

## DEVELOPMENT OF SĪROH AN-NABAWIYYAH LEARNING MEDIA IN FIQH SĪROH RAMADHAN AL-BUTHI THROUGH THE CONCEPT OF NPT (NARATIVE, PEDAGOGICAL, AND THEOLOGICAL)

Udin Supriadi <sup>a\*)</sup>, Mohammad Rindu Fajar Islamy <sup>a)</sup>

<sup>a)</sup> Universitas Pendidikan Indonesia, Bandung, Indonesia

<sup>\*)</sup>Corresponding Author: [udinsupriadi@upi.edu](mailto:udinsupriadi@upi.edu)

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**Abstract.** This study aims to develop the Siroh An-Nabawiyyah Learning Media Through the Concept of Fiqh Siroh Ramadhan Al-Buthi based on NPT (narrative, pedagogical, and theological) with the support of historical visualization. In the dimension of modernity, globalization and technological acceleration have an effect on reducing the moral morality of the younger generation. According to the contemporary Muslim scholar Prof. Dr Muhammad Sa'id Ramadhan Al-Buthi in his work Fiqh As-Siroh recommends that the younger generation must be friends with the figure of Rasulullah SAW as an ideal role model in all aspects. Every event that happened to Rasulullah, according to Al-Buthi has pedagogical values that can be implemented in the life of a Muslim, thus giving birth to a young generation who is religious and religious. In line with Al-Buthi, Prof. Dr. Ali Jum'ah, a senior scholar of Al-Azhar Egypt, recommended that the younger generation be trained to build the paradigm of "Rosulullah SAW as a father" meaning they must consider Rasulullah as an example and *uswatun hasanah*. this according to him can serve to improve their character education and religiosity. In line with the above, in the view of researchers, the problems related to juvenile delinquency can be bridged by handling them by bringing them closer to pedagogical stories from the life journey of Rasulullah SAW. Through a qualitative approach with a library review technique of primary data of the historical works of the Prophet Muhammad written by contemporary Muslim scholars Prof. Dr. Ramadhan Al-Buthi entitled Fiqh As-Siroh, as for secondary data taken from other literature such as Ar-Rahiq Al-Makhtum, Dirasah Tahliliyyah Li Syahshiyati Ar-Rasul Muhammad, Siroh Ibn Hisham, Siroh Ibn Ishaq. This research is expected to be able to produce the development of learning media based on pedagogical values, so that every event has learning and theological values and can be contextualized with current reality. The methods that will be applied in developing this media in every story of the Prophet's journey include: 1) Visualization of images of relevant objects, 2) Narrating events and stories, 3) Analysis and discussion discussions 4) Describing pedagogical values, and 5) Describing theological values.

**Keywords:** learning media; Siroh An-Nabawiyyah; pedagogical; theological values

### I. INTRODUCTION

The use of technology in the learning system in the last two decades is increasingly in demand by education practitioners in increasing the religiosity of students and their understanding of learning [1]–[3]. Abroad, the dominance of technology-based learning models has mushroomed in developed countries. Like the portrait in England observed by Michael Bonnet, where the British government seeks to improve children's learning in the context of drug and character education programs through the application of the use of technology [4]. Scientist Gudmundsdottir observed that in several developed schools in South Africa, teachers were provided with technological devices by the school in an effort to improve students' character education and their knowledge [2]. In line with the scientists above, Richard Watson emphasized the need for the development of technology-based learning models in order to strengthen human and social development [3]. The majority of scholars view that technological advances in the last ten years have a very large impact on the development of learning models to produce religious and intellectual students in the future.

Then what is the position of Islam in responding to the development of the above discourse? In the observations of researchers, it is clear that Islam as a universal religion strongly encourages Muslims to adapt to the dynamics of changing times, including the use of technology. The difference is how the technology must be based on Islamic values based on the Al-Quran and As-Sunnah and the example of Rasulullah SAW in all aspects of his life. According to the contemporary Muslim scholar Prof. Dr Muhammad Sa'id Ramadhan Al-Buthi in his work Fiqh As-Siroh recommends that the younger generation must be friends with the figure of Rasulullah SAW as an ideal role model in all aspects [5], [6]. In harmony with Al-Buthi, Prof. Dr. Ali Jum'ah, a senior scholar of Al-Azhar Egypt, recommends that the younger generation be trained to build the paradigm of "Rosulullah SAW as a father" meaning they must consider Rasulullah as an example and *uswatun hasanah* [7]. According to him, this can serve to improve their character education and religiosity. In line with the above, in the view of researchers, problems related to juvenile delinquency can be bridged by handling them by bringing them closer to the stories of the life of the Prophet Muhammad

by internalizing a narrative learning model based on pedagogical and theological values.

