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Implementation of the Prophet Muhammad's Learning Strategy and the Impact on the Psychology of Students

Abstract

The low quality of education is partly due to the low ability of some educators in choosing and using learning strategies, method and their lack of knowledge in choosing learning approaches. Therefore, this study examines the diversity of learning strategies about the Prophet Muhammad, including his considerations in choosing strategies and their impact on student psychology. This type of research is Library Research using documentation techniques starting from applying the data coding system, in-depth evaluation, and concluding the data with the standard of the validity of the findings. Finally, we were able to produce seven learning strategies of the Prophet Muhammad, implemented in twelve learning methods. Prophet Muhammad SAW used eight kinds of considerations in choosing learning strategies, including situations and conditions to psychological considerations. The learning strategy of the Prophet Muhammad's method has a powerful impact on students' psychology, including attracting attention, arousing students' curiosity, building self-confidence, and expressing opinions, creating pedagogical impact for the growth of ideas, and helping students achieve self-actualization.

Keywords: Prophet Muhammad's Learning Strategies, Learning Methods, Educational Psychology.

Introduction

Education is an integral part of Islamic law and part of basic human needs. Even Al-Rasyidi, (2003) asserts that learning science is a human right as well as a necessity in Islam. The same statement was also delivered by (Abud, A.G., 1997) the Qur'an and the Prophet's hadith oblige every Muslim to study science, as commanded by the Prophet Muhammad; "Seeking knowledge is the duty of every Muslim" (HR. al-Baihaqi and at-Ṭabrāni). Islam requires each of its followers to study to maintain the function of reason (hifẓu al-'Aql), and to position them in a very high position (QS. al-Mujādalah).

Therefore, epistemologically education in Islam is based on two main sources of Islamic teachings, namely the Qur'an and Hadith. The Prophet Muhammad paid attention to the cognitive, affective, and psychomotor aspects, and guided them in the chess of educational centers, namely families, educational institutions (*Baitul Al-Arqam*), communities, and places of worship (mosques). This shows that the Prophet Muhammad was sent not only as an apostle but also as an ideal educator (*Mu'allim*) with a variety of strategies and learning methods he uses.

The example of the Prophet Muhammad as an ideal educator should be followed by all educators in both formal and informal institutions. Because the reality is that many educational institutions are currently unable to make all their students able to master the specified

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competencies. One of the factors is the low ability of educators in applying learning strategies and methods. This is recognized by Dwi Nugroho Hidayanto in the results of his research finding the phenomenon of the low quality of education caused by the speculative attitude of educators in choosing learning strategies and methods. Whereas improving the quality of education can be achieved by increasing the ability of educators in designing learning strategies and methods (Marcellino, 2015; Widana et al., 2021).

According to Stracke, (2016) each student has different abilities, therefore the use of learning strategies must also be adapted to these differences. Because choosing the right strategy is one of the success factors in the learning process (Bahri et al., 2021). The same thing was also stated by Mustofa and Samani, (2021) that the ability of teachers in choosing learning strategies has a close correlation with increasing student achievement. For this reason, it is important to conduct this research to reveal the diversity of the Prophet Muhammad's learning strategies and their psychological impact on their students.

Research Methodology

This study uses library data sourced from the findings of previous studies such as books, Islamic education journals, and hadith encyclopedias, journals, proceedings, and other website documents. The data analysis technique uses the theory of Huberman and Miles, (2019), Sgier, (2012), Campbell, (2010), Umanailo et al., (2019), with three stages, namely analysis, synthesis, coding, data reduction, data presentation, and inference/verification, with the principle of a phenomenological approach. The stages of data collection and analysis, firstly by determining the hadith that became the object of research related to the learning strategies of the Prophet Muhammad SAW using several keywords. The next step is to look for traditions related to the Prophet's learning strategies and methods from authoritative sources, with the rules of hadith research.

