INVESTIGATING THE ROLE OF PROPHETIC PEDAGOGY IN ISLAMIC EDUCATION: A CASE STUDY OF WEEKEND MADRASAHS IN ACCRA

RESEARCH PAPER

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Table of Contents

Abstract

Islamic schools (*Madrasah*) are the fundamental source of training for every Muslim community in the world. Parents count on these institutions to provide their wards with the nurturing and Islamic knowledge they are entrusted to give them. This makes the *Madrasah* teacher an important figure in the entire system. The Prophet (S.A.W) being the model for all Muslims, the *Madrasah* teacher is expected to emulate cautiously the teaching strategies, approaches, and techniques he used to train and educate his companions. In this study, the knowledge and implementation of the Prophet's (S.A.W) pedagogy in Ghanaian *Madrasah* were investigated. The study used a mixed-method design to gather data from students and teachers. 34 students from three different *Madrasahs* responded to a questionnaire and 7 teachers were interviewed for quantitative and qualitative data respectively. The findings showed that the teachers used appropriate teaching *pedagogy* in the classroom. The students also agreed that the teachers treat them well and have good relations with them. The qualitative data revealed that the teachers had some basic knowledge and understanding of the Prophet's pedagogy. However, they do not apply them intentionally. The study recommended that *Madrasah* teachers should be made more aware of the various teaching strategies of the Prophet and trained to use them in lesson planning and practice.

Keywords: Teaching strategies, Prophet's pedagogy, *Madrasah,* Islamic education,

1.0 Introduction

Education is a fundamental requirement in Islam as enshrined by the Qur'an and tradition of the noble Prophet (S.A.W). It should aim at moulding an upright human being (Raudlotul & Mohd, 2013) not just equipping the person with knowledge or information. Due to the comprehensive nature of education in Islam (Hassan, Suhid, Abiddin, Ismail and Hussin, 2010) it looks at education in the dimensions of *tarbiyya* (physical and intellectual training)*, ta'leem* (teaching), and *ta'dib* (nurturing values) (Raudlotul & Mohd, 2013).

Considering the above explanation, a teacher's role in Islamic education is significant in building a society. The transformation of the *ummah* is in the hands of Islamic teachers. The impact of the *Madrasah* education system has been the dialogue among Muslim educators. The term *Madrasah* is an Arabic word used to refer to Islamic learning centers or schools that seek to impart to the young generation the teachings of Islam (Aziz & Ismail, 2018). It linguistically means school. The first *Madrasah* was established by the Prophet (S.A.W) in the Mosque of Madinah (Hussain, n.d.). The Prophet's *Madrasah* was responsible for the flourishing of Islamic scholarship and the impeccable personalities ever witnessed in history. He was the best teacher to have ever lived (Al-Shareef, 2018; Muhammed Thani et al., 2021).

It is rather unfortunate that the quality of the *Madrasah* system dwindled as time went by (Aziz & Ismail, 2018) and some communities are not able to keep up to the Islamic educational philosophy and practices. The 21st-century Muslim communities are currently facing efficiency challenges with the traditional *Madrasah*. In Ghana, the local *Madrasah* is known in Hausa as *"Makaranta"* which dates back to the beginning of the 15th Century (Owusu, 2017). The Muslims send their ward to these "*Makaranta*" to be taught Qur'an and Islamic sciences. The teaching method has been rote learning and memorization. During the

old days, the students usually sat on the floor in a circle and recited aloud while imitating the rhythm of their teacher (Fatawu, 2020). Ever since the system has gradually gone through changes and currently many such schools have metamorphosized into Islamic schools blended with secular education. Some "*Makaranta*" (*Madrasah*) have adopted some of the modern teaching and learning settings to bring some changes to society and that according to Fatawu, (2020) led to them being named *Madrasah* in Arabic which means School. The majority of children in the Muslim communities in Ghana pass through the weekend of *Madrasah*, which makes it the backbone of the Muslim community. It has served the Muslim community for a long time with very rich Islamic knowledge and scholarship. It is, however, realized that despite the continuous availability of these *Madrasahs* in the community, Islamic knowledge and morals are dwindling at a faster rate. This issue is puzzling and requires a critical re-evaluation of the *Madrasah* system.

