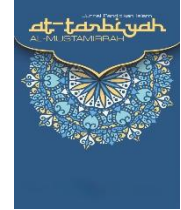




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Article

## Educational Communication Model of the Prophet Muhammad in Tarbawi Hadith: A Study of Dialogic and Humanistic Patterns

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### Abstract

The educational communication of the Prophet Muhammad in tarbawi hadith constitutes an important source for understanding a pedagogical approach that integrates dialogic and humanistic patterns. This study aims to explore the educational communication model of the Prophet Muhammad based on authentic hadiths and to analyze its relevance to modern education. This research employed a qualitative approach with a library research design. The main data sources consisted of authentic hadiths that describe the Prophet's communication with his companions and wider society. The data were analyzed using thematic analysis to identify dialogic and humanistic patterns. The findings show that the Prophet's dialogic communication pattern is highly relevant to student-centered learning in modern education, particularly in encouraging active participation, reflective reasoning, and critical thinking. In addition, the humanistic pattern, grounded in empathy and respect for individual dignity, contributes significantly to the formation of students' moral character. The dialogic and humanistic dimensions of the Prophet's communication provide a theoretical contribution to the development of Islamic educational communication theory that can be applied in contemporary education. These patterns are also relevant for addressing twenty-first-century educational challenges, including moral crises and the need to strengthen students' social skills. The Prophet's educational communication model offers an inclusive and character-oriented approach that can help improve communication practices and moral formation among young people.

**Keywords:** Educational Communication, Tarbawi Hadith, Dialogic Pattern, Character Education

### PUBLISHER'S NOTE

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## INTRODUCTION

Educational communication is a fundamental aspect of the discipline of education because it entails interaction that does not merely transmit information but also builds understanding, transforms values, and shapes behavioral change (Gay, 2002; Hastasari et al., 2022; Wu et al., 2023). In the context of Islamic education, the primary communicative sources are the revelation of the Qur'an and the hadith of the Prophet as an applied and

contextual sunnah (Aisyah, 2025; Khan, 2024). Hadith does not only record normative religious messages; it also reflects the Prophet's interpersonal communication patterns, which were humanistic, dialogic, and educational in nature. The Prophet's communication with his companions and society illustrates strategies that were able to build social relationships, foster moral understanding, and transform spiritual values effectively and humanely (Nazifah et al., 2025). This communicative approach opens an important space for scholarly inquiry into how such strategies can be developed as a model for contemporary education, as examined in relevant previous studies.

The Prophet's communication has two main dimensions, namely dialogic and humanistic dimensions (Melé, 2024). The dialogic aspect shows that his interaction was not authoritarian monologue but a medium of discussion that allowed interlocutors to express thoughts, objections, and questions (Bouton et al., 2024). This is clearly visible in hadiths that contain elements of *mujadalah*, or dialogue in the best manner, *hikmah*, or wisdom, and *mau'izhah hasanah*, or good counsel, as methods of *da'wah* and education (Almas, 2024; Faridah et al., 2021). Rofiah (2025) found that the Prophet used contextual and psychologically mature approaches in communication so that the messages delivered were relevant to the social conditions of the listeners (Rofiah & Miah, 2025). This approach was empathetic, responsive, and adaptive to the diversity of audience backgrounds.

Within a humanistic framework, the character of the Prophet's communication demonstrates respect for human dignity, sensitivity to the emotional condition of the audience, and an effort to build mutually respectful interpersonal relationships (Fowler & Musgrave, 2024; Zalukhu, 2025). This communication value was not merely instructive but also transformational: it shaped attitudes, morals, and behavior rather than simply transmitting information (Alwali & Alwali, 2024; Karimi et al., 2023). Studies examining the Prophet's instructive communication in hadith have mapped principles such as empathy, exemplary conduct, consultation, and wise message delivery, all of which are highly relevant to inclusive and transformative educational processes (Masran et al., 2025). The study of the Prophet's communication therefore needs to be understood through a strong theoretical and conceptual approach. In contemporary Islamic communication studies, the integration of modern communication theory with Islamic values such as *adab*, noble character, and communication ethics remains a major challenge (Mujahid, 2021). The literature on Islamic communication explains that a synthetic-analytical approach seeks to synthesize Islamic ethics with academic terminology so that the proposed communication model does not lose its theological roots while remaining communicative and operational.

