

Political Education Methods in the Islamic Perspective: An Analysis of the Political Education Methods Employed by Prophet Muhammad SAW

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Abstract

This study examines the methods applied by the Prophet Muhammad SAW in political education based on the Qur'anic perspective. Indonesian political education currently shows a significant gap between the growing number of political parties and the quality of political education produced. Scholars such as Omar Muhammad al-Toumy al-Syaibany, Hassan Langgulong, and Muhammad Quthb assert that educational success is fundamentally determined by the quality of methods used, not merely the content of the curriculum. Using qualitative interpretive methodology with a thematic Qur'anic approach (mawdhu'i), this study identifies at least 32 political education methods practiced by the Prophet, producing three primary domains of transformative change: 11 Cognitive methods, 19 Affective methods, and 2 Psychomotor methods. These methods are rooted in the Qur'anic principles of Surah al-Nahl verse 125 hikmah, mau'izhah hasanah, and mujadalah. Implementation within the family unit is identified as the key to societal transformation, as the family constitutes the first and most decisive institution for cultivating political consciousness in successive generations.

Keywords: Political Education, Prophet's Methods, Cognitive

Abstrak

Penelitian ini mengkaji secara mendalam metode yang diterapkan oleh Rasulullah Muhammad SAW dalam pendidikan politik berdasarkan perspektif al-Qur'an. Problematika pendidikan politik di Indonesia saat ini menunjukkan kesenjangan yang mencolok antara pertumbuhan jumlah partai politik dan kualitas pendidikan politik yang dihasilkan. Para pakar seperti Omar Muhammad al-Toumy al-Syaibany, Hassan Langgulong, dan Muhammad Quthb secara konsisten menegaskan bahwa keberhasilan pendidikan sangat ditentukan oleh kualitas metode yang digunakan, bukan semata-mata oleh kualitas materi kurikulumnya. Penelitian ini menggunakan metode kualitatif interpretatif dengan pendekatan tafsir tematik (mawdhu'i) terhadap ayat-ayat al-Qur'an yang berkaitan dengan metode pendidikan Nabi SAW. Hasil penelitian menemukan bahwa Rasulullah SAW menerapkan setidaknya 32 metode pendidikan politik yang menghasilkan tiga domain perubahan utama: 11 metode pada domain Kognitif, 19 metode pada domain Afektif, dan 2 metode pada domain Psikomotorik. Keseluruhan metode ini berakar dari prinsip-prinsip al-Qur'an surat an-Nahl ayat 125, yakni hikmah, mau'izhah hasanah, dan mujadalah. Implementasi metode-metode ini dalam lingkup keluarga menjadi kunci transformasi masyarakat dan bangsa, karena

keluarga merupakan institusi pendidikan pertama dan paling fundamental dalam membentuk kesadaran politik generasi penerus.

Kata Kunci: Pendidikan Politik, Metode Rasulullah, Kognitif

A. Introduction

Throughout the history of human civilization, no educator has ever been found whose success surpassed that of the Prophet Muhammad SAW. In a span of less than twenty-three years, he succeeded in transforming a society mired in ignorance, tribalism, injustice, and disbelief into a superior community that then laid the foundations of the best civilization on earth. This extraordinary success was not merely the product of personal charisma, but the fruit of an educational system that was planned, structured, and completely based on the guidance of Divine revelation. Allah SWT himself praised the quality of the results of the Prophet's education through the expression *khair al-ummah* in QS. Ali Imron (3): 110, which is interpreted by commentators as an acknowledgement of the superiority of the generation of companions in the history of mankind.

Amidst the complexities of national and state life in Indonesia today, the issue of political education occupies a highly strategic and pressing position. Political parties are proliferating like mushrooms in the rainy season, yet the quality of political education remains far from satisfactory. Citizens often lack a substantive understanding of their rights and obligations. Political elites frequently exhibit behavior that contradicts national values and honesty. Corruption is rampant from the regional to the national level. All of these conditions indicate that the fundamental problem lies not in the lack of political education materials, but in the absence of appropriate, in-depth, and transformative methods.¹

Islamic education experts consistently emphasize that method is the primary determinant of the success of an educational process. Omar Muhammad al-Toumy al-Syaibany asserted that without appropriate methods, knowledge, subject matter, skills, experiences, and values will not transfer from educator to student. Method is the true link and intermediary.² Hassan Langgulong agrees with this view: although the goal of education is the most important component, if the content and methods are deficient, then the entire educational process will be damaged even if the goal is perfect.³

The Qur'an provides a solid methodological foundation through Surah an-Nahl, verse 125, which contains three principles of method: *al-Hikmah* (wisdom), *al-Mau'izhah al-Hasanah* (good advice), and *al-Mujadalah* (dialogue in the best way). These three principles are not merely rhetorical formulas, but rather constitute a philosophical framework for education that views humans as simultaneously rational, emotional, and spiritual beings. The Prophet Muhammad (peace be upon him) operationalized these three principles into concrete, measurable educational practices that resulted in historically verifiable change.⁴

¹Armai Arief, *Introduction to Islamic Educational Science and Methodology*, (Jakarta: Ciputat Pers, 2002), 1st edition, p. 14.