Narrative learning through the use of media has recently received special attention from educational scientists. One of them, a scholar named Mc Adam, concluded that through narratives students can understand themselves, our experiences about other people and the world around us, including the events we experience, as a result, identities are made concrete through the narratives of our lives, which eventually coalesce into a living story [8]. Narrative scientists conclude that there is a reciprocal relationship between narratives of personal experience and the external presentation of identity. Media is an important component of creating a fun learning process for students [9]. The creativity and innovation of a teacher is needed in producing media products that are suitable for classroom learning. The benefits of this learning media include (1) Attracting students' attention, (2) Learning becomes fun, (3) Learning becomes easier, (4) Providing more knowledge to students and (5) Facilitating communication.

Many researchers have conducted studies on autobiography and Sirah An-Nabawiyah, both theoretical and practical. Several studies on the development of learning media have also been initiated, so what makes this research different from the others? Its uniqueness is in its delivery system which is based on narrative learning and focuses on offering pedagogical and theological values in every detail of the life journey of the Prophet Muhammad. The author views that this research is very urgent to be developed for several main reasons including: 1) in line with the core of the Indonesian Education University where the core is education, 2) instilling a love of Muslim students towards the exemplary human figure of Rasulullah SAW, 3) increasing student religiosity, 4) instilling moral qualities to students such as honesty, trustworthiness, tabligh and fatonah, 5) development of Sirah An-Nabawiyah narrative learning media as a bridge for the formation of an ideal Muslim identity. The research questions examined in this research study are narrowed down to two things; 1) How are the descriptions and characteristics of Fiqh Siroh Ramadhan Al-Buthi, 2) How is the Development of Siroh An-Nabawiyah Learning Media through Conceptual Fiqh Siroh Ramadhan Al-Buthi based on NPT (Narrative, Pedagogical, and Theological)?

### Model

The model is an example used by experts in compiling the steps in carrying out learning [10]. Kaplan's model in Hakam [11] mentions that the model is "something eminently worthy of imitation, an exemplar or ideas", which means something ideal and very reasonable to imitate. Arends [12] said "the term teaching model refers to a particular approach to instruction that includes its goal, syntax, environment, an management system". The term model in teaching refers to a particular learning approach including its objectives, syntax, environment, and management system, so that learning models have a broader meaning than approaches, strategies, methods or procedures. The learning model is a plan or a pattern that is used as a guide in planning classroom learning

or learning in tutorials and to determine learning tools including books, films, computers, curriculum, and others [13]. Furthermore, Joyce in Hamruni states that each learning model leads to a learning design to help students in such a way that the learning objectives are achieved. The learning model is basically a form of learning that is depicted from beginning to end which is presented specifically by educators. In other words, the learning model is a wrapper or frame from the application of an approach, method, and learning technique [14]. The learning model is a description of the learning environment that describes curriculum planning, design of learning and learning units, learning equipment, textbooks, work books, multimedia programs and learning assistance through computer programs [15].

### Fiqh Siroh Ramadhan Al-Buthi

Among the popular works of contemporary Muslim scholars who study aspects of the life of the Prophet Muhammad is Sheikh Ramadhan Al-Buthi, where he is a charismatic scholar from Syria. His work is called Fiqh As-Siroh, where most of it is the result of his study and analysis which is poured systematically from the birth of the Prophet Muhammad until his death. This book of his work is equipped with his sharp analysis of the fundamental points of every event that was passed by the Prophet Muhammad SAW, and in it invites to implement pedagogical values by every Muslim in their respective lives. For Sheikh Ramadhan Al-Buthi, instilling the love of the Muslim community towards the figure of Rasulullah is a crucial effort in building one's religiosity [16]. There is no ideal prototype other than how to instill the thought that the Prophet Muhammad is an ideal example that must be followed.

### Learning Narrative in Building Character

Since Erikson's 1968 theory of psychosocial development, identity formation has been viewed as one of the most significant adolescent tasks with implications for healthy development throughout a person's life. The basic concept of identity development in terms of narrative, scientists such as Habermas and Bluck state that the construction of a person's life story allows individuals to organize collective memories back and knowledge about their past experiences in a coherent manner [8]. Other scholars Bamberg and Rosenfeld say that narrative has been considered a key mechanism by which we understand the development of our life journey. In line with the above view, Mc Adam believes that through narratives we understand ourselves, our experiences about other people and the world around us, including the events we experience, as a result, identities are made concrete through our life narratives, which eventually merge into a life story. Narrative scientists conclude that there is a reciprocal relationship between narratives of personal experience and the external presentation of identity [8].

