

Reconstructing Teacher Competencies through Prophetic Pedagogy: A Systematic Analysis of Student Error Correction Based on *Manhaj an-Nabawi fi Taqwim al-Akhta'*

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Abstract

This study aims to reconstruct teacher competencies through the lens of prophetic pedagogy by examining the Nabawi method of student error correction as articulated in *Manhaj an-Nabawi fi Taqwim al-Akhta'* by Muhammad Yusuf Al-Shatti. It seeks to address the theoretical gap in contemporary Islamic education literature by positioning error correction as a distinct analytical lens for understanding remedial teacher competencies.

This research adopts a qualitative library research design employing interpretive text analysis and qualitative content analysis. The primary data source is Al-Shatti's work on Nabawi error correction, supported by contemporary scholarly literature on prophetic pedagogy, teacher competencies, and humane disciplinary approaches. Data were collected through close reading, thematic coding, and conceptual categorization, followed by thematic analysis to reconstruct communicative, psychological, spiritual, and strategic teacher competencies. Data credibility was ensured through source triangulation and thick description.

The findings reveal that, within Nabawi pedagogy, student error is constructed as an inherent human phenomenon and a formative educational entry point rather than a disciplinary violation. Error correction is characterized by gradual instruction, empathy, dignity preservation, emotional safety, and moral justice. These principles give rise to integrative remedial teacher competencies that emphasize ethical communication, psychological regulation, restorative engagement, and spiritual orientation.

This study offers an original contribution by reconstructing prophetic pedagogy as a coherent competency-based educational framework rather than a set of normative moral exemplars. It provides practical guidance for educators and policy makers seeking humane, dignified, and ethically grounded approaches to student discipline while enriching contemporary educational theory with a moral-spiritual perspective.

Introduction Section

Contemporary educational discourse increasingly highlights the problem of how student errors are addressed within formal learning environments (Narciss & Alemdag, 2024). In many educational systems, error correction is still dominated by punitive approaches that emphasize behavioral control, compliance, and sanction, often resulting in stigmatization and the marginalization of learners who deviate from institutional norms (Pan et al., 2020; Soncini et al., 2022). Such approaches tend to reduce learners to objects of discipline rather than subjects of moral and cognitive development, thereby risking dehumanization in educational practice (Moghtader, 2024).

Recent studies in educational psychology and moral education have shown that punitive and exclusionary disciplinary models frequently fail to produce sustainable behavioral change and may instead exacerbate resistance, disengagement, and emotional insecurity among students (Pesta, 2021). Although contemporary frameworks such as Positive Discipline and Restorative Justice attempt to mitigate these effects by emphasizing relational repair and learner dignity, critics argue that many modern disciplinary models remain largely instrumental, prioritizing classroom order over deeper ethical and spiritual formation (Warnick, 2022).

Within this context, prophetic pedagogy grounded in the educational practice of the Prophet Muhammad ﷺ offers an alternative paradigm that situates error correction within a holistic framework of moral, spiritual, and social development. Classical and contemporary Islamic scholarship consistently portrays the Prophet ﷺ not merely as a lawgiver, but as an educator (al-mu'allim) and moral cultivator (murabbi) whose pedagogical practices were deeply attentive to human psychology, social context, and ethical transformation (Ghuddah, 2020; Al-Shatti, 2009). Error correction in this paradigm is not treated as a terminal judgment, but as a formative moment within the broader process of *tarbiyah*.

Several empirical and conceptual studies have examined the Prophet's educational methods, emphasizing his gentleness (*rifq*), compassion, and dialogical engagement with learners (Arfani & Iskarim, 2023). Other studies have focused on educator ethics and teacher personality as derived from prophetic exemplarity, highlighting traits such as patience, humility, and moral integrity (Daulay, 2025). While these works provide valuable insights into prophetic teaching ethics, they tend to approach the subject in a descriptive or normative manner, without systematically reconstructing educator competencies from specific pedagogical practices.

Moreover, existing literature on Islamic education rarely isolates error correction as a distinct analytical lens through which teacher competencies are examined. Studies addressing student discipline within Islamic education often emphasize moral exhortation or character education broadly, rather than analyzing how different types of errors such as doctrinal, ritual, or social mistakes are

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pedagogically diagnosed and addressed (Alabri, 2023). As a result, the competency dimension of prophetic pedagogy remains under-theorized, particularly in relation to remedial strategies employed by educators.