²Omar Muhammad al-Toumy al-Syaibany, *Falsafatut Tarbiyah al-Islamiyyah*, trans. Hasan Langgulong, (Jakarta: Bulan Bintang, 1979), 1st edition, p. 553.

³Hassan Langgulong, *Some Thoughts on Islamic Education*, (Bandung: Al-Ma'arif, 1980), p. 178.

⁴Muhammad Quthb, *Islamic Education System*, translated by Salman Harun, (Bandung: Al-Ma'arif, 1993), 3rd edition, p. 343.

Political education in the modern scientific tradition is defined as the process of learning and understanding the rights, obligations, and responsibilities of every citizen in the life of the nation and state (Law No. 2 of 2011, Article 1, Paragraph 4). Ramlan Surbakti views it as part of political socialization, namely the process of forming the political attitudes and orientations of members of society.⁵ However, among all the available literature, very little specifically discusses Quran-based political education methods. This gap is the primary motivation for this research.

This study aims to identify, classify, and analyze in-depth the Prophet Muhammad's political education methods based on the perspective of the Qur'an and the Hadith. Furthermore, this study also explores how this methodological framework can be implemented in the context of contemporary Indonesian families, as the primary and most crucial vehicle for shaping the character and political awareness of the nation's next generation.

B. Literature Review

1. The Concept of Educational Methods in Islam

In the Islamic scholarly tradition, method is matched with the word *thariqah* which etymologically means 'path' or 'way.' Al-Syaibany formulated method as all aspects of directed activities carried out by teachers within the framework of the necessities of the subjects they teach, the developmental characteristics of their students, and the surrounding natural environment with the aim of helping students achieve the desired learning process and the desired changes in their behavior. This definition emphasizes that method is not just a delivery technique, but a system of interaction that considers context, character, and goals holistically.

M. Quraish Shihab in *Tafsir al-Mishbah* interprets the letter an-Nahl verse 125 as a tri-methodological guide that is adjusted to the level of ability of the recipient of the message: wisdom for intellectuals who have high thinking abilities, *mau'izhah hasanah* for the general public who need to touch the heart, and *mujadalah ahsan* for those who have different views and need quality dialogue.⁶ This principle reflects a pedagogical sensitivity that goes far beyond conventional educational theories.

Abdul Fattah Abu Ghuddah in his monumental work *ar-Rasul al-Muallim wa Asalibuhu fi at-Talim* documented in detail forty teaching methods of the Prophet SAW, each of which was accompanied by an authentic hadith foundation.⁷ Meanwhile, Abdurrahman an-Nahlawi in *Ushul at-Tarbiyah al-Islamiyyah* classified seven main Islamic education methods which then became the basis for further development in this research.⁸

2. The Concept of Political Education from an Islamic Perspective

In Islam, political life is not a separate domain from religious values. Yusuf al-Qaradawi emphasized that Islam is a comprehensive system (*syumul*) that encompasses all dimensions of human life, including politics. The concept of the

⁵Ramlan Surbakti, *Understanding Political Science*, (Jakarta: Gramedia Widiasarana Indonesia, 1992), p. 149.

⁶M. Quraish Shihab, *Tafsir al-Mishbah: Messages, Impressions, and Harmony of the Qur'an*, (Tangerang: PT Lentera Hati, 2017), Volume 7, p. 383.

⁷Abdul Fattah Abu Ghuddah, *ar-Rasul al-Muallim wa Asalibuhu fi at-Talim*, (Beirut: Maktab al-Mathbu'at al-Islamiyyah, 1996), p. 77.

⁸Abdurrahman an-Nahlawi, *Ushul at-Tarbiyah al-Islamiyyah wa Asalibuhu fi al-Bait wa al-Madrasah wa al-Mujtama'*, (Damascus: Dar el-Fikr, 1991), Cet ke-2, h. 287.

caliphate entrusted to humans (QS. al-Baqarah (2): 30) inherently contains dimensions of leadership and political responsibility. Therefore, political education in Islam is truly education on how to become a responsible caliph on earth.