The data that has been classified in the description is then analyzed from the aspect of edition and praxis. The eidetic analysis was carried out in three stages, namely; Content analysis, historical-sociological-anthropological reality analysis, and generalization analysis, namely capturing the true meaning of Ahadith (Aris et al., 2020). The practical analysis is carried out by linking the meaning of hadith with contemporary realities related to current educational problems. This is done to contextualize the editorial of the hadith so that the hadith is not just a dry doctrine and is not a solution to contemporary problems. Because, like

the Qur'an, hadith does not exist in a cultural vacuum; it exists as a manifestation of the dialogue between the ideals of revelation and the objective reality of society at that time. It is just that the tendency of the majority of Muslims in understanding hadith tends to traditionalist or textual-legalistic-normative boundaries, and a small proportion who understand modernist scripturally or historical-contextual (Riley, 1984; Zinatullina et al., 2021).

Results and Discussion

By abstracting the definition of learning strategy, it can be formulated that the learning strategy of the Prophet Muhammad can be interpreted as an action plan consisting of a series of activities designed in the process of learning activities carried out by the Prophet Muhammad to move his students to be able to carry out learning activities, to achieve learning outcomes.

Learning Objectives

This study results that the Prophet Muhammad used seven kinds of learning strategies, namely; 1) Be polite to students and teach with the best method (*ar-Rifqu bi al-Muta'allim was Ta'līmuhu bi al-uslūb al-Hasan)*, 2) Protect and pay attention to students (*Al-'Ināyah bi al-Muta' allim wa al-Ihtimām bihi*). 3) Provide motivation and suggestions about the urgency of science (*Ijād ad-Dāfi'īyah li at-Ta'allumi min Khilāl Isy'ār al-Muta'allim bihājatihi ilā al-'Ilmi*), 4) Correlate an event in the learning process / contextual (*Istighlāl al-Mawāqif wa al-Ahdāś was rabaṭahā bi at-Ta'līm*), 5) Interactive and mental persuasion (*Istikhdām Uslūb al-Muhāwarah wa al-Iqnā' al-Aqlī*), 6) Not mentioning names transparently when criticizing someone's negative actions (*'Adam at-Taṣrīh bi al-Asmā' Atsnā' at-Taubīkh*), and 7) Giving appreciation to those who excel (*at-Tasyjī' was aś-Śana' 'ala al-Mutamayyizin*).

The seven kinds of the Prophet Muhammad's Learning Strategies are implemented in twelve learning methods, namely; the method of asking (*al-Hiwār*), using props (*bi ad-Da'āim*), reward and punishment (*at-Targhīb was at-Tarhīb*), parables (*Tamśīl*), gradually (*At-Tadarruj*), telling stories (*al- Qiṣṣah*), analogies (*al-Qiyās*), modeling (*Uswah Hasanah*), lectures (*al-Khiṭabah*), repeating the conversation (*'I'ādah al-kālam*), providing several alternative answers (*al-Ajwibah al-muta'addidah*), and the method of debate (*Mujādalah*).

In selecting and determining a strategy and learning method, the Prophet Muhammad based on several considerations, namely; 1) adjusting to the situation and conditions (*Muqtaḍa al-hāl*);

2) psychological aspects of students; 3) adjusting to the topic of discussion; 4) adjusting to the intellectual abilities of students (bi Qadri 'uqulihim); 5) consideration of the severity of the material presented; 6) adjusting to the needs of students; 7) changing habits gradually (tadrīj); 8) raising the curiosity of students.

With these precise and accurate considerations, the choice of the Prophet Muhammad's learning strategies became very influential and had a powerful impact on the psychology of his students, including; attracts attention, raises the curiosity of students to follow the learning process to completion, raises confidence and self-confidence to express opinions, creates pedagogical impact for the growth of ideas, and helps students achieve self-actualization.

The Urgency of Learning Strategy

In this discussion section, we describe the importance of our findings by comparing them with the findings of previous studies with the theme of the study that is relevant to the topic of our study. Thus we can understand if our findings are valid and create a new understanding of the development of methods and strategies for teaching the way of the Prophet Muhammad. Weinstein, (1991) asserts that selecting and determining strategies is an essential aspect of the learning process. The urgency of learning strategies can be seen from several aspects, 1) Ideological aspects, everyone has the same right to obtain education and skills following their intellectual and biological development. 2) Technological aspects, various learning strategies must be adapted to technological developments. 3) Psychological and pedagogical aspects, because it is in line with the complexity of science, it is impossible for all materials to be taught with one strategy, but must be adapted to conditions and circumstances.