2.0 Research Problem

The fundamental philosophy of teaching and learning in Islam is based on mercy, compassion, and justice (Faryadi, 2015). The learning atmosphere of the *Madrasah* should depict these values and standards for the training of an upright generation. According to Aziz & Ismail (2018), the *Madrasah* should be structured to respond to communal values to propagate the ideal message of Islam. The lessons are conducted in mosques or modern standard classrooms. It is however observed that students do not attach much importance and interest to going to the weekend *Madrasah*. Some are compelled by their parents and others by friends to attend. Those at the decision-making age drop out from the *Madrasah*. It is sad to hypothesize that this phenomenon against the Islamic philosophy of teaching, is as a result of poor and value-lacking teaching practices in the traditional *Madrasah*. Rustham et al.

4

(2012) opined that teaching and learning pedagogy in weekend *Madrasah* has become a major concern. They cited Masood and Khan (2005) on the point that the cause of the major gap between students and teachers at the *Madrasah* is the teaching methods.

As Muslims, we have the best example to emulate in all matters relating to our religion and life. The Prophet (S.A.W) was a teacher himself and exhibited exceptional teaching techniques in educating his companions. It is therefore expected that *Madrasah* teachers who are putting effort into establishing a community like that of the Prophet should learn and practice his teaching methods.

3.0 Research Objectives

The objectives of this study are:

- To identify the instructional practices of teachers at the weekend *Madrasah* in Accra.

- To explore the student-teacher relationship at the weekend *Madrasah* in Accra.

- To examine teachers' knowledge of the Prophet's pedagogical methods and their application at the weekend *Madrasah* in Accra.

4.0 Research Questions

The questions for this study are:

Q1. What are the instructional practices of teachers at weekend *Madrasah* in Accra?

Q2. What is the student-teacher relationship at the weekend *Madrasah* in Accra?

Q3. What knowledge of the pedagogy of the Prophet do the weekend *Madrasah* teachers have?

Q4. To what extent do the teachers apply the pedagogy of the Prophet in their teaching at weekend *Madrasah* in Accra?

5.0 Significance

This study shall contribute to understanding the teaching and learning gap in the weekend *Madrasah* that has led to poor academic and moral outcomes in Muslim communities in Accra. It shall further suggest pedagogy from the Prophet that could be suitable for teaching 21st-century learners in the area. Finally, the research shall contribute to the body of knowledge on Islamic education and ways to address the pedagogical challenges in Islamic education.

6.0 Literature Review

6.1 Concept of Islamic Education

The term "Islamic Education" connotes different meanings. Douglass & Shaikh (2004) explained that Islamic education could be explained as education of Muslims or education for Muslims. The former, according to Douglass & Shaikh (2004), refers to the impartation of Islamic knowledge (Qur'an and sunnah) to the Muslim community while the latter means providing secular and Islamic education in modern structures. The latter is usually referred to as Islamic schools as Douglass & Shaikh, (2004) clarified.

The focus of this study is rather on the former definition of Islamic education established as *Madrasah*. According to Raudlotul & Mohd (2013), Islamic education is different from other forms of education, as it aims at imparting knowledge, positive skills, and good ethical conduct. Aziz & Ismail (2018) contributed that, learning Islamic sciences in the traditional *Madrasah* is the backbone of Islamic scholarship in every Muslim community. According to them, *Madrasah* that Islamic missionary organizations own do well in propagating Islamic knowledge, however, the teaching practices and objectives need to be tailored to the community to make more impact. Some literature like Hardaker & Sabki (2015) have highlighted the significance of education in life especially for Muslims. The Prophet is reported to have said *"The search of knowledge is*

compulsory upon every Muslim." Also, he (S.A.W) said, *"Seek for knowledge from the cradle to the grave."* These show the position of Islam on education.

Some manuscripts have also been written detailing the history of Islamic education and its philosophy. One such manuscript is by Gunther (2020) on knowledge and education in classical Islam which postulated that lifelong pursuit of knowledge is fundamental to attaining piety in Islam. Gunther (2020) also mentioned that the teaching and learning objectives, practices, and content of Islamic learning have become a matter of concern in Western, European, and North American countries. Their attention is drawn to Islamic Educational institutions because, despite the deep propaganda generated against Islam and Muslims, Islamic values and principles continue to flourish even in those regions. Despite this, not much has been studied about the classical foundation of Islamic learning, Gunther (2020) added.

6.1.1 Pedagogical Principles and Practices of Islam Education

Pedagogy is a term for the methods and strategies teachers use to impart values and knowledge to learners (Kapur, 2020). The term is from a Greek compound word, "*paidagōgeō*", consisting of, "*paidos*" which means a child, and "ágō" which means to lead, so in full it means "to lead the child" (Shah, 2021). Also, Shah (2021) added that the term in Latin means "child instruction" which is used in English in modern times to mean the whole process of instruction and learning in education. Such endeavour is based on principles that the teacher is guided by.