Relevant studies also show that the Prophet's communication combined direct instruction and character formation as a *tarbawi* process based on compassion, exemplary behavior (*uswah hasanah*), and respect for the individual (Haq, 2025; Mirza & Ihsan, 2025). This emphasizes that communication cannot be separated from the human and spiritual context, an aspect that makes it not only effective but also ethical. Research on the Prophet's educational methods through hadith indicates that the principles of compassion, role modeling, and respect for individual potential are important characteristics of his educational method and are consistent with a humanistic pattern of communication. This approach is relevant to current educational challenges, which require pedagogical practices that are

responsive to individual needs and contextual realities (Laia et al., 2024; Mouta et al., 2025; Papakostas, 2025; Tonapa et al., 2025).

In addition, studies on prophetic theology in Islamic educational discourse provide a conceptual foundation that spiritual engagement and moral transformation are inseparable from the narrative of the Prophet's communication in Islamic education. This theology affirms that revelation and the Prophet's pedagogy are interrelated in forming an educational model that is not only cognitive but also spiritual. This point becomes an important theoretical basis for research that focuses on the educational aspects of dialogic and humanistic communication in tarbawi hadith (Hasan & Nisa, 2020). Methodologically, the study of hadith functions not only as a source of communication ethics but also as an empirical reference for formulating applicable communication strategies in modern education.

Nevertheless, scholarly studies that specifically examine the Prophet's educational communication model based on dialogic and humanistic concepts in tarbawi hadith remain relatively limited in national and international indexed literature. Most previous studies are still descriptive or historical-narrative and have not formulated a systematic conceptual model that can be applied in modern educational contexts. Therefore, this study attempts to fill this gap by formulating a model of the Prophet's educational communication that focuses on dialogic and humanistic patterns based on authentic hadiths. This model is expected to contribute to the development of Islamic educational theory, particularly in the field of educational communication that is applicable and relevant to the twenty-first century.

The study of dialogic patterns draws inspiration from hadiths that describe the Prophet engaging in intensive discussion with his companions, answering their questions, and resolving conflicts through a dignified approach. Such patterns reflect a mode of communication that provides space for active participation, respect for differences of opinion, and the strengthening of understanding through mutually respectful dialogue. This aspect is in line with the principle of dialogic education, which positions learners as active subjects in the learning process (Aziz & Hidayat, 2020).

Meanwhile, the humanistic approach in the Prophet's communication emphasizes humanitarian values reflected in compassion, respect for human dignity, and patience in conveying messages. This is similar to the humanistic approach in modern educational theory, which places attention to learners' emotional, social, and moral needs at the center of educational interaction. This pattern is relevant to current educational challenges that require pedagogical approaches responsive to individual needs and contextual conditions (Sari, 2020).

The interpretation of hadith as a primary source for formulating an educational communication model is also affirmed by various studies emphasizing that hadith contains highly valuable pedagogical principles. The Prophet's hadiths contain spiritual, moral, social, cognitive, and methodological educational principles which, when examined systematically, can become the foundation for an educational model that is adaptive to contemporary challenges. Methodologically, the study of hadith serves not only as a source of communication ethics but also as an empirical reference for formulating applicable communication strategies in modern education (Munasir & Rusli, 2019).

This study seeks to reconstruct these educational communication patterns by referring to authentic hadiths, such as hadiths in which the Prophet gave advice dialogically, answered

questions from people of diverse social backgrounds, and used humanistic approaches when conveying truth. Furthermore, this study connects empirical findings from previous research with contemporary communication and educational theories in order to construct an integrated model with practical and theoretical implications for the development of Islamic education today.