Juste and Lopez, (2010) misseyani explain that learning strategy is an essential factor for the success of a learning process. According to him, a learning strategy consists of steps in the learning process to solve problems and realize educational goals. The same thing was also stated by Wegner et al., (2013) that educational strategy must be fulfilled in the learning process so that students have skills. Mariani, (2002) explains that learning strategies are an essential component of the curriculum to connect the competencies to be learned and the process to achieve goals. Meanwhile, Shi suggested that active learning strategies can improve the quality and motivation of students' learning. The more strategies used, the more influential the learning process and the more motivated students learn. Therefore, educators are encouraged to choose

appropriate learning strategies to improve the quality of learning outcomes Shi, (2017). Thus, educational strategy is recognized as an essential part of the academic experience to fulfill educational goals (Fryer and Vermunt, 2018; Nataliia et al., 2021).

On the other hand, in educational psychology, humans are very complex subjects and objects of education. Therefore, Rasulullah SAW paid attention to the cognitive, affective, and psychomotor aspects as an inseparable unit in the learning process. From the cognitive aspect, Prophet Muhammad SAW taught various kinds of knowledge; from the affective side, he instilled beliefs and values in life, while from the psychomotor aspect, he trained physical skills such as learning archery, running, horseback riding, and others.

Prophet Muhammad's Learning Strategies

Learning strategies are steps taken to improve learning outcomes. Learning strategies can also be defined as approaches, techniques, and processes that are consciously selected and used to study, identify and improve learning (Shi, 2017).

Meanwhile Juste and Lopez, (2010) suggests that learning strategy is a conscious decision-making process in which students select and remember the knowledge needed for specific purposes according to the characteristics of the learning situation and the goals to be achieved. He also stated that learning strategies are a factor in improving the quality of learning to become more effective and enjoyable.

Based on the analysis of the traditions related to the learning strategies of the Prophet Muhammad, the authors identify seven kinds of learning strategies used by the Prophet Muhammad, namely; 1) Be polite to students and educators with the best method; 2) Protect and pay attention to students; 3) Provide motivation and suggestions about the urgency of science; 4) Correlate an event in the learning/contextual process; 5) Interactive and mental persuasion; 6) Not mentioning names transparently when correcting someone's hostile actions; 7) Giving appreciation to those who excel.

The seven kinds of strategies are implemented in various learning methods. Ghuddah, (2016) suggests forty kinds of learning methods of the Prophet Muhammad. However, based on the research of the author of this paper, of the forty kinds of methods proposed to have many similarities with one another, so that it can be concluded into twelve methods, namely: the method of asking, using props, reward, and punishment, parables, gradual method, storytelling, analogy, modeling, lectures,

repeating the conversation, giving several alternative answers, and debating methods.

From the diversity of learning strategies and methods of the Prophet Muhammad, it is clear that he mainly applies interactive learning processes and prioritizes student participation so that the learning process becomes dynamic, effective, and fun.

In selecting and determining the type of learning strategy, the Prophet Muhammad based on several considerations, including; 1) adapting to situations and conditions, 2) considering the psychology of students, 3) adjusting to the topic of discussion, 4) adjusting to the intellectual abilities of students, 5) adjusting to the material presented, 6) adjusting to the needs of students, 7) changing certain habits, 8) to arouse curiosity, students.

Psychological Aspects of Prophet Muhammad's Learning Strategies

According to Mayer and Davidson, (2000) the determination of learning strategies must be planned and arranged according to the learning materials, objectives, conditions, psychological aspects of students, and their potentials. Furthermore, Duchesne and McMaugh, (2018) explains that in educational psychology, education is an attempt to create a set of stimuli (conditioning) to produce a response in the form of behavior. Educational psychologists suggest five psychological factors that can affect the effectiveness and success of education, namely.

Intelligence Factor

Intelligence is an essential factor in the success of the learning process and other factors that became one of the considerations of the Prophet Muhammad in determining the type of strategy and method used. Even the Prophet Muhammad told his students to convey knowledge according to one's intellectual abilities (*balligh an-nas 'ala qadri 'uqulihim*).