The term education in Arabic is "*Tarbiya*" which means nurturing and, in that sense, the teacher is regarded in Islamic education as a "*Murabi*" one who nurtures and guides (Badrasawi et al., 2017). Islamic pedagogy is built on a moral compass enshrined in the Qur'an and traditions of the Prophet (S.A.W) that connects spirituality to knowledge (Hardaker & Sabki, 2015). Like any act of worship in Islam, teaching is a sacred act that must begin with the right intention. The

Prophet (S.A.W) is reported to have said *"Every action is with an intention, and every man shall be rewarded according to his intention..."*) Also, the Prophet Muhammad (S.A.W) said, *"There is no Muslim whom Allah places in a position of authority over people and is not sincere towards them that will smell the fragrance of Paradise."*

As a fundamental principle, the Islamic educational curriculum according to Salleh (2009) is expected to:

- develop piety and fear of God in individuals so that there will be social justice leading to tolerance, brotherhood, love, mercy, goodness, and righteousness in the individuals so that a truly Islamic society may be built.

- develop the habit of consultation in individuals so that maximum benefit can be achieved from intellectual capacities.

- instill in individuals the sense of self–expression, and responsibility, so that a representative and responsible society is built.

- provide opportunities for individuals to appreciate an ideal, pure, and happy life, so they can come closer to Allah.

These principles were objectively applied in the relation of the Prophet (S.A.W) with his companions leading to the impeccable personalities responsible for the spread of the teachings of Islam.

Abiding by the pedagogical principles of Islamic education leads to the exemplification of the methods and strategies used by the Prophet (S.A.W) to teach and nurture his companions. As highlighted earlier, Islamic education mainly refers to the teaching and learning of the Qur'an and Islamic sciences. The Prophet being the initiator of this, replicating or adopting his approaches is very significant to the success of every *Madrasah*.

6.2 Some Teaching and Learning Practices in Madrasah

Islamic education according to history has a teacher-centered system of education (OZ, 2017) which does not reflect the practices of the Prophet (S.A.W). The teacher is more than someone who imparts theoretical knowledge or skill. He or she plays the role of a "*Murabbi*" who is like a parent figure in the whole learning process, who nurtures learners on Islamic doctrines, trains them to practice the rules, and teaches them the Islamic sciences (Malengo & Noon, 2017). According to OZ (2017), in Islamic history companions were the first teachers sent by the Prophet (S.A.W) to communities who embraced Islam and needed to be educated and nurtured on its path. He added that they had authority and were leaders of these communities. Also, more attention was paid to the teacher than the kind of *Madrasah*, so scholars refer to themselves as students of a particular teacher, not *Madrasah*. This signifies how dignified the teacher's role is in Islamic education and his teaching and learning practices matter in shaping the next Muslim generation.

Rustham, Mamat, and Rashid (2012) researched the "Teaching methodologies in a Weekend *Madrasah*: A Case Study of Jamiyah Education Centre, Singapore" and found that the *Madrasah* teachers used mostly the lecturing method in teaching. The student respondents in their research suggested that they would prefer the teaching to adopt humor as part of the teaching practice rather than the mechanical mode.

Meanwhile, Ishomuddin & Mokhtar (2017) revealed that Singapore's classic scholars and society prefer using the lecture method of teaching. They recorded that the First Alumni Middle East preferred the lecture which is traditional to other methods because they acquired more knowledge through that.

6.3 The Pedagogical Practices of The Prophet (S.A.W)

The Prophet (S.A.W) has been recorded in various literature to have practiced the best teaching practices that could facilitate learning in any subject. Dadach (2020) researched engineering students' learning outcomes using the teaching methods of the Prophet (S.A.W). He opined that the Prophet used analogies and active learning in teaching and training the companions. When these techniques were used in teaching the engineering students, he recorded significant improvement in the learning outcome. Out of the 69% of the students who improved in performance, 40% had an increase in their intrinsic motivation to learn.

More importantly, Islamic education teachers are responsible for learning and applying the teaching techniques of the Prophet (S.A.W), (Al-Shareef, 2018). Therefore, teachers of weekend *Madrasah* must be charged with being the best emulators of the Prophet since they are striving to do what he the Messenger did 1440 years ago. Some of the teaching pedagogy of the Prophet (S.A.W) found in some studies are discussed in the following section.