This research does not merely analyze hadith texts, but also presents a synthesis between an authentic prophetic communication tradition and relevant modern educational theory. The main purpose of this study is to provide a strong theoretical basis, formulate a dialogic and humanistic educational communication model, and offer recommendations for implementing the model in contemporary educational practice.

## **METHOD**

This study employed a qualitative approach with a library research design, as commonly adopted in Islamic education studies that examine hadith as the main source of primary data through thematic analysis (Arar et al., 2022; Misalia Sari et al., 2025). This approach was selected because it is appropriate for exploring the meanings and contexts of hadith related to educational communication methods and educational values, as well as for reconstructing communicative patterns relevant to the challenges of modern education (Siti Sholichah et al., 2025). The process of data collection and analysis was carried out through identification, examination, and synthesis of hadith literature from authentic collections and relevant academic sources (Abdalla, 2025; Hartono, 2025).

The primary data sources used in this study were hadiths recorded in authentic hadith collections such as Sahih al-Bukhari, Sahih Muslim, and other reliable hadith collections. The hadiths were selected based on their relevance to the theme of educational communication, especially those emphasizing dialogic and humanistic aspects in Islamic education. In addition, secondary data were obtained from academic literature discussing Islamic education, character education, and communication theory, which supported the analysis in this study.

The collected data were analyzed using content analysis with a thematic analysis approach (Clarke & Braun, 2017; Vaismoradi et al., 2013). Each relevant hadith was categorized into two main patterns: dialogic and humanistic. The dialogic pattern includes communication that involves learners' active participation, whereas the humanistic pattern emphasizes empathetic, compassionate communication and respect for individual dignity (Amini et al., 2025; García-Taibo et al., 2024; Pramujiono et al., 2020). To ensure data validity and reliability, this study used source triangulation by comparing hadiths from various authentic collections and supporting literature, and involved experts in Islamic communication and character education to improve the quality of the analysis (Morgan, 2024; Susanto et al., 2023).

## RESULT AND DISCUSSION

### Result

#### 1. Dialogic Patterns in the Prophet's Educational Communication

The review of tarbawi hadiths shows that one of the main characteristics of the Prophet's educational communication is the dialogic pattern (hiwar). The dialogic pattern refers to two-way communication that involves learners' active participation in the learning process. In this model, the educator does not dominate the conversation unilaterally but opens space for interaction, questions, and reflection. One frequently cited example is the hadith about the bankrupt person (al-muflis). The Prophet asked his companions:

*“Do you know who the bankrupt person is?” The companions replied, “The bankrupt person among us is the one who has no dirham and no wealth.” He said, “The bankrupt person from my ummah is the one who comes on the Day of Resurrection with prayer, fasting, and zakat, but he had insulted others, accused others, consumed others' wealth, shed others' blood, and struck others.” (HR. Muslim, No. 6579)*

This hadith shows that the Prophet began the learning process with a reflective question. The question not only stimulated curiosity but also invited the companions to think critically before receiving the explanation. This method shows that educational communication in Islam is participatory and constructive. This dialogic approach is consistent with the principle of student-centered learning in modern education. Aziz et al. and Dilekçi et al. explain that twenty-first-century learning emphasizes the development of critical thinking and communication through active interaction between teachers and students (Aziz et al., 2024; Dilekçi & Karatay, 2023). Substantially, the Prophet's communication model had implemented this principle long before modern educational theories emerged.

The dialogic pattern can also be seen in the hadith in which the Prophet asked Ibn Umar about a tree that was compared to a Muslim. He did not immediately mention the answer but gave the companions an opportunity to think. This approach shows that the Prophet respected learners' intellectual capacities and encouraged the courage to express opinions.