Attention Factor

Attention is a mental condition to give a maximum positive response to something. The Prophet Muhammad used various ways to maximize his students' attention, including by asking questions (apperception), giving examples that fit the situation, giving anecdotes, repetition in explaining something, and so on.

Interest Factor

Interest has a huge impact on the success of the learning process because the material becomes easier to understand and stored in the cognitive memory of students. Therefore, the Prophet Muhammad tried to arouse the interest of his students by providing various forms of motivation in the form of praise, gifts, and others.

Talent Factor

Talent is a potential ability possessed by a person and can become a skill if it continues to be trained repeatedly. The Prophet Muhammad paid attention to his students' talents by giving appreciation and roles to them, as he appreciated Mu'az bin Jabal for his expertise in spreading Islamic teachings.

Motivation Factor

Motivation is an essential factor for the success of the educational process. Motivation can encourage students to study harder and help them to achieve educational goals. Therefore, the Prophet Muhammad always gave motivation (*at-targhib*) to his students in the form of praise, gifts, or promises of rewards and heaven.

Psychological Impact of Prophet Muhammad's Learning Strategies

Based on psychological factors and educational psychology theories that are currently being developed, it can be analyzed the impact of the Prophet Muhammad's learning strategies on the psychology of his students, as follows:

Psychological Impact of Strategy

Polite to Students and Teaching with the Best Method (*ar-Rifqu bi al-Muta'allim wa Ta'līmuhu bi al-uslūb al-Hasan*). This strategy is implemented in several learning methods, namely, the gradual method (at-Tadarruj) and the modeling method (*Uswah hasanah*). The gradual method is one method that is quite effective for delivering learning materials according to the abilities of students. With this method, students are motivated to follow the learning process to completion. According to (az-Zarqāni, 1998) the gradual method can strengthen students' hearts, and the material becomes easier to understand and master. Educators can also adjust the subject matter to the circumstances and train students' patience and consistency in following each learning process.

The modeling method as the implementation of this strategy also has a significant impact on the personality development of students. By modeling, the material delivered is easier to understand and remember, more effective for educating students, and most in line with the nature of learning (Ghuddah, 2016). In the perspective of behavioral psychology,

exemplary or modeling has a considerable influence in changing one's behavior and personality through law enforcement, namely; Classical Conditioning, Law of Effect, Operant Conditioning, and Modeling (imitation) of the behavior of others who are admired (Turkkan, 1989). Therefore, modeling has a powerful psychological impact on the psychology of students, including; arouse students' emotions, are easier to remember and master, can stimulate changes in behavior and imagination, develop personality, provide satisfaction and fun, provide intrinsic and extrinsic motivation, and can help students achieve self-realization/self-actualization.

Psychological Impact of Strategy

Protecting and Caring for Students (*Al-'Ināyah bi al-Muta'allim wa al-Ihtimām bihi*). Find out the psychological impact of this strategy, can be analyzed from the method of repeating the conversation (*'I'ādah al-Kalām*), the method of giving several alternative answers (*al-Ajwibah al-Muta'addidah*), and the method of using teaching aids (*bi ad-Da' āim*), because all three are relevant to this strategy. First, the method of repeating speech can be related to the theory of power psychology. According to this theory, learning is training the powers possessed by a person in observing, responding, remembering, imagining, feeling, thinking, and others. With the repetition method, these strengths are developed and maximized to make the subject matter easy to remember and understand (Kirsch et al., 2004). The Prophet Muhammad often uses the repetition method so that the material taught is easier to understand. Because the repetition method can

increase one's concentration on the object being repeated, and it is more effective to improve knowledge from the start (Supriyadi et al., 2021; Mizani et al., 2020). Second, the method provides several alternative answers (*al-Ajwibah al-Muta'addidah*). Prophet Muhammad often answers questions from his students with a variety of answers tailored to their individual needs. For example, when the Prophet Muhammad was asked about the most important type of action, he answered with various answers, including; pray on time, obeying mother and father, noble character, and so on. Because in the educational process, an educator often faces diverse students both in terms of character and the problems they face. These differences are essential to understand and respond to by providing proportional answers according to their individual needs and circumstances.