This theoretical gap becomes more urgent when juxtaposed with contemporary empirical data on character education. The Integrity Perception Survey (Survei Penilaian Integritas/SPI) conducted by Indonesia's Corruption Eradication Commission (KPK) between 2022 and 2024 reveals a troubling stagnation and decline in educational integrity. Although the SPI score briefly increased in 2023 (73.7), it sharply dropped in 2024 to 69.5, falling below the 2022 baseline. More critically, the education sector has consistently failed to move beyond the lowest corrective levels of integrity maturity, indicating that character education remains largely ceremonial rather than culturally embedded within educational institutions (KPK, 2024).

The same survey exposes the persistence of academic dishonesty as a normalized practice. Cheating behaviors were reported in approximately 78% of schools and 98% of higher education institutions, while a substantial proportion of educators and institutional leaders continue to regard gratification as a tolerable norm rather than a moral violation. Such findings suggest that failures in character education are not limited to student behavior but reflect deeper systemic weaknesses in how moral errors are recognized, addressed, and corrected by educators themselves (KPK, 2024).

This condition is further exacerbated by deficiencies in educational leadership. The SPI data indicates that 43% of school leaders and 68% of university leaders engage in or tolerate collusive practices, particularly in procurement and institutional decision-making processes. When leaders themselves become part of ethical violations, the pedagogical function of moral exemplarity collapses. In such environments, error correction loses its formative purpose and becomes selective, punitive, or merely performative, reinforcing cynicism rather than ethical awareness among learners.

Taken together, these realities demonstrate that contemporary character education often fails not due to a lack of moral rhetoric or curricular objectives, but because of inadequate pedagogical competencies in addressing moral failure itself. Error correction is frequently reduced to administrative sanctions or disciplinary rituals, detached from moral rehabilitation, psychological sensitivity, and learner dignity. This systemic weakness echoes broader critiques of modern disciplinary models that privilege institutional order over ethical cultivation, thereby reinforcing the need for a humane, value-oriented framework of correction.

The book *Manhaj an-Nabawi fi Taqwīm al-Akhtā'* by Dr. Muhammad Yusuf Al-Shatti occupies a unique position within this scholarly landscape. Unlike general works on prophetic teaching, this text offers a systematic exposition of how the Prophet ﷺ corrected errors across diverse contexts, emphasizing motivational analysis (*dawāfi' al-khaṭa'*), gradual correction, emotional sensitivity, and social reintegration (Al-Shatti, 2009). However, despite its richness, the book has rarely been engaged as a conceptual resource for reconstructing teacher competencies in contemporary educational discourse.

This study therefore aims to address this research gap by reconstructing teacher competencies through the lens of prophetic pedagogy, with a particular focus on student error correction as articulated in *Manhaj an-Nabawi fi Taqwīm al-Akhtā'*. Rather than treating prophetic methods as isolated moral anecdotes, this research conceptualizes them as a coherent pedagogical system that integrates communicative, psychological, and strategic competencies. In doing so, the study seeks to bridge Islamic educational thought with contemporary discussions on humane discipline, learner dignity, and ethical pedagogy.

The significance of this research lies in its dual contribution. Theoretically, it advances the discourse on teacher competencies by introducing prophetic pedagogy as a normative-ethical framework capable of enriching modern educational theory (Abdullah, 2018). Practically, it provides educators with a structured and humane approach to addressing student errors, emphasizing correction without humiliation and discipline without alienation (Tulis & Dresel, 2024). At a global level, the study contributes to ongoing dialogues between Islamic educational philosophy and contemporary pedagogical models concerned with justice, care, and sustainability in education.

Guided by these considerations, this study is structured around the following research questions: (1) How is error theoretically constructed within the Nabawi educational method? (2) What remedial teacher competencies emerge from the Nabawi approach to student error correction? and (3) How relevant is the Nabawi method of error correction to contemporary educational challenges?