Syamsul Arifin in his work *Political Education in the Style of the Prophet* shows that major political events during the time of the Prophet Muhammad (PBUH) such as the Treaty of Hudaibiyah, the Conquest of Mecca, and the formation of the Medina Charter are actually political education scenarios that are very rich in the values of humanism, justice, and transformative leadership.⁹ This perspective opens up a new horizon that the Prophetic biography is not just a historical record, but a living laboratory of Islamic political education that remains relevant to this day.

From a modern educational theory perspective, Benjamin Bloom's cognitive, affective, and psychomotor domains of behavior change provide a useful analytical framework for classifying the 32 methods found in this study. Eko Handoyo and Puji Lestari emphasize that effective political education must encompass these three domains in an integrated manner, not focus on just one aspect.¹⁰

3. Family as the First Medium of Political Education

The family in Islam is not merely the smallest social unit, but rather the first and most fundamental educational institution (*al-madrasah al-ula*) that determines the direction of a person's development. Kartini Kartono emphasized that the function of political education is to develop a sense of participation in individuals, a process that initially occurs within the family environment.¹¹ Abdullah Nashih Ulwan in his work *Tarbiyatu al-Aulad fi al-Islam* specifically discusses Islamic education methods in the context of the family which includes aspects of faith, morals, physical, intellectual, social, and even political.¹²

Muhammad Nur Abdul Hafidz Suwaid in *Prophetic Parenting* shows that the Prophet Muhammad SAW consistently made the household the first laboratory for character and leadership education.¹³ This approach is in line with Paulo Freire's concept of transformative education, which emphasizes that genuine social change must start from the smallest unit of society.

C. Method

This research uses a qualitative interpretative approach with the thematic interpretation method (*mawdhu'i*). The thematic interpretation method was chosen because of its ability to collect all the verses of the Qur'an related to a particular topic to then be analyzed holistically and comprehensively. Abdul al-Hayy al-Farmawi formulated this method as 'collecting verses of the Qur'an that have the same meaning, arranging them based on chronology and the reason for their revelation, then providing explanations, explanations, and drawing conclusions.'¹⁴

⁹Syamsul Arifin, *Political Education in the Style of the Prophet: An Analysis of the Value of Humanism in the Political Events of Hudaibiyah*, (Mataram: Sanabil, 2021), 1st ed., p. 21.

¹⁰Eko Handoyo and Puji Lestari, *Political Education*, (Yogyakarta: Pohon Cahaya, 2017), 1st edition, p. 102.

¹¹Kartini Kartono as quoted by Idrus Affandi, *Political Education*, (Bandung: Alfabeta, 2011), 2nd edition, p. 49.

¹²Abdullah Nashih Ulwan, *Children's Education in Islam*, translated by Jamaludin Miri, (Jakarta: Pustaka Amani, 1999), Volume 2, 2nd edition, p. 606.

¹³Muhammad Nur Abdul Hafidz Suwaid, *Prophetic Parenting*, translated by Farid Abdul Aziz Qurusy, (Yogyakarta: Pro-U Media, 2010), 4th edition, p. 166.

¹⁴Abdul al-Hayy al-Farmawi, *The Method of Mawdhu'iy Interpretation*, translated by Suryan A. Jamrah, (Jakarta: Raja Grafindo Persada, 1996), 2nd edition, p. 36.

Primary data sources include the Holy Quran along with authoritative books of interpretation: Tafsir al-Tabari, Tafsir Ibn Kathir, Tafsir al-Qurtubi, Tafsir al-Mishbah (M. Quraish Shihab), Tafsir al-Azhar (Hamka), and Tafsir Fi Zhilalil Qur'an (Sayyid Quthb). Secondary data sources include books of authentic hadith (Bukhari, Muslim, Abu Dawud, Tirmidhi), literature on the biography of the Prophet, works on classical and contemporary Islamic educational methodology, and studies on political education from a Western perspective that are relevant as comparative material.

Data analysis was conducted through four stages: (1) inventory and identification of all verses and hadiths related to the theme; (2) verification and clarification of meaning through cross-referencing with various tafsir books; (3) classification of methods based on domains of change (cognitive, affective, psychomotor) referring to Bloom's taxonomy with adjustments to the Islamic perspective; and (4) comprehensive synthesis to produce a contextual and applicable Islamic political education methodology framework. Validation was conducted through source triangulation between the text of the Qur'an, authentic hadiths, and the opinions of commentators and Islamic education experts.