Third, the Prophet Muhammad sometimes uses props (bi ad-Da'āim) in stones, wool, silk, pictures, and others. The props of the Prophet Muhammad in the form of pictures, among others, are described in the following hadith; *"The Prophet once made a rectangular line and made a centerline and another line outside the quadrilateral line, then he made several small lines on the sides of the centerline. Then he said; this is a man, and this is death that surrounds him, and what is beyond this is his aspiration; while these small lines are his obstacles if he makes a mistake, then he will be hit by this line, if he does wrong again, then this line will talk about it"* (al-Bukhāri). Ibn Hajar al-Asqalāni and Ibn at-Tīn (2016) visualized the props of the Prophet Muhammad as described in the hadith as follows; Version image of Ibn Hajar al-Asqalani:
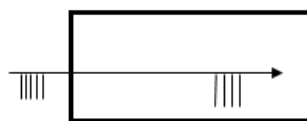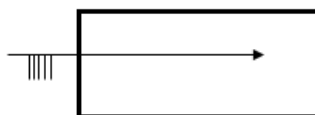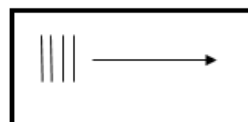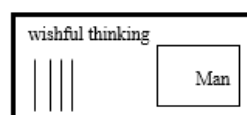
Image 1:

Image 2:

Image 3:

Version Image of Ibn at-Tīn:

Psychologically, using teaching aids has a powerful impact on the involvement of students' feelings and emotions. With this method, it can attract the attention and emotions (attracting attention) of students, provide satisfaction and fun (happiness), can adjust to the tendencies of each individual, and can develop their potential (self-actualization), interest and motivation to learn students.

Psychological Impact Strategy

Giving Motivation and Suggestions About the Urgency of Science. (*Ijād ad-Dāfi'īyah li at-Ta'allumi min Khilāl Isy'ār al-Muta'allim bihājatihi ilā al-'Ilmi*).

Reward and Punishment (*at-Targhīb was at-tarhīb*) is one of the suitable methods to implement this strategy and analyze its psychological impact. Reward (Reward) is one method that is quite effective in motivating students in learning. The rewards given can be adjusted to the needs of students in the form of material, praise, or by giving a role as did the Prophet Muhammad to Mu'adz bin Jabal. Nevertheless, at a particular stage, sometimes an educator can give Punishment (Punishment) to students if various persuasive approaches are ineffective. In applying Punishment, it should be done gradually and not out of educational goals. Because in the educational process, Punishment is intended to provide a valuable experience so that students want to correct their mistakes and not frighten them. Punishment can be given in various forms that are adapted to educational purposes.

Psychological Impact Strategy

Correlate an event in the Learning Process / Contextual (*Istighlāl al-Mawāqif we al-Ahdāś was rabaṭahā bi at-Ta'līm*).

The psychological impact of this strategy can be analyzed through three appropriate learning methods, namely; the lecture method (al-Khiṭābah), the analog method (al-Qiyās), and the parable method (at-Tamśil). The lecture method is the oldest in the history of education and is still recognized as one of the most critical learning methods. This method has several advantages; 1) It can accommodate a large class, and every student has the same opportunity to listen to the material presented. 2) can provide learning facilities to students through the delivery of concepts in a hierarchical manner. 3) and teachers can stress issues that are considered essential (Malikah et al., 2021). However, this method also has several drawbacks: boring, students cannot master the amount of material being taught, are forgotten more quickly, and

learn to memorize more. Realize the weaknesses and advantages of this method; it is necessary to apply it, namely, preparation steps, presentation steps, generalization steps, making conclusions that are more practical and easy to understand.

Another method that is relevant to this strategy is the imagery and analogy method. Because these two methods have similarities, then these two methods are analyzed in one discussion. The method of parables and analogies is often applied by the Prophet Muhammad, for example; The example of a person who prays five times a day is like that of a person who takes a bath five times a day so that he becomes clean, the example of a good and evil friend is like an iron welder and a perfume seller, the example of a person who recites the Qur'an is like sweet and delicious fruit, and the example of a person who reads the Qur'an another parable. With this method, students become more interested, easily understand, and describe the problems presented and are more imprinted on their hearts and memories.