Methodology

This study employs a qualitative research approach using a library research design, aiming to examine in depth the conceptual and pedagogical construction of error correction within the Nabawi educational framework. A qualitative approach is appropriate because the object of this study consists of normative, pedagogical, and historical texts that require contextual interpretation, meaning-making, and conceptual reconstruction rather than statistical measurement or hypothesis testing (Creswell & Poth, 2018; Merriam & Tisdell, 2016).

The qualitative approach adopted in this research is interpretive text analysis combined with qualitative content analysis. This approach enables the researcher to systematically interpret ideas, principles, and pedagogical patterns embedded in classical Islamic texts while relating them to contemporary educational theories. Texts are not treated as static data but as meaning-laden discourses shaped by theological, social, and educational contexts (Krippendorff, 2019).

The primary data source of this study is *Manhaj an-Nabawi fi Taqwīm al-Akhtā'* by Dr. Muhammad Yusuf Al-Shatti, a work that specifically examines the Prophet Muhammad's ﷺ methodology in correcting human errors across various dimensions of life. This text was selected due to its distinctive focus on error correction as a structured pedagogical practice and its comprehensive analysis of the psychological, social, and normative dimensions of human error. Secondary data sources consist of peer-reviewed journal articles, academic books, and scholarly works addressing prophetic pedagogy, teacher ethics, teacher competencies, and contemporary theories of discipline and humanistic education, particularly those published within the last decade.

Data collection was conducted through intensive close reading and critical examination of the primary text and supporting literature. This process involved identifying relevant units of meaning related to the definition of error, typologies of error, motivating factors of error (*dawāfi' al-khaṭa'*), and prophetic principles and strategies of behavioral correction. Data were collected systematically by documenting key concepts, textual evidence, and recurring thematic patterns to enable coherent conceptual categorization (Miles, Huberman, & Saldaña, 2014; Tumiran, 2025).

Data validation was ensured through credibility and dependability strategies, particularly source triangulation, by comparing findings from the primary text with relevant contemporary scholarly studies in Islamic and modern educational research. Transferability

was strengthened through thick description, presenting the conceptual and pedagogical context in sufficient depth to allow readers to assess the applicability of the findings to similar educational settings (Wajdi et al., 2025).

Data analysis was carried out using thematic analysis. The analytical process began with open coding to identify initial themes related to the construction of error, Nabawi pedagogical principles, and corrective strategies. These themes were then examined relationally to reconstruct teacher competencies encompassing communicative, psychological, and strategic dimensions. The analysis was iterative and reflective, allowing continuous dialogue between classical textual data and contemporary educational frameworks (Braun & Clarke, 2021).

Through this methodological framework, the study does not merely describe prophetic educational practices normatively but reconstructs a competency-based pedagogical model that is conceptually rigorous and applicable to contemporary educational contexts while maintaining epistemological fidelity to classical Islamic sources.

RESULTS AND DISCUSSION

Theoretical Construction of Error in the Nabawi Educational Method

The textual analysis of *Manhaj an-Nabawi fi Taqwīm al-Akhtā'* reveals that error (*al-khaṭa'*) within Nabawi pedagogy is constructed as an inherently human (*insāniyyah*) phenomenon embedded in the learning process, rather than merely as a normative violation requiring repressive sanctions. The Prophet Muhammad ﷺ approached error as a pedagogical moment that opens space for value internalization, moral awareness, and personal reconstruction. In this sense, error functions as a *madkhal tarbawī* (educational entry point), not as a terminal judgment that severs social or religious relationships (Al-Shatti, 2009).

One fundamental principle identified is the use of repeated expressions as a pedagogical strategy to awaken awareness of error. This repetition is not an empty rhetorical device but an affective–cognitive mechanism designed to stimulate internal reflection and deepen understanding among learners (Al-Shatti, 2009). This finding resonates with contemporary research on reinforced reflective learning, which emphasizes that meaningful repetition contributes to moral awareness and metacognitive development in learners (Negi et al., 2022).

Furthermore, the Nabawi method emphasizes explanation, clarification of meaning, and gradual progression (*tadarruj*) in conveying truth (Al-Shatti, n.d., p. 106). Errors related to acts of worship and religious practice are understood primarily as consequences of limited knowledge (*jahl*), and therefore are addressed through progressive education rather than confrontation. This approach parallels the principle of scaffolded instruction in modern pedagogy, which stresses the importance of providing gradual support in accordance with learners' readiness and cognitive development (Belland, 2014).