Hadith from Ibn Umar: The Messenger of Allah asked Ibn Umar about a tree that resembles a Muslim: “Do you know what tree it is? A tree whose leaves do not fall, even though it does not bear fruit, and which spreads its benefit?” Ibn Umar replied, “The date palm.” (HR. Bukhari, No. 2783)

Pedagogically, the dialogic method has several important implications. First, dialogue increases learners' emotional and intellectual engagement. Second, dialogue builds self-confidence because learners feel valued. Third, dialogue encourages deeper internalization of values compared with one-way lecturing. Research on character education shows that participatory communicative approaches are more effective in shaping moral awareness than authoritarian approaches (Asimakopoulos et al., 2025; Hilalludin et al., 2025). This is because values obtained through reflection tend to remain longer within individuals.

#### 2. Humanistic Patterns in the Prophet's Educational Communication

In addition to the dialogic pattern, the review of tarbawi hadiths shows that the Prophet's educational communication also had a strong humanistic character. The humanistic pattern refers to communication that positions learners as human beings with feelings, dignity,

potential, and diverse backgrounds. In this pattern, education is not conducted through pressure or verbal violence but through empathy, gentleness, and respect for the psychological condition of the individual.

One of the most well-known examples is the story of a young man who came to the Prophet asking permission to commit adultery. Socially, the request was highly inappropriate. However, the Prophet did not scold or expel him. Instead, he approached the young man and engaged him in an empathetic dialogue:

***“Would you be pleased if that happened to your mother?” The young man replied, “No, by Allah.” The Prophet continued by mentioning other family members until the young man understood the moral consequences of his action. (HR. Ahmad, No. 16316)***

This approach illustrates a deeply humanistic communication pattern. The Prophet did not humiliate the young man in public, did not use verbal violence, and did not degrade his dignity. Rather, he gradually touched his emotional and rational awareness. This method shows that behavioral change is more effectively achieved through empathy than through verbal punishment. In the field of character education, a humanistic approach has been shown to have a significant influence on the formation of learners’ moral attitudes and awareness.

The Prophet’s humanistic pattern is also evident in how he corrected mistakes. A hadith states that when some companions made mistakes, the Prophet did not mention their names directly but said:

***“Why do some people do such and such?” (HR. Bukhari, No. 6576)***

This method shows that the Prophet preserved individual honor while still providing correction. Psychologically, this approach avoids excessive shame that may cause resistance or trauma. In the perspective of modern educational communication, this approach resembles corrective feedback that does not damage students’ self-worth. Ayanian et al. (2025) state that empathetic and non-repressive communication can increase students’ openness and reduce conflict in the school environment.

### **3. The Relevance of the Prophet’s Communication Patterns to Modern Education**

The dialogic and humanistic communication patterns applied by the Prophet have strong relevance to modern education. Twenty-first-century education requires an approach that is not only oriented toward the transfer of knowledge but also toward the development of character, communication skills, empathy, and critical thinking. In this regard, the Prophet’s communication model can serve as both a normative and practical reference.

#### **a. Relevance to Student-Centered Learning**

Twenty-first-century education requires a shift toward more student-centered teaching. This approach focuses on learners’ needs, interests, and learning styles, with the aim of building skills that are more relevant to real life. In this model, the educator’s role is no longer that of the sole source of information, but rather that of a facilitator who guides learners to think critically, engage actively in the learning process, and construct their own understanding. This pattern also leads to the creation of an environment that supports open discussion, collaboration, and deep reflection, all of which are important for developing twenty-first-century competencies such as communication and critical thinking.

The communication model of the Prophet Muhammad, which is dialogic and involves active participation, is highly relevant to the principle of student-centered learning. One clear

example of his dialogic approach is found in the hadith about al-muflis, or the bankrupt person. The Prophet began the learning process with an open question that invited the companions to think and participate actively in discussion. He did not immediately provide the answer but encouraged the companions to reflect and construct their own responses based on their understanding of what bankruptcy means in a moral and spiritual context. This approach encourages learners to be active in thinking and to understand the deeper meaning of each statement.