Psychological Impact Strategy

Interactivity and Mental Persuasion (*Istikhdām Uslūb al-Muhāwarah wa al-Iqnā' al-Aqlī*). To find out the psychological impact, it is analyzed through learning methods relevant to this strategy, namely, the method of conversation/discussion (*al-Hiwār*) and the method of arguing (*al-Mujādalah*). Because both have similarities from the aspect of implementation, the author explains it in one discussion. The methods of discussion and debate have similarities and even similarities from the aspect of the involvement of two parties to ask each other questions. It is just that the debate is more focused on arguing about strengthening their respective positions. Because of these similarities, both have almost the same psychological impact. In the practice of learning the Prophet Muhammad, he often held discussions to attract attention and stimulate and activate students' minds. For example, at the time of Hajj Wada 'the Prophet Muhammad asked about the month, country, and holy day of Muslims, to explain the glory of human life and property and the glory of something he mentioned.

Psychologically, these two methods can attract the attention of students to be actively involved in the learning process, including the courage to ask questions and express opinions. The method of discussion and debate has a powerful psychological impact; it can attract attention and stimulate students to be actively involved in the learning process, build trust and courage (confidence), fun (happiness), provide

satisfaction, not dull (enjoyment), raise curiosity (curious) so that students are moved to follow until the end. The method of discussion and debate can also generate various feelings and impressions that can give birth to a pedagogical impact to help the growth of ideas, a more conducive learning atmosphere, and can help them achieve self-actualization (Self-actualization).

Psychological Impact of Strategy

Not mentioning names transparently when criticizing someone's actions (*'Adam at-Taṣrīh bi al-Asmā' Atsnā' at-Taubīkh*). To realize this strategy, we can use the Storytelling (al-Qiṣṣah) method. From the implementation of this method can also be seen the impact on the psychology of students. According to education experts, Storytelling is one of the most effective methods for delivering learning material and changing behavior. The storytelling method is very effective for correcting mistakes made by students without making them feel offended and hurt. This method can also be used to foster aggressiveness in doing good without requiring a lengthy explanation (Ghuddah, 2016).

In the perspective of the Qur'an and Hadith, the storytelling method is one of the methods to convey the values of the lesson (Surah Yusuf verse 111) and is loaded with educational content for the readers or listeners (Surah al-A'raf verse: 176).). Therefore, the Qur'an and hadith also use the storytelling method to convey various aspects of Islamic teachings (Aziz, 1999) as a medium of correction and instilling noble character education, and to strengthen the soul in facing every challenge (Surah Hud: 120). In addition, the storytelling method also has a powerful impact on the psychological aspects of students, including; attracts attention, giving satisfaction, being fun and not dull, can stimulate thinking and imagination (stimulating), giving a positive impression, developing aggressiveness to do good, and motivates someone to follow through to completion.

Psychological Impact Strategy

Appreciating the achievers. (*at-Tasyjī' wa aṡ-Ṣana' 'ala al-Mutamayyizin*). To find out the psychological impact of this strategy, the relevant method can be analyzed, namely the Reward (*at-Targhīb*) method, the explanation of which has been described previously in the discussion of Reward and Punishment.

From the explanation and analysis of the psychological impact of the Prophet Muhammad's learning strategies, it can be concluded in the following table:

Table

Impact of Prophet Muhammad's learning strategy on the psychology of students

No	Strategy	Method	Psychological Impact
1	Be polite to students and teachers with the best method	Exemplary/Modelling (*Uswah hasanah*)	1. Evoking emotions. 2. Easier to remember, understand, and master. 3. Stimulating changes in behavior and imagination. 4. Developing the personality of students. 5. Helping to achieve self-actualization.
		Gradual / Gradual (*at-Tadarruj*)	1. Giving satisfaction. 2. Easy to understand and master. 3. Bringing up patience and tenacity in the face of every process (self-belief). 4. By human nature which requires processes and stages. 5. Happiness 6. Raising curiosity to be motivated to follow through to completion.

