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RESEARCH ARTICLE

DOES THE EDUCATIONAL DRAMA METHODS AND TECHNIQUES EXIST IN ISLAM AND USED BY THE PROPHET MUHAMMAD (PBUH)? AN EXPLORATORY STUDY

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Abstract

Michael Hart spent 28 years writing a book called "The Hundred Greats" and after he finished writing it, he announced in his lecture in London about the greatest personality in history, and the audience whistled at him and interrupted him with protest and screaming so that his speech would not be completed... saying: [The man stopped in a small village, which is Mecca. He said to the people in it: I am the Messenger of God to you... I came to perfect your morals. So he believed with him four. His wife, a friend, and two children! Now, after 1400 years, the number of Muslims has exceeded one and a half billion, and every day it is increasing. It cannot be a liar because no lie lives 1400 years. No one can ever deceive more than a billion and a half people. There is one more thing. Despite the passage of this long time, there are millions of Muslims who are ready to sacrifice themselves for the sake of a word that affects their Prophet. He is the greatest character in history(Hart,1978). furthermore, educational drama exists in Islam and our prophet Muhammad PBUH used the Drama and its techniques such as acting, Role-play, Mime, Simulations, practice, repeat things, and story-telling and all of these methods and techniques related to Drama.

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Introduction:-

Once the spirit Gibrael (Peace Be Upon Him) descended from heaven to visit prophet Mohammad (Peace Be Upon Him) in the cave of Hira and told him to "read," The prophet responded that he couldn't read since he didn't have the ability to do so. The question was asked three times by Gabriel. In the time of Prophet Mohammed, there was a drama like this (PBUH). This is the most convincing evidence of the Prophet Mohammad's strong link between religion and science (PBUH).At that period, there were numerous battles and confrontations between Muslims and pagans. As a result, the educational drama was an important aspect of the prophet's strategy for guiding people to Islam's clear path and propagating it among them. Indeed, as humanity's best teacher, the prophet Mohammad(PBUH) used to foster love and peace among mankind.Thus, Prophet Mohammad P.B.U.H. took a unique method to teaching his followers and companions the fundamentals and concepts of Islam as revealed by God; his teachings include all aspects of life, work, living, and human interactions, and are applicable anywhere and at any time. The importance of this technique in individual learning pushes us to use scientific research to emphasize

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those methods. We have classified the ways and tactics used by the Prophet Muhammad P.B.U.H in the education of Muslims in general and his companions in particular in this text. The classification takes into account the methods that are appropriate for and can be integrated into existing learning technologies, as well as the ease with which they may be implemented in information technology applications. Furthermore, our research focuses on the methods used by the prophet Mohammad P.B.U.H., which are oriented toward learner-centered and adaptive learning approaches. Those methods can be classified as follows: directing, mind management, stimulation, gradual approach, induction, psychological effect, and exploration (Alkhayat, Arshad, Alobaydi, & Mohamed, 2014).

Literature Review:-

Islamic Beliefs and Da'wah Drama:

Da'wah drama is a type of play that is used to spread the message of da'wah, or Islamic principles and values. The drama, whether in the form of a written book, a performance, or a recorded recording, should fulfill its original aim of providing sound advice and deterring destructive behavior. This goal will safeguard Islamic ethics throughout the theatrical production process, preventing any factors from detracting from the actual goal of the da'wah message. It is possible to read or watch Da'wah drama. There have been many different types of da'wah dramas throughout the history of Islam, whether in the Middle East or in Southeast Asia. In fact, the Qur'an and hadith both contain examples of da'wah dramas that communicate Islamic ideas. The variety and delicateness of Islamic ideas and ideals within Muslim civilizations across time and place are represented by many kinds of drama in various periods, societies, and cultural settings (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani, 2012).

Da'wah Drama in The Historic Improvement of Islam

Throughout Muslim history, efforts to implement da'wah through play have been a part of Islamic inventiveness. These examples show the various types of da'wah play that existed in Muslim civilizations over the world, regardless of their cultural backgrounds and time periods:

- i. Indonesian Muslims have employed traditional theater such as "wayangkulit" to preach the da'wah message, particularly through the work of the infamous and legendary saints, the Wali Songo of Java. This demonstrated the effectiveness of "wayangkulit" media in spreading Islam among the locals. The saints used this media because of its widespread popularity among Javanese people of all ages and cultural backgrounds (Nur Amin Fatah in Ab. Aziz MohdZin, Jurnal Usuluddin 1997). Many Arab countries, including Morocco, Tunisia, and Syria, have puppet shadow plays similar to this. The puppet shadow drama known as karagos in Turkey (Abd. Rahman Napiyah 1983) (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani, 2012).
- ii. During the Abbasid period, the Shi'a people performed a style of theater known as al-Taczhiah to remember Hassan and Hussin's deaths in the Karbala' tragedy. The drama was designed to convey the public's outrage at the Prophet's adored grandsons' murder (Abd. Rahman Napiyah, 1983).
- iii. In addition to al-Taczhiah, there was also al-maqamat, a type of da'wah theater in which a story was narrated by mimicking facial expressions (Abd Rahman Napiyah, 1983).
- iv. Since 1942, Malay play has begun to incorporate the da'wah message, such as Syed Alwi Alhady's "Tariq Bin Ziyad: The Warrior of Islam," which was written and directed by him. The objective of the drama was to educate the public about the bravery of Muslim fighters, allowing future generations of Muslims to emulate their virtues (Abd. Rahman Napiyah 1983:112). The Malay Muslims at the time were motivated by this drama in their fight for independence from the British colonial force. These examples demonstrated that da'wah drama played an important part in conveying the message of Islam and its principles, thereby successfully improving societies' cultures. More importantly, the Qur'an and hadith used narration and debate to spread the message of Islam. The narrative and conversation strategies are both important aspects of theatre (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani, 2012).