Hubermas and Bluck talk about four distinct types of coherence that make up autobiographical reasoning and are observable by people of different cultures around the world: temporal, causal, cultural, and thematic. First, it refers to a

person's ability to place events from a life story in chronological order. Second, causal coherence implies the ability to tell life experiences in terms of causes and motivations, thereby engaging in the process of making meaning and interpreting certain highly significant life events. Cultural coherence describes a person's ability to assimilate shared cultural expectations and norms, and then incorporate them into the narrative of life to make it more organized. Fourth, thematic coherence occurs when a person has the ability to establish thematic similarities between various elements of life. Autobiographical reasoning through this ability becomes a constructive memory process that becomes the connection between single life episodes, making connections between and providing interpretations of various life experiences.

## II. RESEARCH METHODS

The research approach that is considered appropriate in this study is to use a qualitative approach, because the researcher tries to describe and analyze a perception, concept and valid data related to the above discourse with the literature study method, which is then analyzed and described and interpreted. Data collection was carried out through a library study technique on the historical works of Siroh an-Nabawiyyah where the primary source was taken from the book of Fiqh as-Siroh an-Nabawiyyah by Sheikh Ramadhan Al-Buthi, while the secondary sources were from other history books. Furthermore, the data is supported by other scientific data from various international journals and national journals, then compiled and put into writing (narrative), interpreted and analyzed. Qualitative data analysis was carried out at the time of data collection, and after completion of data collection within a certain period. At the time of the interview, (whose interview guide had been prepared) the researcher had analyzed the answers of the interviewees. If the interviewee's answers after being analyzed feel unsatisfactory, the researcher will ask questions again, until a certain stage is obtained data that is considered credible. Miles and Huberman, argued that activities in qualitative data analysis were carried out interactively and continued continuously until they were completed, so that the data was saturated. Activities in data analysis are: data collection, data reduction, data display, and conclusion: drawing/verification. Here's how it looks:

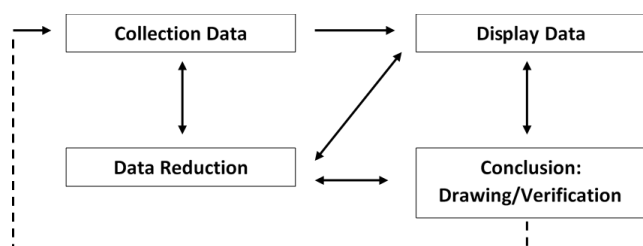


Figure 1. Miles and Huberman's Interactive Data Analysis Model

## III. RESULTS AND DISCUSSION

### Narrative, Pedagogical, and Theological Approaches in Empirical Studies and Islamic Studies

#### Narrative Approach

The trend of interest from education experts in developing the learning process to be more effective and optimal in forming student identities has led to several new ideas including dramatization of learning, narrative learning. The urgency of identity in adolescent life is captured by Erikson in his theory of psychosocial development. According to him, identity contributes significantly in shaping mental health throughout a teenager's life [17]. On the other hand, narratives photographed by scientists can be a bridge in understanding the experiences of other people, the world, and various events experienced by a person. That is, narrative in the learning process has a strong two-way relationship in the external presentation of identity [8]. I hypothesize that experiences both from one's element and in a religious context can contribute to the discovery of one's identity for the better, as described above. Narrative learning can be effective with the support of good and directed communication, so that it gives a positive impression for students who hear it.

Narrative learning in the portrait of scientists has a significant role in improving the intellectuality of students [18]–[22]. Like research conducted by Anna Elderton published in the journal British Journal of Learning Disabilities, where this research takes case studies of people who have learning disabilities and disabilities. The study raised by Anna resulted in a conclusion that the narrative therapy approach seems to be effective in overcoming these problems, with narrative therapy someone with mental retardation and deficiency can find their identity again, so that they can wake up from their shortcomings to become a good person [23]. In line with Anna, Maria Martelli, one of the educational scientists emphasized that it is important in this era of society 5.0 to understand the representation of students and teachers about relevant learning, which according to her is the key to providing a better learning program [24]. Furthermore, Martelli concluded that the narrative approach can be used as an effort to improve students' abilities [24]. Narrative learning was even developed by Ronald Soetart as a bridge in publishing various cultures and cultures in the modern dimension [25]. According to him, cultural narrative is seen by scientists as a tool to reflect on a rhetorical situation from a management perspective [25].