D. Result

1. Historical Context: The Prophet Muhammad's Socio-Political Transformation Mission

To understand the significance of the Prophet Muhammad's political education methods, a deep understanding of the socio-political conditions of pre-Islamic Arabia, which served as the backdrop for his prophethood, is necessary. Arab society, during the pre-Islamic period, lived under a highly unjust system. The tribal system (qabiliyah) created a rigid and impenetrable social stratification based on individual ability. Superiority was determined by physical strength and clan size. Women were treated as commodities to be inherited. Slaves were exploited without legal protection. Inter-tribal conflicts continued for generations in a never-ending cycle of resentment.

It was in this context that the Prophet Muhammad (peace be upon him) carried out a mission that went far beyond simply spreading religious teachings in the narrow sense. He carried out a mission of civilizational transformation that encompassed all aspects of human life. Hasan Ibrahim Hasan noted that in less than twenty-three years, the Prophet Muhammad successfully transformed nine systems of life deeply rooted in Arabian tradition:¹⁵

Table I. Fundamental Socio-Political Transformation during the Time of the Prophet Muhammad SAW

No.	Old System (Pre-Islamic)	New System (Post-Prophetic)	Key Method
1	Theology Polytheism	Monotheism of Tauhid	Teaching, Tabligh
2	Jahili culture (violence, usury, adultery)	Islamic culture (morality)	Uswah Hasanah, Ta'wid
3	Closed Society (close stratification)	Open Society (open stratification)	Wisdom, Be Wise

¹⁵Hasan Ibrahim Hasan, History and Culture of Islam, trans. H.A. Bahauddin, (Jakarta: Kalam Mulia, 2002), 1st ed., p. 396.

No.	Old System (Pre-Islamic)	New System (Post-Prophetic)	Key Method
4	Qabilah system (narrow tribalism)	Ummah system (universal brotherhood)	Poor, Targhib
5	Paternalistic System	Competency-based Professional System	Imtihan, Tanfidz
6	Absolute Patriarchal System	Gender-equitable Bilateral System	Will, Testament
7	Confrontation System (tribal war)	Diplomacy-based Negotiation System	Hiwar, Tabayyun
8	Superman System (single character)	Superteam System (collective leadership)	Tajweed, Muraqaba
9	Absolute Kingdom/Empire System	Justice-based Capability System	Tarqib, Tanfidz

Source: Processed from various sources of interpretation and prophetic biography

The nine transformations mentioned above did not occur by accident. Each was the result of the implementation of a planned educational method, tailored to the character of the students (the Companions) and the existing socio-cultural context. This is what distinguishes the Prophet Muhammad's political education from propaganda or indoctrination: each method used was rooted in revealed principles and applied with a high degree of wisdom that took into account the internal and external conditions of the educational object.

2. Taxonomy of 32 Methods of Political Education of the Prophet Muhammad SAW

A comprehensive analysis of Quranic verses, Prophetic traditions, and Islamic educational literature and methodologies revealed that the Prophet Muhammad (peace be upon him) implemented no fewer than 32 political education methods. These methods can be classified into three main domains of change, based on Bloom's taxonomy, adapted from an Islamic perspective: Cognitive (eleven methods), Affective (nineteen methods), and Psychomotor (two methods).

Table 2. Taxonomy of 32 Methods of Political Education of the Prophet Muhammad SAW

No.	Domain	Method	Change Orientation
1	Cognitive	Ta'lim (Direct teaching)	Systematic transfer of knowledge and science
2	Cognitive	Jadlah (Discussion/debate)	Strengthening arguments and rational reasoning power
3	Cognitive	Tabligh (Proclaiming the truth)	Open communication of preaching messages
4	Cognitive	Hiwar (Dialogic question and answer)	Two-way understanding between teacher and student
5	Cognitive	Tamtsil	Understanding abstract concepts

No.	Domain	Method	Change Orientation
		(Comparison/analogy)	via concrete reality
6	Cognitive	Istifham (Provocative Questions)	Stimulation of critical and reflective thinking
7	Cognitive	Talqin (Imitation)	Reproduction of knowledge through structured imitation
8	Cognitive	Tadarruz (Material staging)	Gradual learning from easy to difficult
9	Cognitive	Rasm (Writing/visualization)	Visualization of concepts through writing and images
10	Cognitive	Imtihan (Evaluation/Exam)	Periodic measurement of knowledge mastery
11	Cognitive	Takrir (Repetition)	Long-term memory consolidation through repetition
12	Affective	Uswah Hasanah (Exemplary Behavior)	Formation of noble character through ideal models
13	Affective	Wisdom (Deep wisdom)	Reflection and wisdom based education
14	Affective	Mau'izhah Hasanah (Best Advice)	Direct touch to the conscience
15	Affective	Qashshash (story/something historical)	Meaningful learning through real stories
16	Affective	Tamti' (Positive reward)	Reinforcement of good behavior through appreciation
17	Affective	Tarhib (Motivation/encouragement)	Spiritual motivation towards goodness
18	Affective	Tarhib (Warning/threat)	Educational prevention of deviant behavior
19	Affective	Ta'dzib (Educational Punishment)	Correct negative behavior proportionally
20	Affective	Sanad (Transmission of knowledge)	Epistemic authority based on scientific genealogy
21	Affective	Muraqabah (Periodic Supervision)	Continuous development evaluation
22	Affective	Ta'wid (habituation)	Internalization of positive behavior into character
23	Affective	Prayer (Praying for students)	Spiritual dimension in the educational process