By providing space for learners to think, discuss, and respond, the Prophet embedded the value of critical thinking in every aspect of learning. In modern education, critical thinking is one of the essential competencies that students must possess. The communication model used by the Prophet through dialogue and questioning helps form ways of thinking that are not merely based on instruction but also on reflection and self-analysis. This strengthens students' understanding of the material because they are directly involved in the cognitive process that enables deeper internalization of knowledge.

Dialogue-based learning, as exemplified by the Prophet, also helps develop effective communication skills. Dialogue built in the classroom, both among students and between teachers and students, not only improves understanding of the material but also develops students' social skills. The ability to speak, listen, and respond wisely is increasingly important in an interconnected world. The Prophet taught that good communication is characterized by questions, appreciation of others' views, and mutual respect. This creates an environment conducive to the development of interpersonal skills, which are an important part of social and emotional learning.

Overall, the Prophet's dialogic communication model is consistent with student-centered learning because it gives learners opportunities to participate actively, think critically, and develop effective communication skills. By integrating participatory and reflective communication patterns, educators can create a learning process that is more effective, relevant, and attentive to students' social and emotional dimensions. The application of this model in modern education can help shape a generation that is not only intellectually capable but also emotionally and morally mature.

#### **b. Relevance to Character Education**

The moral crisis among young people, such as weak communication ethics, intolerance, and aggressive behavior, indicates the need to strengthen character education. This need becomes increasingly urgent with the rapid development of digital technology, which enables interaction without face-to-face encounters and often contributes to a decline in empathy and an increase in aggressive communication. In this context, the Prophet's humanistic communication provides a strategic model for improving learners' morality and character. A communication model rooted in empathy, gentleness, and respect for human dignity can have a significant impact on shaping better student character.

One highly relevant example is the hadith about a young man who came to the Prophet asking permission to commit adultery. Although his request was socially inappropriate, the Prophet did not scold or expel him. Instead, he approached the young man with empathy and invited him into dialogue. He asked, "Would you be pleased if that happened to your mother?" The young man answered, "No, by Allah." The Prophet then

mentioned other family members until the young man understood the moral consequences of his action. (HR. Ahmad, No. 16316). This approach shows that the Prophet did not use verbal punishment or violence but chose to touch the learner's emotional and rational awareness gently and wisely.

The Prophet's method of educating demonstrates the importance of using an empathetic approach to guide learners' morality. Rather than using physical or verbal punishment, he emphasized learners' rational and emotional understanding, which is more effective in the long term. Such an approach is better able to transform behavior because learners who feel respected and understood are more likely to internalize the values conveyed than those who are punished or reprimanded harshly. In the context of modern character education, this principle is highly relevant for addressing problems related to aggressive behavior and intolerance that are increasingly visible among young people.

Furthermore, the Prophet's humanistic communication approach can become an important model for character education based on moral and ethical values. Studies on character education show that empathetic and compassion-based approaches can enhance learners' moral awareness more deeply. Fikri et al. (2024) and Saputra (2025) affirm that role modeling, gentle communication, and respect for individual dignity play crucial roles in shaping students' attitudes and character. By applying such a communication model, character education can become more effective in developing young people who are not only intellectually intelligent but also morally and emotionally mature.

Based on the findings, the Prophet's dialogic and humanistic educational communication patterns have characteristics that are relevant for application in modern education. Participatory and empathetic communication increases learners' emotional and intellectual engagement and supports the formation of moral character. These dialogic and humanistic approaches are highly needed to address communication and moral challenges in twenty-first-century education. The Prophet's communication model can serve as a basis for developing education that is more inclusive, supportive, and oriented toward the formation of strong character.

## *Discussion*

The findings of this study indicate that the educational communication of the Prophet Muhammad should not be understood merely as a historical or normative tradition, but also as a pedagogical framework with strong contemporary relevance. The dialogic pattern identified in the hadiths demonstrates that meaningful learning begins when learners are invited to think, respond, and reconstruct meaning through guided interaction. This finding is consistent with contemporary research on classroom dialogue, which emphasizes that open questioning, elaboration, and the extension of students' ideas can strengthen reasoning and critical thinking (Cui & Teo, 2023; Howe et al., 2019). Therefore, the Prophet's dialogic communication can be interpreted as an early model of reflective pedagogy that places learners as active participants rather than passive recipients.