From our literature study, of course, a narrative approach becomes very possible in producing better students' cognitive abilities, they will be able to adapt to the era of society 5.0 where access to technology is faster and more open. In some developed countries, such as in Germany, Nachtigäller found that narrative learning is increasingly favored by teachers in creating effective and fun learning [26]. Furthermore, we found several case studies that the narrative approach can function as an effort to improve the abilities of people with disabilities as found by experts Lewis, Chapman, Chrysostomou and others [19], [23], [27]–[31].

Then how about narrative learning in the view of Islamic scholarship? In our search, at least the narrative approach or story telling is mentioned in the Al-Quran, As-Sunnah, and the studies of Muslim scholars. In the Qur'an itself, there are verses of the Qur'an that tell the stories of the previous peoples. Allah SWT says in QS. Yusuf verse 3:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ

Commenting on the verse above, Sheikh Wahbah Al-Zuhaili in his book of commentary Al-Munir stated that the story in the Koran serves as a guide with the pearls of life and the rules of civilization [32]. According to him, the verse above highlights Prophet Yusuf as, why his story deserves appreciation and even includes the best of the best, one of the reasons in his study is that the story contains sources of wisdom, theology or monotheism, fiqh, travel profiles, healthy politics, and how to manage life management [32]. Sheikh Islam Mahmud further categorizes the stories in the Quran into three groups; 1) Stories related to Al-Anbiya (the prophets) such as Prophet Adam as, Prophet Idris as, Prophet Nuh as, and others, 2) Phenomenal stories that have not been revealed by humans such as Ashab Al-Kahf, Ashab Al - Ukhdud, Ashab Al-Fil, and others, 3) Stories that occurred in the Period of the Prophet Muhammad SAW, such as the Battle of Badr, the war of Uhud which is narrated in QS. Ali Imron. In addition, the stories in the Qur'an in the view of the scholars have a major contribution to a person's individual piety, including; 1) Becoming a role model, taking pedagogical and theological messages to be actualized in life 2) Strengthening spiritual and spiritual aspects, 3) Justifying and acknowledging the truth that was given by the Prophets and Messengers, 4) Protecting accusations directed at Islam , at the same time acknowledging the truth of the treatise brought by the Prophet Muhammad SAW, 5) Introducing the fundamental principles of da'wah to Allah and the principles of the Shari'a. From the explanation above, we believe that story telling or a narrative approach or story contributes greatly in creating individual piety through reflection of other people's experiences.

The same thing was also done by Rasulullah SAW, a role model for the people in teaching his friends as an effort to understand them through the experiences of previous people. Prof. Muhammad Rawwas in one of his works entitled *Dirasah At-Tahliliyyah Li Syahsiyati Ar-Rasul Muhammad SAW* formulated a rule of the Prophet in the context of education called Al-Qissah [33]. According to him, a competent educator will perfect his learning process through narrating stories that can soften the heart, as did the Prophet when he wanted to explain matters relating to the Day of Judgment, as well as at-tarhib wa at-tarhib. [33]. This certainly further proves that narratives from other people's experiences are very effective in clearing one's heart and mind to become more religious.

### Theological and Pedagogical Approach

In Islamic teachings, the identity of the believer is closely related to the theological context of how he can believe and have faith in Allah SWT. Individual piety cannot be separated from the role of this component, the more a person believes in Allah, the more he will become a religious person, a person with good character [34]. In Indonesia itself, one of the goals of holding education is to create a religious community, close to religion, and have a good social personality with other people. Strengthening the theological aspects based on religious guidance from our perspective is absolutely necessary in order to neutralize the negative influence of media threats. The degradation of moral morality appears along with the weakness of the education system in anticipating the adverse effects of the media [35]. In research conducted by Unayah, practitioners and education observers, it was shown that teenage acquaintances if not anticipated could turn into criminal acts [36]. To minimize this, he offers the idea that there is a habituation of a peaceful and peaceful life that is demonstrated by all elements of society, both government and community leaders [36]. Another key that must be considered is creating strict discipline in the learning environment, so that children will get used to a good lifestyle, away from juvenile delinquency [37]. For us, the habituation process, the process of protecting against bad morals can be realized through strengthening and instilling faith or theology in students as early as possible.