No.	Domain	Method	Change Orientation
24	Affective	Wasiyyah (Deep will/message)	Instilling values through meaningful mandates
25	Affective	Sair fil Ardh (Study tour)	Contextual learning through field experiences
26	Affective	Isyarah (Sign Language)	Effective and targeted non-verbal communication
27	Affective	Tabayyun (Fact Clarification)	Verify information before acting
28	Affective	Silence (Shut up)	Implicit consent or subtle correction
29	Affective	Mummazahah wa Mula'abah (Joke)	Diffusing the tense learning atmosphere
30	Affective	Qasam (Oath/Promise)	Strengthening moral and spiritual commitment
31	Psychomotor	Tazwid (Provision of provisions/drill)	Thorough preparation before field assignment
32	Psychomotor	Tanfudz (Direct Practice)	Real execution and implementation in the field

Source: Adapted from the Qur'an, Hadith, and Islamic educational literature

E. Discussion

I. Cognitive Domain Analysis: Building Political Intelligence

The cognitive domain encompasses eleven methods specifically designed to develop the intellectual capacity and intelligence of the Companions in understanding political realities. The Ta'lim (direct teaching) method was the most fundamental method implemented by the Prophet Muhammad (peace be upon him) through knowledge assemblies, both at the house of Arqam ibn Abi Arqam during the Mecca period and in mosques during the Medina period. What most distinguishes the Prophet's Ta'lim from ordinary lectures is its dialogical nature, openness to questions, and always adjusting the depth of the material to the capacity of the audience.

The hiwar (dialogic question-and-answer) method is one of the most frequently mentioned in the hadith. The Prophet Muhammad (peace be upon him) often began lessons with questions to his companions—not to test them, but to stimulate their thinking processes and build their mental readiness to receive new information. This method is psychologically far more effective than one-way lectures, as it positions students as active subjects in the construction of knowledge, rather than passive recipients of doctrine.¹⁶

The tadarruz (gradually presenting material) method is a methodological principle most clearly reflected in the gradual (tanjim) process of the Quran itself. The fact that the Quran was not revealed all at once, but rather over a twenty-three-year period, according to the needs and capacity of the people, proves that

¹⁶Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an*, terj. As'ad Yasin et al., (Jakarta: Gema Insani, 2020), Jilid 7, Cet ke-10, h. 270.

Allah SWT Himself designed a learning system based on the principle of gradualism. The Prophet Muhammad (peace be upon him) applied the same principle: difficult material was postponed until a strong foundation of understanding was established. Sayyid Qutb explained that this policy was not a weakness, but rather a very high-level pedagogical strategy.¹⁷

The *tamtsil* (comparison and analogy) method occupies a strategic position because it bridges abstract concepts with the concrete realities understood by the Companions. The Quran is rich with verses that use metaphors and comparisons. When discussing just leadership, for example, the Prophet Muhammad (peace be upon him) uses the analogy of a shepherd who is fully responsible for his flock—a reality very close to the lives of his Companions. The *istifham* (provocative questioning) method complements *tamtsil* by provoking deep reflection and critical awareness without forcing a particular conclusion.

The methods of *imtiḥan* (evaluation/testing) and *takrir* (repetition) serve as monitoring and consolidation tools. The Prophet Muhammad (peace be upon him) never assumed that one teaching session was sufficient. He regularly checked his companions' understanding, evaluated their progress, and repeated critical material in different ways and contexts to ensure deep and comprehensive understanding. The methods of *rasm* (visualization/writing) and *talqin* (imitation) complement the spectrum of cognitive methods by providing learning tools for those more responsive to visual and auditory stimuli.

2. Affective Domain Analysis: Shaping Political Character with Integrity

The affective domain, with its nineteen methods, is the broadest and most complex domain in the Prophet Muhammad's (PBUH) taxonomy of political education. This reflects his profound understanding that humans ultimately act not solely based on what they know, but rather on what they believe, feel, love, and practice. The *uswah hasanah* (exemplary) method occupies the pinnacle of the affective method hierarchy. The Qur'an explicitly states in Surah al-Ahzab, verse 21, that in the Prophet Muhammad (PBUH) there is the best example for those who hope to meet God and the Hereafter. In the context of political education, his exemplary conduct includes just leadership, consistency between words and actions, courage to speak the truth in the face of power, and equal treatment of all levels of society without discrimination based on social status.