Al-Shareef (2018) presented twenty-one (21) teaching techniques of the Prophet (S.A.W) which are deserving of emulation by all teachers aiming at making an everlasting impact on their students. To mention a few, Al-Shareef mentioned that the Prophet used to be concise and clear in speech which enabled his companions not to feel bored or overwhelmed in his presence. The Prophet S.A.W. also used questions to attract the attention of the companions and even sought their opinions before guiding them. This teaching technique is student-centered and is known as the inquiry-based technique (Gholam, 2019). Al-Shareef also mentioned that the Prophet used,

demonstration, hand gestures, and analogies to teach his companions. The use of these techniques according to the author promotes understanding.

Muhammed Thani, Dahiru Idriss, Abubakar Muhammad, and Sulaiman Idris (2021) also explored the Prophet's (S.A.W) teaching methodologies and strategies according to the Qur'an, Sunnah, and Seerah (history) through analysis of journals, interviews with scholars, and school records. They recorded fifteen (15) teaching strategies used by the Prophet (S.A.W) to teach his companions, family, and even enemies. Some of the teaching strategies discussed by Muhammed Thani et al. (2021) are:

By his character- The authors stated that the Prophet (S.A.W) used his actions as a silent way to teach his companions. The companions reported having learned from the actions of the Prophet without him asking them to.

Story Telling- They noted that the Prophet told stories of the past Prophets to teach and train the companions.

Observation of companions- The Prophet used to observe the actions of his companions closely then guide them when they made a mistake or praised them when they did good.

Individualized teaching- The Prophet (S.A.W) personalized some of his teachings by dealing with individuals to get them to accept or appreciate the deen. According to the author, this technique was beneficial considering the highly political situation during that period.

Teaching through gatherings- The Prophet also gave lectures to his companions in a gathering form. Mostly when he receives a revelation, he recites it in the presence of the companions with him at that moment.

In their conclusion, they pointed out that the Prophet (S.A.W) achieved what the world had never imagined through those impactful teaching techniques that led to Micheal Heart raking him as the first of the 100 most influential persons in history.

7.0 Research Methodology

The research design is a mixed-method design. The Quantitative data was collected using a five-point Likert scale questionnaire and the qualitative data through interviews. Thirty-four (34) students and Seven (7) teachers randomly selected from three *Madrasah* responded to the questionnaire and interview respectively.

The questionnaire data was collected using a Google form and the teachers were interviewed on WhatsApp audio calls and recorded. The quantitative data collected was analysed using descriptive statistical analyses while the qualitative data was analysed using thematic analysis. The quantitative data was analysed using Microsoft Excel 365 application. The interview data was transcribed, and themes were created from the responses for further discussion. Most of the teachers spoke the local language (Hausa) so direct translation into English was done for the transcription.

8. Findings

Q1. What are the instructional practices of teachers at the weekend *Madrasah* in Accra

No	Instructional Practices	Strongly Agree	Agree	Somehow	Disagree	Strongly Disagree
1	Our teachers introduce the objectives of the topic before class starts.	9 (26%)	17 (50%)	4 (12%)	2 (6%)	2 (6%)
2	The teacher allows us to share opinions about an issue before guiding us	10 (29%)	11 (32%)	8 (24%)	4 (12%)	1 (3%)
3	Teachers give us practical examples	15	14	4	0	1

	of lessons in the classroom.	(44%)	(41%)	(12%)	(0%)	(3%)
4	Teachers reassure us of the benefits of applying what we learn.	16 (47%)	16 (47%)	1 (3%)	0 (0%)	1 (3%)
5	The teacher reviews his opinion when he is wrong.	12 (35%)	15 (44%)	4 (12%)	2 (6%)	1 (3%)
6	The teacher uses analogies that make learning very easy.	15 (44%)	12 (35%)	6 (18%)	0 (0%)	1 (3%)
7	Teachers answer students' questions patiently and clearly	19 (56%)	12 (35%)	2 (6%)	0 (0%)	1 (3%)
	Mean	**13.7**	**13.9**	**4.1**	**1.1**	**1.1**

Table 1.0 Teachers' Instructional Practices

Table 1.0 above shows students' responses to teachers' teaching practices in the classroom. These practices are considered the best practices in teaching and learning methods and studies such as Al-Shareef, (2018) and Muhammed Thani et al. (2021) have highlighted them as practices of the Prophet S.A.W. The findings above show the frequency of responses and percentage for each statement. The responses "strongly agree" and "agree" have attracted high percentages for all statements. An appreciable number with a mean of 4.1 responded "somehow" to the statements about their teachers' instructional practices. This means the teachers occasionally display such instructional practices in the classroom. 47% of the students "strongly agree" and "agree" with the fourth statement.

