic dialogue and individual attention; and administrative support for teachers implementing innovative approaches. For schools considering similar implementations, creating structural conditions enabling pedagogical flexibility proves as important as teacher training or curriculum development. Administrators must recognize that prophetic peer teaching cannot be implemented through rigid protocols or compressed timeframes; the model requires space for authentic human interaction, individual attention to learner needs, and dialogical engagement that cannot be standardized or mechanized.

Fourth, the research suggests that authentic assessment in Islamic school Arabic programs should include measures of character development, spiritual engagement, and relational quality alongside linguistic proficiency. Contemporary assessments typically focus exclusively on language skills; the prophetic peer teaching model suggests that holistic assessment acknowledging character and spiritual dimensions would provide more complete picture of student development and progress. Assessment frameworks should document students' growth in Islamic virtues, their deepening spiritual engagement with Islamic knowledge, their capacity for ethical communication, and the quality of their relationships—dimensions as central to Islamic education philosophy as linguistic competence.

The case study approach, while generating rich descriptive understanding of prophetic peer teaching implementation, carries important limitations for readers to recognize. The study examined a single school with specific institutional characteristics—an administration supportive of pedagogical innovation, teachers voluntarily engaging in professional development, a student population from educated Muslim families prioritizing Islamic education. Findings may not generalize to madrasahs facing resource constraints, less institutional support for innovation, or different student populations (Aisyah et al., 2025). The six-month implementation period, while substantial for a case study, may not capture sustained outcomes or challenges emerging across longer timeframes. Extended engagement with multiple sites would strengthen claims regarding the model's broader applicability. Additionally, this study did not employ quantitative comparison measures between experimental and control groups regarding Arabic language proficiency on standardized assessments. While observational data and participant reports indicate enhanced engagement and learning in the experimental group, rigorous quantitative comparison would provide additional evidence regarding whether prophetic peer teaching produces linguistic outcomes comparable to or exceeding conventional instruction. Such measurement remains

important for school leaders evaluating adoption, though assessment of holistic development (character, spiritual engagement, relationship quality) requires qualitative approaches better suited to capturing these dimensions.

Future research directions emerge clearly from this study's findings. Longitudinal studies following cohorts of students through subsequent years of schooling would illuminate the lasting impact of prophetic peer teaching on academic achievement, character development, and religious engagement. Such research would address questions about whether benefits sustain and deepen or diminish when students move to different instructional contexts. Cross-site case studies examining prophetic peer teaching implementation across diverse Indonesian madrasahs would identify universal principles while documenting context-specific adaptations necessary for different educational environments. Such research might examine implementation in resource-constrained settings, urban versus rural schools, and schools serving diverse student populations. Quantitative studies employing standardized Arabic language assessments alongside qualitative data would provide evidence regarding the linguistic outcomes of prophetic peer teaching compared to conventional instruction, responding to administrators' need for effectiveness data. Quasi-experimental designs with randomized assignment of classes to conditions would strengthen causal inference regarding instructional approach impacts. Comparative studies examining how prophetic principles enhance not only peer teaching but also other collaborative and interactive pedagogies would extend this research's implications beyond peer teaching specifically. How might prophetic principles inform cooperative learning, jigsaw activities, or project-based learning? Finally, research examining optimal structures for teacher preparation in prophetic pedagogy would inform professional development. What are the most effective approaches to building teacher understanding of prophetic principles, skill in facilitating spiritual integration, and confidence in implementing character accountability within academic instruction? How can schools sustain teacher engagement and continuous improvement in prophetic pedagogy implementation?

This research occupies a distinct position within scholarship on Arabic language pedagogy, Islamic education, and peer learning. Recent related studies have examined either peer teaching in Arabic contexts without prophetic integration or prophetic education without connection to specific subject instruction and peer structures. (Fadilah et al., 2025) implemented peer teaching based on behaviorist theory to improve speaking skills, focusing on motivation and confidence through operant conditioning—a theoretical framework fundamentally different from prophetic education's emphasis on spiritual purpose and moral development. Fauzi and Kamilah (2021) examined prophetic education

implementation at madrasah tsanawiyah level, documenting how prophetic principles develop character and spiritual formation, but did not integrate these with peer teaching methods for language instruction. (Afif, 2024) adopted the CIRC cooperative learning model for Arabic instruction in quasi-experimental design, demonstrating motivation enhancement, but without emphasis on spiritual or prophetic dimensions. In contrast to these prior studies, this research intentionally operationalizes the integration of prophetic educational principles with peer teaching methods in Arabic language instruction, examining this integration as it emerges in classroom practice. The study treats prophetic principles not as general educational philosophy but as specific implementable practices infusing peer relationships and language tasks. Simultaneously, it treats peer teaching not as a neutral technical methodology but as a structure deliberately infused with Islamic spiritual purpose, character accountability, and relational intentionality. The resulting contribution is neither "prophetic education that happens to use peer teaching" nor "peer teaching that happens to occur in Islamic school," but genuinely integrated pedagogical innovation wherein prophetic and peer teaching principles mutually inform and strengthen one another.

The prophetic peer teaching model demonstrates that Arabic language education in Islamic settings can simultaneously achieve linguistic excellence, character development, and spiritual growth through pedagogy grounded in prophetic principles and collaborative learning structures. At State Islamic Junior High School (MTsN) 5 Ngawi, this approach created learning environments wherein students approached language acquisition not as isolated academic skill but as avenue for spiritual development, character formation, and participation in Islamic community. The integration of prophetic principles with peer teaching proved pedagogically powerful precisely because these approaches address complementary dimensions of human development: peer teaching mechanisms enable active, collaborative learning supporting linguistic development; prophetic principles activate spiritual purpose and moral consciousness that intensifies students' commitment and transforms their relationship to learning itself. For Islamic educational institutions, this research provides evidence that prophetic and contemporary pedagogical traditions represent complementary rather than conflicting resources. Schools need not choose between maintaining Islamic authenticity and implementing effective modern pedagogies; prophetic principles can enhance and deepen contemporary approaches while remaining rooted in Islamic heritage.

D. Conclusion

The prophetic peer teaching model represents a significant evolution in Islamic education by seamlessly integrating academic rigor with spiritual and moral

development. At State Islamic Junior High School (MTsN) 5 Ngawi, this approach demonstrated that Arabic language instruction can achieve pedagogical innovation without compromising religious authenticity. Students, acting as both teachers and learners in a value-centered environment, deeply engaged with language components while internalizing virtues like patience and compassion. This creates a classroom where mastering linguistic structures is intertwined with devotional intention, transforming learning into an act of worship. The model successfully unites intellectual, ethical, and spiritual dimensions into a cohesive learning experience, producing synergistic gains in language proficiency and moral awareness that surpass compartmentalized methods.

For sustainable implementation, the model requires comprehensive teacher training, institutional support, and community engagement. Future success depends on continued research across different educational contexts to refine training protocols and assessment frameworks. Ultimately, the prophetic peer teaching model proves that Islamic educational traditions remain dynamic resources for contemporary innovation. By combining prophetic wisdom with modern pedagogy, it offers a compelling roadmap for developing academically competent, ethically grounded, and spiritually conscious graduates, providing a viable path for Islamic institutions to maintain religious integrity while meeting global educational standards.

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