The *qashshash* (story/narrative) method utilizes the power of narrative which is naturally very effective as an educational medium. No less than a third of the content of the Qur'an is in the form of stories of previous prophets and people. The story of Prophet Yusuf AS who led with integrity amidst corruption and palace conspiracies, the story of Prophet Sulaiman AS who led a large country but remained humble before Allah, the story of King Dhu al-Qarnain who led with justice and wisdom, all of these become teaching materials for political education that are lively, interesting, and leave a deep impression on the souls of its listeners.¹⁸

The combination of *targhib* (spiritual motivation) and *tarhib* (warning/deterrence) methods works synergistically to shape value orientation and motivation for action. *Targhib* provides a concrete picture of the blessings and

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¹⁸Hamka, *Tafsir al-Azhar*, (Jakarta: Gema Insani, 2015), Volume 6, 1st Edition, p. 403.

rewards for just leaders, as stated in the hadith that just leaders will be sheltered by Allah on the Day of Judgment. Meanwhile, tarhib provides a firm warning about the dire consequences of immoral political behavior. The combination of these two motivational poles creates a comprehensive value orientation, not only avoiding punishment but also actively pursuing good.

The methods of ta'wid (habituation) and muraqabah (developmental monitoring) operate at the most fundamental level of character formation. The Prophet Muhammad (peace be upon him) not only taught values verbally but also actively monitored the development of his companions and ensured that the values taught were truly manifested in everyday behavior. Ta'wid ensures that positive behaviors that emerge are not merely situational or performative, but rather become deeply ingrained traits in a person's character.

The sanad method (transmission of knowledge through genealogy) is a unique Islamic methodological feature not found in other educational traditions. Through the sanad, knowledge is transferred not only as information but also as a trust whose quality and accuracy must be maintained. In the context of political education, the sanad establishes a tradition of epistemic accountability: every political claim or statement must be traceable to its source and its truth accounted for. The tabayyun (clarification and verification) method complements the sanad by fostering a culture of fact-checking before acting, a practice highly relevant in today's information and social media era.

3. Psychomotor Domain Analysis: Practical Political Skills

The psychomotor domain is represented by two complementary methods: tazwid (training/drill) and tanfidz (direct practice). Although only two methods, this domain holds the utmost significance because it is the culmination of the entire educational process—the point where knowledge and values meet reality and produce concrete actions whose impact can be measured.

The tazwid method refers to thorough preparation before someone enters the field of duty. The Prophet Muhammad (peace be upon him) never sent anyone without first equipping them with the necessary knowledge, skills, and guidance. The most illustrative example is when he sent Mu'adh ibn Jabal to Yemen. Before leaving, Mu'adh received a comprehensive briefing on the priorities of da'wah, how to deal with various societal characteristics, the limits of independent policymaking, and the ethics of leadership that must be maintained. This is a highly systematic tazwid, far more structured than mere 'training' in the modern sense.

The tanfidz (hands-on) method is the culmination of the entire learning process. The Prophet Muhammad (peace be upon him) strongly believed in the power of direct experience as the best teacher. He entrusted his companions with leading expeditions, managing territories, leading prayers, negotiating, and resolving conflicts. This trust did not mean leaving them without guidance; rather, the Prophet was always present as a supervisor, providing necessary feedback, correction, and appreciation. This coaching and mentoring model is essentially what modern educational theory calls authentic learning.

4. Domain Distribution and Pedagogical Implications

The uneven distribution between the three domains—11 cognitive methods, 19 affective methods, and 2 psychomotor methods—reflects the Prophet Muhammad's (peace be upon him) profoundly wise pedagogical priorities. The dominance of affective methods demonstrates a deep belief that changing attitudes

and character is at the heart of the entire educational process. Without a change of heart and character, a person's knowledge (cognitive) and skills (psychomotor) can be harmful. An intelligent leader lacking integrity will use their intelligence to manipulate. Conversely, a leader with integrity and noble character will use their knowledge and skills for good.