2	Protecting and paying attention to students.	Using Tools (*bi ad-Da'āim*)	1. Attracting attention, 2. It is easier to understand the subject matter, 3. Responsiveness, 4. Happiness, 5. Giving satisfaction and not boring.
		Giving several alternative answers (*al-Ajwibah al-Muta'addidah*)	1. Giving satisfaction 2. Happiness. 3. Attracting attention
		Repeating the Conversation (*'I'ādah al-Kalām*)	1. Developing the ability to observe, perceive, remember, imagine, feel, and think. 2. Easy to remember and master. 3. Adjusting to the tendencies of each individual. 4. Generating attention to the object being repeated. 5. Developing their potential, interest, and motivation to learn.
3	Providing motivation and suggestions about the urgency of science. Rewards and Punishments	Rewards and Punishments (*at-Targhīb wa at-tarhīb*)	1. Giving the power to move towards the goal (Motivating state). 2. Growing intrinsic and extrinsic motivation. 3. Restoring balance within yourself. 4. Giving satisfaction because of the achievement of the desired goal. 5. Realizing your potential, be responsible, respect yourself and others.
4	Correlating an event in the learning process / context.	Parable (*at-Tamil*)	1. Attracting attention because it has an element of beauty. 2. It is easier to describe a less clear problem. 3. Scarsing in the heart and memory (impressive). 4. Giving motivation.
		Analog (*al-Qiyas*)	Ibid.
		Lecture (*al-Khiṭābah*)	1. Attracting attention if delivered by someone skilled in lecturing. 2. Boring and making students passive, if delivered by people who are less skilled in lecturing, 3. Feeling of getting the same opportunity to listen to the subject matter, 4. Feeling easier to get more complete information.
5	Interactive and mental persuasion.	Discussion (*al-Hiwār*)	1. Attracting attention and motivate students to be actively involved in the learning process. 2. Building confidence and self-confidence to express opinions. 3. Happiness 4. Giving satisfaction and not boring (enjoyment). 5. Generating curiosity to the point of wanting to follow to the end. 6. Generating pedagogical impact for the growth of ideas. 7. A conducive atmosphere, so that students become more responsive (responsiveness). 8. Providing convenience in capturing the material presented. 9. Assisting students in achieving self-actualization.
		Argue/debate (*Mujādalah*)	Ibid.

| 6 | Not mentioning names transparently when correcting someone's negative actions. | Telling a story (*al-Qiṣṣah*) | 1. Making it easy to master the material. 2. Stimulating the power of thinking and imagination (stimulating). 3. Happiness and enjoyment, 4. Brings out deep impressions and emotions. 5. Changing behavior without offending. 6. Developing aggressiveness to do positive. 7. Stimulating one's mind and desire to hear thoroughly. 8. Attracting attention. |
| 7 | Giving appreciation to achievers. | Rewards (*at-Targhīb*) | 1. Giving strength to move towards a certain goal. 2. Growing intrinsic and extrinsic motivation. 3. Restoring balance within yourself. 4. Giving satisfaction because of the achievement of the desired goal. 5. Realizing your potential, be responsible, respect yourself and others. |

Conclusion

From the results of this study, it can be concluded that the Prophet Muhammad used seven kinds of learning strategies implemented in twelve learning methods. Prophet Muhammad always chose the most effective and efficient learning strategies by the strategies taught in the Qur'an and based on his innovations according to the circumstances. From his diversity of learning strategies and methods, it is clear that he applies more interactive learning processes and prioritizes student participation so that the learning process becomes fun, dynamic, effective, and maximal. He is very concerned about students with psychological, psychological, and biological aspects to confirm their existence as cultured creatures according to their era.

In choosing and determining a strategy and learning method, the Prophet Muhammad used eight kinds of considerations, including considerations of situations and conditions, subject matter, intellectual abilities, to psychological considerations of students. Therefore, the strategies and learning methods applied by the Prophet Muhammad had a powerful impact on the psychological aspects of students such as; 1) Arouse emotions; 2) Stimulate changes in behavior and imagination; 3) Help achieve self-actualization; 4) Give satisfaction and pleasure; 5) Bring up patience and tenacity in facing each process (self-belief); 6) Provide the power to move towards the goal (Motivating state), 7) Foster intrinsic and extrinsic motivation; 8) Build confidence and self-confidence to express opinions; 9) Raise curiosity to want to follow to the end; 10) Give birth to pedagogical impact for the growth of ideas, and so on.

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