The mean number of responses was calculated to ascertain how the students felt about their *Madrasah* teachers' entire instructional practices on average. The results showed that on average the students "strongly agree" and "agree" with their teacher's classroom teaching activities as represented by the mean of 13.7 and 13.9 respectively as the highest means. The highest "strongly agree" response is recorded on the seventh statement about the teachers' patience and clarity in answering questions. The responses for "disagree" and "strongly disagree" in general

range from 0% to 6% of the respondents which is not enough to question their agreement to the statements.

Q2. What is the student-teacher relationship at the weekend *Madrasah* in Accra?

No	Teacher- Student Relationship	Strongly Agree	Agree	Somehow	Disagree	Strongly Disagree
1	I like *Madrasah* because the teachers express interest in students' lives and progress.	15 (44%)	7 (21%)	11 (32%)	1 (3%)	0 (0%)
2	I like *Madrasah* because teachers do not use foul words on students.	11 (32%)	14 (41%)	6 (18%)	3 (9%)	0 (0%)
3	I like to attend *Madrasah* because teachers make classroom learning fun.	13 (38%)	8 (24%)	10 (29%)	3 (9%)	0 (0%)
4	Teachers do not apply corporal punishment for wrongdoings in class.	6 (18%)	9 (26%)	9 (26%)	8 (24%)	2 (6%)
5	Teachers treat students kindly in class and on campus.	18 (53%)	10 (29%)	4 (12%)	1 (3%)	1 (3%)
	Mean	**12.6**	**9.6**	**8.0**	**9.0**	**2.0**

Table 2.0 Teacher-student Relationship

Table 2.0 represents the students' responses to their relationship with their *Madrasah* teachers in the classroom and on campus. 53% of the students "strongly agree" with the fifth statement that the *Madrasah* teachers treat them kindly in class and on campus. 44% of them also "strongly agree" with the first statement. This speaks a lot about the *Madrasah* teachers' emotional attention to their work as emulators of the Prophet S.A.W. Meanwhile, the fourth statement about the use of corporal punishment by teachers had 24% and 6% of the respondents "disagree" and "strongly disagree". 26% also responded "somehow" meaning the statement is not always true. This has been one of the criticisms levelled against *Madrasah* teachers which seems to be

confirmed by the respondents. However, on average 12.6 of them strongly agree there is a good relationship between the teachers and students at the *Madrasah*.

Q 3. What knowledge of the pedagogy of the Prophet do the weekend *Madrasah* teachers have?

This question sought to find out the understanding and knowledge of the *Madrasah* teachers about the Prophet's teaching practices. The teachers' responses were coded and put under two themes. Some of the teachers' responses were themed "pedagogical principles". The discussions of this theme from their finding are under topics (codes) exemplification, emphasis on fundamentals, patience, equality, equity, and respect.

Exemplification

Some respondents mentioned in their responses to the *pedagogy* of the Prophet, how he sets the pace for the companions to follow. Points from teacher respondents 1,2, 5, and 7 said the following respectively, *"He puts it to practice and asks the companions to do same ..."*, *"...I think leading by example"*, *"Eer, I know that erm, some of the lessons the Prophet showed his companions they learn from his actions",* and *"...And you find that he himself before he tells them to do something he starts with himself."*

As a principle for effective training, exemplification as a teacher is considered significant to learners' outcomes. Teachers who "walk the talk" are more successful in altering attitudinal changes in learners. Respondent 7 recounted in his response how the Prophet S.A.W during the treaty of *Hudaibiyya* commanded the companions to shave their heads and slaughter their animals then go back to Madinah. They did not respond to him immediately because they were sad about the situation. But when he took the advice of his wife Ummu Salamah and shaved first

and slaughtered, the companions followed suit without hesitation. This action of the Prophet according to the respondent was more powerful than the command he just gave. Also, teacher respondent 2 pointed out that the companions learned about how to treat their wives from how the Prophet did. He added that when even some companions were too extreme, like refusing to marry, fasting continuously, and praying *tahajjud* all night, the Prophet referred them back to himself as an example. The points serve as strong evidence of the Prophet's exemplification as a pedagogical principle.