Table 3. Domain Distribution and Implementation of the Prophet Muhammad's Political Education Method

Domain	Number of Methods	The Goals of Political Education	Implementation Example
Cognitive	11 Methods	Building critical understanding, analysis and evaluation of political reality	Discussion of citizens' rights, policy analysis, study of national issues
Affective	19 Methods	Forming attitudes, values, democratic character, and political identity with integrity	Exemplary leadership, habituation of deliberation, motivation to participate
Psychomotor	2 Methods	Develop practical skills in participating and managing political life	Leadership training, trial simulations, real deliberation practice

Source: Results of researcher analysis based on the Qur'an and Hadith

The table above shows that each domain does not stand alone but rather systematically supports each other. Cognitive methods build the foundation of understanding necessary for affective methods to work effectively; one cannot love and commit to values they do not understand. Conversely, without a strong affective foundation, cognitive knowledge will lose its transformative power. Psychomotor methods then embodied the two previous domains in the form of concrete actions that can be observed and evaluated. This is what is meant by holistic education (*tarbiyah syamilah*) in the Islamic tradition.

5. Implementation in Family Political Education

One of the most significant findings of this study is the central role of the family as a vehicle for implementing the Prophet Muhammad's political education methods. The Prophet Muhammad explicitly positioned the family as the first laboratory of political education through his famous hadith: 'Each of you is a leader (*ra'in*) who is responsible for those he leads.' This political conception that begins from the smallest unit (family) and gradually expands to a larger scope is actually far more progressive and more sustainable than a top-down approach to political education.

Building political awareness starting from the family means introducing children from an early age to the fundamental values of social life: justice, deliberation, responsibility, and caring. Parents who implement the *hiwar* method in family discussions, *uswah hasanah* in daily life, and *ta'wid* in cultivating democratic behavior are truly implementing political education in its truest sense. Muhammad

Said Mursi emphasized that proper child education in an Islamic family will produce resilient, just, and responsible citizens.¹⁹

6. The Prophet Muhammad's Leadership Cadre Development

Model

The most visionary aspect of the Prophet Muhammad's political education was his planned and continuous leadership development system. The Prophet Muhammad did not educate his companions merely to be devout followers; he educated them to become future leaders capable of continuing and developing the Islamic mission long after his death. Jaih Mubarak notes that this development process occurred naturally and contextually, not through rigid formal selection, but through gradual trust, assignments according to capacity, and ongoing evaluation.²⁰

Table 4. Model of Political Leadership Cadre Development of the Prophet Muhammad SAW

No.	Cadre Development Phase	Process Description	Methods Used
1	Cadre Selection Phase	Selection of individuals based on character, intelligence, and loyalty to the truth	Abu Bakr, Umar, Uthman, Ali, Mu'adz bin Jabal
2	Soul Formation Phase	Internalization of monotheism, faith, and morals as the foundation of leadership within the family.	Uswah Hasanah, Ta'wid, Muraqaba, Prayer
3	Cognitive Training Phase	Mastery of sharia knowledge, situation analysis, and understanding of the rights and obligations of leaders	Ta'lim, Hiwar, Jadal, Imtihan, Takrir
4	Character Test Phase	Testing integrity, mental resilience, and obedience in difficult situations in the field	Tarhib, Targhib, Tabayyun, Qasaam
5	Limited Assignment Phase	Small-scale leadership mandate as practical leadership learning	Tanfidz, Tazwid, Muraqabah
6	Full Leadership Phase	Fair, trustworthy leadership, responsible to God and the people in all aspects	All 32 methods are integrated

Source: Processed by researchers from various sources of sirah and interpretation

The table above shows that the Prophet Muhammad's (PBUH) cadre formation was not a rigid, linear process, but rather an organic one adapted to the development and capacity of each individual. Abu Bakr was trained for gentle,

¹⁹Muhammad Said Mursi, *Giving Birth to a Child Masya Allah*, translated by Ali Yahya, (Jakarta: Cendekia Sentra Muslim, 2003), 2nd edition, p. 34.

²⁰Jaih Mubarak, *History of Islamic Civilization*, (Bandung: Pustaka Bani Quraisy, 2005), 2nd edition, p. 65.

compassionate leadership; Umar ibn al-Khattab for firm and visionary leadership; Uthman ibn Affan for generous and patient leadership; and Ali ibn Abi Talib for leadership based on knowledge and profound justice. Each received a different educational pattern suited to their natural character, but all culminated in one vision: leadership that is accountable to God and beneficial to the people.