The urgency of faith in sustaining human life is so noted in the Qur'an. The following are verses of the Qur'an that explain the significance of faith in the scale of religious teachings:

الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2)  
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ  
يُنْفِقُونَ (3)

Meaning: "This Book (Al Quran) has no doubt about it; guidance for those who are pious, (ie) those who believe in the unseen, who establish prayer, and spend part of the sustenance that We have bestowed on them" (Surah Al-Baqarah)

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ  
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا  
بِالصَّبْرِ (3)

Meaning: "By the time. Verily, mankind is truly in loss, except for those who believe and do righteous deeds and exhorts to obey the truth and advice exhorts to endure patience." (Surat al-Asr)

From the two examples above, *aqidah* is the main axis of the source of individual human piety. Prof Muhammad



Rawwas emphasized that the correction of the dimensions of *aqidah* is the main priority of the Prophet Muhammad SAW in "humanizing humans". Imam Ibn Kathir ra in his commentary explained that QS. Al-Asr shows how urgent the dimension of *aqidah* is for a person, faith is the main key for a person to avoid damage, ugliness, misery, destruction or loss in this world and in the hereafter [38]. The consensus of both classical and contemporary commentators agrees that *aqidah* determines a person's happiness or misery, when he has the right faith, believes in Allah, believes in His Prophets and Messengers, as well as other pillars of faith, and implements the Shari'a correctly then he is included in the law happy people [32], [39]–[41]. Vice versa, he will be a wretched person when the dimension of faith is lost from within him. From here, Islamic education will always be the axis and bow in realizing one's personality to be more religious and thicker with religious dimensions. Theological aspects should not be ignored in the learning process; therefore, we see that by increasing students' understanding of this dimension, we assume that we can play a role in increasing individual piety.

Not only in Islam, theological aspects are a concern for non-Muslim scientists to be internalized into the learning process in the modern dimension [42]–[44]. A special study conducted by Katja Stuerzenhofecker entitled "A Space for 'Thinking Differently': Learning and Teaching Practical Theology in Non-confessional Settings", this research seeks to develop the learning and teaching of practical theology in a university environment [43]. Practical theology for him played an important role in creating religious students. Similar research was carried out by Vittoria Ruth Hancock in her research, her findings explain that individual piety can be formed one of them by narrating inspirational stories with the ultimate goal of developing a theology of joy [42]. Another scientist Scott C. Seider photographed that the theological aspect of learning is very important in supporting students' motivation and participation [45]. Morality and ethics are once again the main concern of education practitioners everywhere, producing a pious person of course requires the cultivation of belief or creed or theology with a religious frame [46]–[48]. In Islam itself, the teachings of Islam in the perspective of the scholars are divided into three main points; 1) creed, 2) sharia, and 3) morality. The three must go hand in hand, cannot be separated from each other, but faith is the epicenter of one's piety.

Then the third is the pedagogical aspect. In our opinion, the pedagogical aspect plays an important role in instilling moral values. The pedagogical aspect explains how a teacher must be able to educate in a wise way of delivery so that it is easily understood and remembered by children/students, educating is one that contains two-way communication. The values of education in a historical event in our point of view are absolutely necessary, especially when what is being studied is the exemplary figure of the people, Prophet Muhammad SAW. All sides of his life are examples whose perfection has been guaranteed by Allah SWT, so it is not surprising that in the Qur'an Allah SWT emphasizes that the ideal *uswah hasanah* is to follow the example of the Prophet Muhammad [6], [49].

### A Study of the Fiqh of Sirah by Shaykh Said Ramadhan Al-Buthi

The study of Sirah An-Nabawiyyah biography of the Prophet Muhammad SAW and the dynamics of his life still remains a magnet in the intellectual world of Muslim scholars from the classical phase to the present, where the study will remain relevant at all times in responding to the challenges and problems of mankind from time to time, this term often known as the phrase "Shalihun Li Kulli Zaman wa Makan". This context is alluded to in the Qur'an QS. Al-Ahzab verse 21, where Rasulullah SAW is a prototype of the perfection of *manhaj al-hayat* that can be used as an example by anyone and at any time, his strategies, procedures, until his *sunnah* are able to provide inspiration and solutions to problems in the existing reality. Allah SWT said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو  
اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (21)

Meaning: "Indeed, the Messenger of Allah has had a good role model for you, namely for those who hope for Allah's mercy and the coming of the Day of Judgment and remember Allah a lot"

Commenting on the verse above, Imam Ibn Kathir in one of his statements emphasized that this verse is authentic evidence of the command to always imitate the Prophet Muhammad in every aspect of his life, both from his words, actions, and decisions [38]. This means that, there is no ideal model revealed by Allah SWT to mankind other than taking the example and *uswah*. The same comments were almost given by the majority of commentators such as Imam Al-Qurtubi, Imam At-Tabari, Imam Al-Baghawi, Sheikh Wahbah Al-Zuhaili, and others against the command to always try to implement the exemplary values of his SAW in human life [39], [40], [50], [51]. Therefore, a study, a comprehensive study is urgent to be carried out so that the gleam of divine guidance will increasingly accompany mankind through Sirah An-Nabawiyyah.