Establishing Fundamentals

This point was noted only by teacher respondent 6 *"The Prophet even before talking about actions like salaat, focused on instilling the Tawheed which is the basics"*. *Tawheed* is the fundamental belief of the Muslim which influences his or her actions. Knowing this, the Prophet spent 13 years calling his people to the oneness of Allah and his attributes. Other prohibitions like salat in the explanation of the respondent came later after they had completely understood the fundamentals. This should be reflected in the classroom by the teacher to ensure fundamentals like classroom behavior are set and followed to ensure effective teaching and learning.

Patience and Respect

Respondent 4 mentioned that the Prophet was patient with his companions as a pedagogical practice he recalls. Even though he could not give further evidence to that, his point is valid looking at some hadith saying the Prophet has never taken any revenge for himself and the verse of Allah "And by the mercy of Allah you are gentle to them, if had been quick-tempered at heart they would have fled from you..." (Qur'an 3:159).

Respondent 7 said, *"Among his practices is he has good relations with his companions also he lets them show respect to each other"*. The Prophet respected his companions and talked to them with respect. He also insisted on the companions to show respect to each other. The respondent gave an example of when a companion referred to Bilal's skin colour the Prophet got angry in reprimanded the companion to withdraw and apologize. As an education principle, teachers are not allowed to maltreat any student based on his race or background. This was established in the learning circle of the Prophet (S.A.W).

Equality and Equity

These principles were extracted from the points of respondents 2, 3, and 7. With equity Respondent 2 said, *"The Prophet does not treat everybody the same because everyone has their special needs or special situation"*. The Prophet was reported to have given two different responses to an old man and a young man about showing physical affection towards spouses during fasting. The Prophet explained the reason for the different answers was based on their context. At the same time, *"he gives attention to everyone without discrimination"* according to respondent 3. Respondent 7's point on stopping someone from referring to Bilal using skin colour supports the idea of the Prophet discouraging discrimination among his companions. This has been a matter of discussion in many educational settings nowadays where people from different races and backgrounds are in the same school and class. The principle of inclusivity is highly emphasized in modern education meanwhile the Prophet S.A.W had addressed that many years ago. *Madrasah* teachers are encouraged to emulate this in their classes as well.

Summary of Responses: Pedagogical Principles

Respondent	Response
Teacher 1	He puts it to practice and asks the companions to do the same and after he commands or erh, asked them to do it, he continues to do it without stopping.
Teacher 2	I think leading by example and encouraging the students to practice The Prophet does not treat everybody the same because everyone has their special needs or special situation.
Teacher 3	He gives attention to everyone without discrimination. He does not show differences among his companions.
Teacher 4	I think eehe, he is patient with them.
Teacher 5	Eer, I know that erm, some of the lessons the Prophet showed his companions they learn from his actions.
Teacher 6	The Prophet even before talking about actions like salaat, he focused on instilling the Tawheed which is the basics. So, for the companions when the Prophet teaches them or errr when they take any lesson from him, he makes sure they work with the knowledge they got.
Teacher 7	And you find that he himself before he tells them to do something he starts with himself. Among his practices is he has good relations with his companions also he lets them show respect to each other. He

Table 3.0 Pedagogical Principles of the Prophet S.A.W

Pedagogical Practices

This section presents the second theme generated from the teachers' interview responses. Some of the points made by them were considered practical pedagogy because of their direct relation to teaching and learning methods or practices encouraged in the 21st century.

Teacher 2 mentioned that the Prophet *"Corrects companions immediately to prevent anyone copying their action"*. This is a pedagogical practice identified by the researcher as immediate feedback. The Prophet is recorded in several hadith such as the one mentioned in the previous section about the calling of Bilal black, and the companions going extreme. The hadith, both give reference to his facial expression and how he dealt with the issue immediately. It is advisable for teachers in the classroom to respond to the performance and assessment with prompt feedback. That reduces the period for wrong misunderstanding of content and learners can relearn quickly.

A pedagogical practice noted by teacher 4 is the Prophet *"Reports revelation in a lecture before Sahaba"*. That is to say, the use of presentation way of teaching where the teacher speaks on a topic for learners to listen. This is a common method of teaching, and the Prophet used it sometimes in sharing revelations with his companions.