7. Comparison with Modern Political Education Theory

From the perspective of contemporary political education, the methods of the Prophet Muhammad (peace be upon him) are not only historically relevant but also possess significant comparative advantages. Miriam Budiardjo emphasized that a good democratic state requires citizens who are not only formally politically literate but also possess strong character and morality.²¹ Nurcholish Madjid views that Islam offers a political concept that goes beyond procedural democracy, namely democracy that is rooted in universal divine and humanitarian values.²²

Table 5. Comparison of Conventional Political Education Methods and the Method of the Prophet Muhammad SAW

Aspect	Conventional Political Education	The Method of the Prophet Muhammad (PBUH)
Epistemological Foundation	Western rationalism; European liberal democracy	Revelation (Quran & Hadith) + reason; universal values of Islam
Goal Orientation	Electoral participation and formal civil rights awareness	Formation of perfect human beings; caliphs who are responsible to Allah
Dominant Method	Lectures, media campaigns, curriculum indoctrination	Role model, dialogue, habituation, stories, field trips
Educational Subjects	Adult citizens in the formal sphere	All levels: family, community, and nation
Spiritual Dimension	Not integrated; secular and materialistic	Integral; prayer, sanad, muraqabah as the main pillars
Measure of Success	Level of election participation and formal political literacy	Comprehensive changes: cognitive, affective, psychomotor
Scope of Transformation	Limited to public and institutional arenas	Embracing the family as the basic unit of national transformation

Source: Processed by researchers from various political education literature

The most fundamental difference lies in the spiritual and transcendental dimensions. In the secular paradigm, political success is measured by material and

²¹Miriam Budiardjo, *Basics of Political Science*, (Jakarta: Prima Grafika, 2015), 12th edition, p. 48.

²²Nurcholish Madjid, *Ideals of Islamic Politics*, (Jakarta: Paramadina, 2009), 2nd edition, p. 105.

temporal indicators. The Prophet Muhammad (peace be upon him), on the other hand, instilled the awareness that every political action will be accounted for before Allah SWT. This awareness creates a far stronger and more sustainable intrinsic motivation than extrinsic motivation in the form of punishment or material rewards.²³

Modern political education theories, including Gabriel Almond and Sidney Verba's concept of political culture and Jürgen Habermas's deliberative democracy, ultimately recognize the importance of inner values, orientations, and dispositions in determining the quality of citizens' political participation. However, they fail to provide adequate answers to how these values and dispositions can be shaped effectively and sustainably. The Prophet Muhammad's method offers a comprehensive answer through the integration of role models, habituation, narrative, dialogue, appreciation, and supervision rooted in divine values.

In the Indonesian context, these methods are highly relevant. In his dissertation on the Prophet's method in character education, Achmad Rofi'i identified three methods that can be adapted to various educational contexts in Indonesia.²⁴ This study found 32 of these to be specifically relevant to political education, providing concrete guidance for educators, parents, religious leaders, and policymakers in designing authentic and transformative political education programs.

²³Yusuf al-Qaradhawi, *Introduction to Islamic Studies*, translated by Setiawan Budi Utomo, (Jakarta: Pustaka al-Kautsar, 2013), p. 325.

²⁴Achmad Rofi'i, *The Prophet's Method in Character Education from the Perspective of the Qur'an*, Dissertation, (Jakarta: PTIQ Institute Jakarta, 2018), p. 210.

Conclusion

This study successfully identified, classified, and analyzed 32 political education methods practiced by the Prophet Muhammad (peace be upon him) based on the perspective of the Qur'an and Hadith, which resulted in three comprehensive domains of change: 11 methods in the Cognitive domain, 19 methods in the Affective domain, and 2 methods in the Psychomotor domain. These findings reinforce the thesis long voiced by Islamic education experts that the success of education is truly determined by the quality of the methods used, no matter how good the curriculum material is; without the right method, the expected transformation will not be realized. All 32 methods are rooted in three methodological principles of the Qur'an in Surah An-Nahl, verse 125: wisdom, good reason, and action. These three principles view humans as rational, emotional, and spiritual beings at the same time. The implication is that effective political education must address these three dimensions in an integrative manner and cannot be limited to the cognitive dimension of providing information or the affective dimension of merely promoting values. The greater distribution of methods in the affective domain (19 out of 32) demonstrates the Prophet Muhammad's top priority: developing good character and attitudes is the foundation of all success, including political success. Implementing the Prophet Muhammad's political education methods in the context of contemporary Indonesian families is not only possible but also urgent. The family, as the first and most fundamental educational institution, has a great capacity to become a vehicle for transforming the nation's political consciousness. The leadership cadre model practiced by the Prophet Muhammad (peace be upon him)—from spiritual formation, cognitive training, character testing, limited assignments, to full leadership—provides a clear and historically tested roadmap for producing future leaders who are just, trustworthy, and accountable to God and the people. This study recommends that these methods be systematically integrated into the formal Islamic education curriculum at Islamic schools and universities, and further developed in non-formal education programs at Islamic boarding schools (*pesantren*), Islamic study groups (*majlis ta'lim*), and Islamic community organizations throughout Indonesia.

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