The analysis also demonstrates that the Prophet ﷺ consistently prayed for both those who committed errors and those who performed good deeds, rather than resorting to blame or punishment (Al-Shatti, 2009). Supplication (*du'ā'*) is positioned as a form of spiritual pedagogy that nurtures long-term hope for transformation. Within contemporary character education discourse, such a spiritual dimension is recognized as playing a crucial role in fostering self-regulation and internal moral commitment (Haryanto, 2024).

Moreover, the principles of calmness, non-hastiness, and gentleness (*rifq*) in addressing errors—particularly those committed by laypersons and beginners—emerge as the psychological foundation of Nabawi pedagogy (Al-Shatti, 2009). Emotionally safe corrective environments are widely acknowledged as prerequisites for sustainable behavioral change, as evidenced in research on emotionally supportive classrooms (St. Louis et al., 2023).

Remedial Competencies of Educators in Handling Student Errors

The findings indicate that the Nabawi approach requires educators to possess integrative remedial competencies encompassing communicative, psychological, spiritual, and strategic dimensions in responding to student errors.

From the perspective of pedagogical communication, the Prophet ﷺ consistently delivered admonitions in a general manner without publicly identifying or humiliating the individual who committed the error (*saṭr al-'uyūb*) (Al-Shatti, 2009). This principle aligns with dignity-based pedagogy, which rejects shaming practices due to their documented negative impact on self-esteem and their tendency to provoke learner resistance (Weinblatt, 2018).

Beyond verbal communication, the Prophet ﷺ also employed intentional silence and non-reaction as educational methods (Al-Shatti, 2009). In this context, silence functions as a space for *muhāsabah* (self-reflection) rather than neglect. This strategy parallels the concept of intentional silence in reflective education, which is used to foster emotional regulation and self-awareness (Isdianto et al., 2025).

In terms of psychological competence, error correction within the Nabawi framework is consistently framed by empathy, prayers for guidance, and hope for reform (Al-Shatti, 2009). The Prophet ﷺ did not isolate those who erred from the community; instead, he encouraged repentance and social reintegration (Al-Shatti, 2009). This pattern closely resembles restorative practices in contemporary education, which emphasize relationship repair, accountability, and collective responsibility over punitive exclusion (van Alphen, 2015).

Nevertheless, pedagogical tolerance in the Nabawi method has clear normative boundaries. The Prophet ﷺ did not exhibit leniency toward violations that explicitly contradicted definitive (*qaṭ'ī*) scriptural injunctions (Al-Shatti, n.d., p. 147). This illustrates that prophetic education integrates compassion and firmness within a framework of moral justice, a balance similarly emphasized in contemporary discussions on ethical teacher authority (Sahin, 2017). [Table 1](#).

Table 1. Title of the Prophetic Construction of Error and Remedial Teacher Competencies in the Nabawi Educational Method

Dimension	Nabawi Principle	Educational Function	Reconstructed Teacher Competency	Contemporary Parallel
Nature of Error	Error as <i>insāniyyah</i> phenomenon	Error as entry point for moral awareness	Diagnostic and reflective competence	Humanistic pedagogy
Pedagogical Strategy	Repetition of expressions	Awakening internal reflection	Metacognitive facilitation	Reflective learning
Instructional Approach	Gradual explanation (<i>tadarruj</i>)	Knowledge-based correction	Scaffolding competence	Scaffolded instruction
Spiritual Pedagogy	Supplication (<i>du'ā'</i>)	Long-term moral reform	Spiritual-emotional competence	Character education
Psychological Climate	Gentleness (<i>rifq</i>) and calmness	Emotional safety	Empathic regulation	Emotionally supportive classrooms
Communicative Ethics	Concealment of faults (<i>satr al-'uyūb</i>)	Preservation of dignity	Ethical communication	Dignity-based pedagogy
Strategic Silence	Intentional non-reaction	Self-reflection (<i>muhāsabah</i>)	Reflective restraint	Intentional silence
Social Reintegration	Encouraging repentance	Community restoration	Restorative leadership	Restorative practices
Normative Boundary	No tolerance for <i>qaṭ'ī</i> violations	Moral justice	Ethical authority	Ethical teacher authority
Transcendental Aim	God-consciousness and purification	Inner transformation	Spiritual anchoring	Moral-spiritual education

Relevance of the Nabawi Method to Contemporary Educational Challenges

The results of this study affirm that the Nabawi method holds strong relevance for contemporary educational challenges, particularly in the domains of behavioral management, character formation, and the sustainability of social relationships within learning environments.