In some cases, the Prophet used an inquiry-based teaching method as contributed by respondent 3. The Prophet used to ask them questions about something he wanted to teach them before he gave them the answer. The respondent explained, *"If you look at the hadith, he asked his companions about who is a "muflis" (a bankrupt), and they gave their ideas before he told them. Eheee something like this is a way to teach"*

Teacher 7 also mentioned something similar but referred to it as "indirect teaching". It is also an inquiry-based teaching but this time the Prophet had a role-play sort of with Angel Jibril. Teacher 7 mentioned the hadith of Umar when they were sitting, and a man appeared and sat facing the Prophet. The man asked the Prophet about *Islam, Iman,* and *Ihsan*. After every answer, the Prophet (S.A.W) gave, he responded "correct". After the conversation, the Prophet (S.A.W) asked Umar while referring to all of them if they knew the visitor. They said "no" and he told them the man was Angel Jibril who had come to teach them their religion. Inquiry-based

teaching and role-play are considered highly efficient ways to attract and maintain learners' attention. It also facilitates understanding.

Another pedagogical practice was mentioned by teacher 5, *"He demonstrated some lessons like salaat, he did it for them to see and imitate"*. Demonstration is a reliable way of teaching practical lessons, and as the respondent mentioned, the hadith has shown that the Prophet (S.A.W) stood in front of the companions and taught them how to pray practically. He once corrected a companion who prayed wrongly before him by making him repeat it three times before showing him the best way to do it.

Teacher 6 mentioned that the Prophet practiced instructional differentiation among his companions He dealt with different people in different ways. Even though the teacher did not give a clear example, he mentioned how the Prophet sometimes uses emotions to guide his companions. This is true in the case of a companion who came seeking permission to fornicate. The Prophet S.A.W. asked him whether he would be comfortable to see someone have that with his sister, mother, or wife. When he responded no to all the questions, he understood how evil the act was and asked the Prophet to pray for him to stop that act.

Summary of Responses: Pedagogical Practices of the Prophet

Respondent	Response
Teacher 2	Corrects companions immediately to prevent anyone copying their actions. He teaches values. So, if you are teaching and like a student enters without saying Salam you don't say since it is not the topic we are discussing we treat it later.
Teacher 3	Sometimes before he teaches them something he asks them questions first.
Teacher 4	Reports revelation in a lecture before Sahaba. He shows care for their life.
Teacher 5	He demonstrated some lessons like salaat, he did it for them to see and

	imitate.
Teacher 6	So, I emulate instructional differentiation from the Prophet.
Teacher 7	The Prophet always gathers his companions when he has something to teach them.
	Indirect teaching, this technique is from the hadith of the Prophet about the Angel coming to visit the prophet and he asked him some questions…..

Table 3.1 Pedagogical Practices of the Prophet

Q4. To what extent do the teachers apply the pedagogy of the Prophet in their teaching at the weekend *Madrasah* in Accra?

The teachers mentioned some teaching practices they emulated from the Prophet (S.A.W). However, Teacher 6 responded by saying, *"So when we enter class the instructional practices differ, Alhamdulillah sometimes the practice comes depending on the situation with the little understanding of what we know about the deen you see you apply an instructional practice without really planning before time"*.

As mentioned above it was noted during the interview that the teachers usually do not specifically view some of the instructions they use as pedagogy from the Prophet, but it comes to them naturally when in class. Below are the responses of the teachers on the pedagogy of the Prophet they apply in the *Madrasah* classroom.

Respondent	*Responses*
Teacher 1	I apply consistency of instruction and practice from the Prophet.
Teacher 2	I pay attention to values not just the knowledge
Teacher 3	I like to be patient with my students. I make sure I guide them on values and pay attention to their needs. And we play a lot so that they are comfortable to learn.
Teacher 4	I check on my learners' well-being in class every time.
Teacher 5	You know like salaat, the companions saw what the Prophet did so we too if it comes to something like salaat we also bring mat to the class for

	them to practice.
Teacher 6	I teach different classes, We sometimes deal with some elderly women who convert to Islam so you have to deal with them differently from how we teach other. In fact some of our children we take their contacts to follow up on their lives and keep advising them
Teacher 7	I make sure all my students respect each other and deal with them according to their personal challenges or problems. I know their intelligence level is different so I deal with them accordingly.

9.0 Discussion and Recommendation

The quantitative data analysis showed that *Madrasah* teachers use good instructional practices in the classroom. The students' responses were positive for both classroom practices and their relationship with the teachers. It showed that the teachers during *Madrasah* classes clearly explained lesson objectives and used real-life situations to get students to understand. Emvula Shikalepo (2019) concurred that a clear explanation of lesson objectives and content amounts to effective teaching. The respondents also concurred that their teachers are patient in answering their questions and allow them to contribute to lesson discussions which according to Husbands & Pearce (2012) are great pedagogy in the classroom.