In the author's view, one of the contemporary scholars who are concerned about this topic is Muhammad Sa'id Ramadhan Al-Buthi, a charismatic cleric from Syria. The study of Sirah An-Nabawiyyah was carried out through a comprehensive review of the existing literature, then he poured it into his work entitled *Fiqh As-Siroh An-Nabawiyyah Ma'a Mu'jaz Litarikh al-Khilafah ar-Rasyidah* [16]. The author views this work as having advantages and privileges compared to others, including first, the correction of ambiguities and deviations of historians from the biography of the Prophet Muhammad through a good historical writing methodology supported by scientific evidence that can be accounted for. Then the second is how Sheikh Al-Buthi seeks to answer the accusations of the orientalist who are aggressively desecrating the life of the Prophet Muhammad through structured scientific studies equipped with

arguments. Sheikh Al-Buthi in his introduction photographed that currently there is a structured effort to distort history so that it considers the da'wah movement of the Prophet SAW and the Muslims to be motivated by the motive of ambition to seize world power from non-Arab hands. Even though this accusation is certainly not true and does not match the existing reality [16].

On the other hand, Sheikh Al-Buthi firmly expressed other criticisms against the existence of certain individuals who deliberately try to find facts that are clean from all the defects of liberalism that emphasize power and popularity. This effort in the mind of the author contributes greatly in reducing the attention of Muslims to know and want to ground their sunnah values in the actual dimension. The same voice was voiced by Sheikh Yusuf Al-Qardhawi, one of the moderate scholars, whose view is that currently many structured and massive efforts are being carried out in order to "turn off As-Sunnah" through various deviations which he termed doubtful. This contributes to the birth of the Muslim community with extreme understanding, seeing a problem only from one point of view, without considering various aspects, so that in the end Muslims blame each other, without wanting to be tolerant based on a sense of brotherhood. The takfirization epidemic that is currently engulfing Indonesia, especially in the world of social media, has even received sharp criticism from another cleric, Sheikh Sayyid Muhammad bin Alawi Al-Maliki in his work entitled *At-Tahdzir min Al-Mujazafati bi At-Takfir*, where he strongly criticized Takfir (unfaithful to fellow Muslims) without a clear and established basis is a dangerous act in the sharia scales. Furthermore, according to him, disbelieving fellow Muslims is not in line with the message brought by the Prophet Muhammad SAW which conveys more peace, spreads love, so it is very natural that his preaching is labeled in the Koran with the term "rahmatan lil alamin" [52].

On the other hand, we observe that Sheikh Al-Buthi's phenomenal work on the comprehensive study of *Siroh An-Nabawiyyah* offers a good point of view in positioning *Siroh An-Nabawiyyah* to understand Islamic teachings as a whole. This was emphasized by him at the beginning of his writing where he said: [16]:

*"The purpose of studying and understanding the Sirah of the Prophet SAW is not merely observing various historical events, nor is it merely narrating various stories and events that are considered original. The purpose of studying the Sirah of the Prophet SAW is so that Muslims can describe the nature of Islam which was incarnated in the life of the Prophet SAW."*

In our view, this point of view could be able to encourage the spirit of Muslims in loving the figure of the Prophet Muhammad, so that it is hoped that it will be born from within their souls to thirst for lessons that can be captured from various details of the life of the Prophet Muhammad. It is true what Sheikh Al-Buthi said that the life of the Prophet was certainly very different from the life experienced by the leaders of nations, kings, as well as stories

about a certain phase. What it means is that the traces of the journey of the Prophet Muhammad SAW are essentially how we try to understand the principles of Islamic teachings properly and correctly in the sight of Allah SWT. Furthermore, Sheikh Al-Buthi described five new paradigms that must be implanted in the mind of a Muslim when conducting a study of *Siroh An-Nabawiyyah*, including:

1. Comprehensive understanding of the personality of Rasulullah SAW, where his figure really gets direct guidance by Allah SWT with revelation and taufik from His side
2. The life of the Prophet Muhammad is an ideal model that can be used as a reference and role model in living his entire life.
3. Understanding *Siroh An-Nabawiyyah* is a bridge in understanding the Qur'an properly and correctly, because many verses of the Qur'an can only be interpreted by observing the various events experienced by the Prophet Muhammad and his attitude towards those events.
4. The truth of Aqeedah, Law and Morals at least cannot be separated from the guidelines that have been laid down by the Prophet Muhammad SAW, so that every Muslim must have the correct insight and knowledge of Islam.
5. The study of *Siroh* can further optimize the world of education to realize religious education [16].