The principles of tolerance, facilitation, and the removal of hardship, along with education through habituation and repetition (Al-Shatti, 2009), demonstrate conceptual alignment with Positive Discipline and Social Emotional Learning (SEL) approaches, which prioritize the reinforcement of positive behaviors over reactive punishment (K & Shareef, 2025).

Furthermore, the Prophet's ﷺ emphasis on reconciliation (*iṣlāh*) in times of conflict, as well as courteous and constructive social critique (Al-Shatti, 2009), provides an ethical foundation for multicultural and pluralistic education. These principles support the development of learning communities that are just, inclusive, and oriented toward sustainable social relationships (Gozali, 2023).

The distinctive feature of the Nabawi method, when compared to modern educational theories, lies in its transcendental orientation. Education is not limited to achieving external compliance but seeks to cultivate faith, awareness of divine accountability,

and the purification of the soul (Al-Shatti, 2009). This dimension enriches contemporary humanistic education discourses, which often lack a spiritual and metaphysical foundation, by reintegrating moral purpose with pedagogical practice (Mahrus et al., 2025)

Conclusion

Summary of Findings

This study demonstrates that, within Nabawi pedagogy, student error is not constructed as a disciplinary violation that warrants punitive control, but as an inherent human condition that functions as an educational entry point for moral, cognitive, and spiritual development. The Prophet Muhammad's ﷺ approach to error correction positions mistakes as formative moments within the broader process of *tarbiyah*, emphasizing gradual instruction, psychological sensitivity, and relational continuity. Through this lens, error correction is transformed from an act of judgment into a pedagogical process aimed at internal awareness and ethical reconstruction. These findings directly address the study's objective by clarifying how error is theoretically conceptualized in the Nabawi educational method and how this conception reshapes the role of the educator in responding to student mistakes.

Theoretical Contribution

The primary theoretical contribution of this study lies in the reconstruction of teacher competencies through the framework of prophetic pedagogy. Rather than treating prophetic educational practices as isolated moral exemplars, this research conceptualizes them as an integrated system of remedial competencies encompassing communicative ethics, psychological regulation, strategic restraint, and spiritual orientation. By foregrounding student error correction as an analytical lens, the study advances contemporary discourse on teacher competencies beyond technical classroom management toward a value-based and ethically grounded model of professional practice. This reconstruction offers a normative–pedagogical framework that complements modern educational theory by reintroducing moral purpose, dignity, and transcendental accountability into the conceptualization of teacher competence.

Practical Implications

The findings of this study carry significant practical implications for educators, educational institutions, and policy makers. For educators, the Nabawi approach provides a humane and structured framework for addressing student errors without humiliation, exclusion, or relational rupture. For educational institutions, this model supports the development of learning environments that prioritize emotional safety, restorative interaction, and sustainable moral formation. At the policy level, the study highlights the need for disciplinary and teacher development policies that move beyond behaviorist control mechanisms and instead promote ethical authority, relational responsibility, and long-term character development. In this way, prophetic pedagogy offers a viable alternative for addressing contemporary educational challenges related to discipline, disengagement, and learner dignity.

Limitations and Future Research

This study is limited by its reliance on qualitative textual analysis and a single primary source, which constrains the empirical generalizability of its findings. While the conceptual reconstruction presented here is theoretically robust, it has not yet been tested within contemporary classroom settings. Future research is therefore encouraged to explore empirical applications of Nabawi-based error correction in diverse educational contexts and to examine its impact on student behavior, emotional well-being, and moral development. Comparative studies between prophetic pedagogy and contemporary disciplinary models may also further enrich the dialogue between Islamic educational philosophy and modern pedagogical frameworks.

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