The results also showed a good relationship between the students and the teachers. The teachers' claim in the interview that they gave attention to their learners' personal development and well-being was strongly agreed by the students. The students agreed that learning was fun in the classroom, encouraging them to attend *Madrasah*. Some teachers even go the extra mile to check on students after *Madrasah* days to make sure they are doing well. Also, Miller (2006) identified patience and kindness as characteristics of a good teacher.

Most importantly, expressing care and compassion was a pedagogical practice of the Prophet (S.A.W) that is emulated by the *Madrasah* teachers. This is confirmed in several hadith and the Qur'an.

Allah says *"Surely, a Messenger has come unto you from among yourselves; grievous to him is that you should fall into trouble; [he is] ardently desirous of your [welfare]; [and] to the believers [he is] compassionate, merciful." (Qur'an 9:128).*

Concerning teachers' knowledge and application of the pedagogy of the Prophet S.A.W, the interview responses show the teachers have some basic understanding of the Prophet's teaching pedagogy but were not intentionally and purposefully implementing them in class. The students' responses show that they applied the fundamental pedagogical principles of the Prophet such as attention to values and character training, care, practicality, and analogical explanations as they also mentioned in the interview.

One significant pedagogical principle and practice almost all the teachers mentioned was role modeling by the Prophet (S.A.W). In Islam, it is completely discouraged for one to call people to do something without practicing it. In surah *As-Saf* verse 2-3 Allah says *"O! you who believe, why do you say what you do not do? (2) It is a grievous sin to say what you do not do (3)"*

The Prophet's character has been the first teaching technique and his companions have taken many lessons through that. The teachers at the *Madrasah* are expected to demonstrate these qualities that will make them role models to the learners. Even though this study did not explore that specifically, the good communication and kindness of the teachers are attitudes learners could emulate from them. Further studies could be done to explore the extent to which the teachers serve as role models to the students in terms of character building.

The teachers also highlighted how the Prophet was accommodative and respected all companions without discrimination. Every learner needs to be treated with respect and kindness so good teachers are always conscious of this (Emvula Shikalepo, 2019; Miller, 2006). This makes the learning environment accommodating for learners to express themselves and improve. The teacher also mentioned that the Prophet approached the challenges of his companions differently based on their context and needs. This constitutes part of the modern teaching pedagogy known as inclusive education (Sharma et al., 2021).

Teaching through lecturing, demonstration, and role-play were pedagogical practices the Prophet used in different situations according to the teachers. The ability to employ diverse teaching techniques is recommended for effective teaching when dealing with learners with different backgrounds and experiences (Sharma et al., 2021).

This study has proven that to some extent *Madrasah* teachers in Accra have some appreciable understanding of the pedagogy of the Prophet (S.A.W) and are doing their best to apply some of them. However, they do not deliberately plan their classroom pedagogy referencing the Prophet as a guide. The study therefore recommends training for teachers on modern approved teaching methods with the Prophet as the point of reference.

10. Conclusion

The study aimed to explore the knowledge of *Madrasah* teachers about the Pedagogy of the Prophet (S.A.W) and their implementation of that pedagogy in their classrooms. Their implementation was investigated through the responses of the learners. *Madrasah* education is a system of education that all Muslim communities rely on to nurture their kids on the values and

knowledge of Islam. Its reformation in many communities has been based on social influences and modern educational dynamics.

The lack of integrated Islamic teacher training for teachers in Islamic schools and *Madrasah* has left these institutions to face several pedagogical criticisms. Most institutions look up to secular schools to attract the respect of Muslim communities since they seem to respect them more. Ensuring that teachers, parents, and community stakeholders are exposed to the Prophetic teaching practices will help cast the *Madrasah* as an institution with specific *pedagogy* that has been proven effective in the life of the Prophet (S.A.W).

Also, this study hopes to awaken the *Madrasah* teachers' awareness of the need to pay attention to their *pedagogy* and align them to the practices of the Prophet (S.A.W) since they are trying to continue the work done by him. It is said in a statement that "Islamic scholars are inheritors of the Prophets". That means they are the custodians of the spreading of Islamic values and knowledge. Therefore, emulating the Prophetic practices will be rewarding and yielding results.

11.0 Bibliography

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