Overall, the book of *Fiqh Sirah* by Sheikh Al-Buthi is very worthy to be appreciated and studied by every Muslim. This printed book of Darul Fikr Beirut Lebanon, which is almost 600 pages thick, tries to offer a sharp analysis of every phase of the Prophet's life from before he was born until his death, then followed by a straightforward explanation of the *Khilafah Ar-Rasyidah*; Friends of Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. This book is divided into several sections on important themes including; The first chapter discusses the introduction to the urgency of *Siroh*, the second chapter deals with the birth of the Prophet until the phase of being sent out, the third chapter on the phases of becoming a Prophet to Hijrah, the fourth chapter on the foundations and principles of forming a new society, the five phases of defensive warfare, and the sixth chapter on the conquest and history of the four caliphs. The main message that the author captures from the persistence of Sheikh Al-Buthi to produce this phenomenal work is none other than his encouragement and motivation who wants to invite Muslims to have the right glasses on the intricacies of the life of the Prophet SAW because his life almost covers all aspects of humanity and society, both as individuals and communities.

#### **Development of Learning Media for Fiqh Sirah An-Nabawiyyah Shaykh Ramadhan Al-Buthi Based on NPT Concepts (Narrative, Pedagogical, Theological)**

Media support for the learning process in the world of education is seen by the majority of practitioners and education experts as urgent in improving educational goals

optimally. The concept of NPT that we initiated in media development can be illustrated as follows:

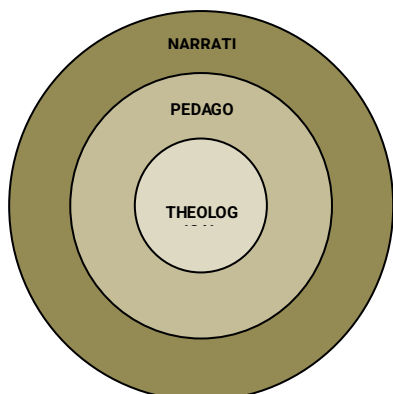


Figure 1. Principle of Development of NPT Learning Media

This illustration illustrates that the development of NPT-based learning media must be the main focus of how the theological area as the axis and center of change is considered by every educator. The theological aspect in our point of view can be the motor of mentality change to become more religious, as previously confirmed Islamic literature. Furthermore, the second stage is a pedagogical approach, this approach is carried out by looking for educational values in a phenomenon or event that is raised in the learning process. Getting educational values in learning has the potential to be actualized by students into a simple positive action in their daily lives. Then at the end of the stage, the narrative approach functions for how to function storytelling, narrating a story to make it more interesting through persuasive communication, good intonation, good language style, so that students can capture learning optimally. The narrative approach in our study requires the help of good visualization accompanied by clear audio. The success of the media's role will certainly not be separated from displaying maximum visual and audio accompanied by a detailed meaning of each event. The flow of the steps for the NPT concept in Learning Media can be displayed according to priorities as below:

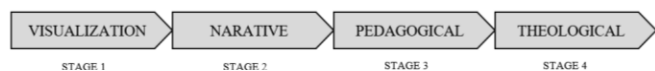


Figure 2. the NPT concept in Learning Media

Next, we will try to apply the NPT-based media development mechanism above in the *Siroh an-Nabawiyah* by Sheikh Muhammad Ramadhan Al-Buthi entitled *Fiqh as-Siroh an-Nabawiyah*. We will only take one example from one side of the life of Rasulullah SAW which is very broad, namely the phase of the birth of Rasulullah SAW in the book of *Fiqh as-Siroh an-Nabawiyah* by Ramadhan Al-Buthi. Adopting the NPT mechanism, the steps can be seen below:

From the visualization image above, then the second stage is carried out, namely how the visual image above can be turned on through narration. The narrative approach

process can once again run optimally by including components: 1) straightforward language style, 2) persuasive communication, 3) detailed story of events, and 4) intonation.