The humanistic dimension of the Prophet's communication further strengthens the pedagogical value of this model. His approach to correcting mistakes through empathy, dignity, and emotional sensitivity reflects the principle that learning is inseparable from

relational security. Contemporary learning science also shows that supportive relationships, emotional safety, and respect for learners' identity are central to effective learning and character development (Darling-Hammond et al., 2020). In this sense, the Prophet's communication model does not separate cognition from morality; rather, it integrates intellectual guidance with affective and ethical formation.

This study also confirms that prophetic educational communication is relevant to character education because it moves beyond behavioral control toward value internalization. The empathetic dialogue used by the Prophet helps learners recognize moral consequences through self-awareness rather than fear. This is aligned with social and emotional learning perspectives, which show that empathy, self-regulation, responsible decision-making, and relationship skills contribute to students' academic, social, and behavioral outcomes (Durlak et al., 2011; OECD, 2021). Accordingly, the Prophet's humanistic approach offers a strong foundation for developing character education that is persuasive, reflective, and transformative.

The originality of this study lies in its attempt to bridge tarbawi hadith, Islamic educational communication, and contemporary pedagogical discourse. While modern educational theory often discusses student-centered learning, dialogic teaching, and social-emotional learning as separate constructs, the Prophet's communication model integrates these elements within a unified moral-spiritual framework. This integration is important because contemporary education faces not only cognitive challenges but also moral, social, and communicative crises, particularly in digital learning environments. Technology may expand access to information, yet pedagogical quality still depends on meaningful dialogue, ethical guidance, and humane relationships (Rapanta et al., 2021). Thus, prophetic communication can serve as an ethical compass for educational practice in both face-to-face and digital settings.

Nevertheless, this discussion must be read with caution. As a library-based study, the model proposed here is conceptual and requires empirical testing in actual classrooms. Future research should examine how dialogic and humanistic prophetic communication can be operationalized through teaching modules, teacher professional development, classroom observation, and student outcome assessment. Such empirical work would help determine whether the model can improve students' engagement, moral reasoning, communication ethics, and social skills across different educational levels and institutional contexts.

## CONCLUSION

The main findings show that the communication style of the Prophet Muhammad is deeply rooted in two major approaches: dialogic and humanistic. The dialogic approach, characterized by active participation and critical reflection, is strongly aligned with modern educational frameworks such as student-centered learning. This approach encourages critical thinking and active engagement, as illustrated in the hadiths in which the Prophet began with reflective questions to promote deeper understanding. Meanwhile, humanistic communication, which emphasizes empathy, respect, and emotional engagement, is essential for shaping learners' moral character. Through these two methods, the Prophet's pedagogy

did not merely transmit knowledge but also transformed values, making it highly relevant to contemporary educational contexts.

The theoretical contribution of this study lies in demonstrating the applicability of prophetic pedagogical principles to modern education, particularly in developing intellectual and emotional growth. This study also enriches the understanding of how communication theory in Islamic education can be synthesized with contemporary educational models, especially in creating participatory, inclusive, and respectful learning environments. Practically, this study provides a valuable framework for educators who seek to integrate dialogic and humanistic communication methods into their teaching strategies in order to support more holistic and morally conscious student development. However, the limitations of this study include its reliance on secondary hadith sources and the contextual nature of applying this model within Islamic education, which may not be fully transferable to all educational settings.

Further research should consider empirical studies that examine the implementation of these communication models in broader educational contexts and their impact on student engagement, moral development, and social skills. Future studies may also explore the integration of these pedagogical models with digital learning environments to address communication challenges in the technological era, while ensuring that moral and ethical values remain preserved in modern education systems.

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