**First step: Topic Visualization**



Figure 3. Illustration of the Place of Birth of the Prophet Muhammad



Figure 4. Illustration of where Abraha's army was attacked by the Bird of Ababil



Figure 5. Illustration of the Ka'ba as the center of religiosity

**Step two: Narrative Approach**

We will quote the explanation given by Sheikh Al-Buthi in his book related to several pictures related to the topic



of the birth of the Prophet Muhammad, along with a brief review [16]:

*"Muhammad Rasulullah SAW. son of Abdullah son of Abdul Muttalib (real name Syaibah Al-Hamd) son of Qushaiy (real name Zaid) son of Kilab son of Murrah son of Ka'b son of Lu'aiy son of Ghalib son of Fihir son of Malik's son of An-Nadhr's son Kinanah's son Khuzaimah's son Mudrikah's son Ilyas, son of Mudhar, son of Nazar, son of Mu'id, son of Adnan. That is the limit of the lineage of the Prophet Muhammad. which has been agreed. The order of the next lineage after Adnan is still in dispute. However, it has been agreed that Adnan is a descendant of Nabiyullah Ismail the son of Ibrahim, the Khalilullah (beloved of Allah). It is also agreed that Allah SWT. has chosen Al-Musthafa from a clean tribe, the most holy and main lineage. Not the slightest rust of ignorance is contained in his lineage.*

*Prophet SAW. was born in the Year of the Elephant, the year when Abraha Al-Asyram moved to attack Mecca and destroy the Ka'bah. However, Allah thwarted his ambition through a miraculous miracle, as recounted in the Quran. This birth, according to the strongest narration, fell on Monday night, 12 Rabiul Awwal. He was born as an orphan. His father, Abdullah, died when he was two months in his mother's womb. Then he was raised by his grandfather, Abdul Muttalib, and breastfed - as was the tradition of the Arabs at that time - to a woman from Bani Sa'd bin Bakr named Halimah bint Abu Dzu'aib "*

### Third step: Pedagogical Approach

After the narrative approach process, the next step is how to explore the educational values contained in the topic above. This step in our view is very decisive in directing and guiding students to be able to take lessons and lessons, as well as how these points can be implemented in their daily lives. Here we describe some of the educational values contained in the birth of the Prophet Muhammad in the work of Fiqh as-Siroh [16]:

1. The lineage of the Prophet SAW. This noble one contains several clear evidences that Allah prioritized the Quraysh over all other tribes
2. It is no coincidence that the Messenger of Allah. was born as an orphan, then not long after he lost his grandfather so that in the early days of his life he was far from his father's care and hindered from his mother's love Allah has chosen a special place for the growth and development of His Prophet because of some extraordinary wisdom, namely in the context of growing affection, so that in dealing with society he will put forward his compassionate and patient nature.
3. The blessing of Halimatu Sa'diyah's life, shows the personal greatness of the Prophet Muhammad in the sight of Allah SWT.

### Fourth step: Theological Approach

The final step is to strengthen the dimension of faith through the process of exploring the theological values contained in the story of the events above. Internalization of theological values in the learning process in our point of view is urgent. Why? In order to strengthen the faith and individual religiosity of the students. Aspects of faith will affect the piety of a person. The more he believes, the more he will become a pious person. When he is pious, then of course he will do good actions, and stay away from despicable actions. Therefore, here we describe some theological values of the birth of the Prophet Muhammad in the work of Fiqh as-Siroh [16]:

1. Military aggression carried out by Abraha in order to destroy the Kaaba shows that the war between falsehood and truth will always exist forever
2. The destruction of Abraha's army showed the glory and majesty of Rasulullah SAW in the sight of Allah SWT
3. Allah SWT will always help His servants who are sincere and sincere in doing good to Him
4. Rasulullah SAW was sent by Allah SWT in order to straighten out the deviations committed by mankind from the tradition of ignorance.
5. The Kaaba will be the axis of human religiosity, this is because this place is one of the special ones by Allah SWT

### IV. CONCLUSION

The potential for realizing optimal learning can be built through the development of good and targeted learning media. The study we conducted tried to offer a new formulation in the context of grounding the life of Rasulullah SAW to be closer to a Muslim through the development of NPT-based learning media into several stages, namely 1) Visualization, 2) Narration, 3) Internalization of pedagogical values, and 4) Internalization of values. theological. In our opinion, these four components are very fundamental to be carried out, moreover this is very in line with the basics of Islamic religious teachings related to the moral dimension, the Akidah dimension, and the Shari'ah dimension. Communicating learning well with the support of visual objects further enhances students' understanding, especially if at the same time the teacher attempts to internalize pedagogical and theological values into the process. Thus, the creation of human beings who are Insan Al-Kamil hopefully will be formed more quickly and efficiently.

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