Elements of Da'wah Drama in The Qur'an: The Malay Muslims at the time were motivated by this drama in their fight for independence from the British colonial force. These examples demonstrated that da'wah drama played an important part in conveying the message of Islam and its principles, thereby successfully improving societies' cultures. More importantly, the Qur'an and hadith used narration and debate to spread the message of Islam. The narrative and conversation strategies are both important aspects of theatre (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani, 2012). The Malay Muslims at the time were motivated by this drama in their fight for independence from the British colonial force. These examples demonstrated that da'wah drama played an important part in conveying the message of Islam and its principles, thereby successfully improving societies' cultures. More importantly, the Qur'an and hadith used narration and debate to spread the message of Islam. The narrative and

conversation strategies are both important aspects of theatre (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani,2012).

Fundamentals of Da'wah Drama in The Hadith:

The Prophet Muhammad (PBUH) was a great da'i in conveying the Shari'ah to humanity through a variety of effective methods, including drama. The goal of this strategy was to make the da'wah message more effective. The style of drama used in the hadith can be seen in various places, including:

1. Explanation of the Three Pillars of Islam:

A hadith from the Prophet that discusses the three pillars of Islam: Iman (faith), Islam (submission), and Ihsan (trust) (Hadith reported by al-Bukhari and Muslim). The discussion between the Prophet (pbuh) and Gabriel the Archangel conveyed this hadith. It conveyed a clear message about the significance of the most fundamental aspect of the Islamic faith. Gabriel had appeared in human form, according to this hadith. The characters include the Prophet (pbuh), Gabriel, and the storyteller, Umar al-Khatta. The situation: The Prophet (p.b.u.h) was with his friends when a man approached him and asked him a series of questions, which he promptly answered. This example demonstrated the necessity of using the most effective approach for delivering messages. The audience was given a clear account of the event by Gabriel's presence, which included a vivid picture of his cloth, feelings, and the way he sat. In addition, the dialogue used in the form of a conversation between the teacher and his pupil had a significant impact on the message delivery (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani,2012).

2. Explaining Techniques of Worshipping through Narration:

The Prophet's hadith is used to clarify the Qur'an, such as the responsibilities of prayer (salah), fasting (sawm), almsgiving (zakah), and pilgrimage (hajj), while the Prophet's hadith and sunnah are used to describe the intricacies of the practice. The major purpose of the hadith is to clarify Islamic teachings based on what was taught and revealed to the Prophet (p.b.u.h). The majority of hadith in this style try to explain the Prophet's behavior in light of the revelation, such as the hadith recounted by Bukhari, "Pray as you see me praying." As a result, this hadith must be studied in conjunction with another hadith, such as the one narrated by Abu Hurairah, which explains the Prophet's prayer practices. This hadith tells the story of one of the Sahabah (the Prophet's companions) who didn't know how to pray and was taught by the Prophet how to do so correctly. This hadith was conveyed through the use of theater to narrate the story. The protagonists are the Prophet (p.b.u.h) and a man who does not know how to pray properly. The situation: A man entered the mosque, and the Prophet (p.b.u.h) was sitting in one of the corners. The man prayed before greeting the Prophet with salam (p.b.u.h). There were exchanges of words between them. This story uses drama to explain the importance of requesting permission, making it easy for people to grasp and follow. This strategy should be used by the da'i to properly communicate their da'wah messages. All of the story and dialogue explanations in the Qur'an and hadith demonstrated that theatre may be used creatively as a successful Da'wah tool (SitiRugayahHj. Tibek 2000). It's because the drama's impact on the audience's intellect and heart, as well as the realities of life shown in it, make a huge difference. It also appeals to people from all areas of life, regardless of their age, gender, color, or even language. The widespread presence of television in many modern homes, whether in urban or rural areas, emphasizes the importance of this medium not just for its entertaining programming but also for disseminating positive messages (Ali Omari&SitiRugayahHjTibek 2011)(Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani,2012). Furthermore, Drama has been utilized to transmit specific themes throughout the Greek era till the present day, according to its history. In this regard, the Da'wah drama has played a crucial role in effectively presenting the Da'wah message. In Malaysia, television drama has served as the government's mouthpiece and ear, carrying out the government's aims of combating poverty, instilling social unity among the people, and raising economic levels. Overall, theater works in accordance with the parameters of effective Da'wah approach. It also reflects the realities of societal life, allowing the audience to readily absorb the message. The hadith has been studied previously, and the drama style is also utilized in the Qur'an. The most viable medium for da'wah drama is television. In Malaysia, televisions are found in 96 percent of houses, and 87 percent of individuals watch television. The da'wah aim will be enlarged and hence increased in efficacy by employing television as a medium for disseminating Islamic ideas (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani,2012).

Drama and Islam

Historically, around work has been done on Islamic drama (Almohanna 2011). Theatre did not develop in the Muslim world till the 19th century, according to Almohanna (ibid), and was often tied to the influences of western colonialism. Various forms of pre-theatrical, performative art, on the other hand, have long thrived in the Middle

East and Africa. Altaaziya, a Shi'ia re-enactment of Ali's life and death akin to the Ancient Greek Dionysian festival, was one of them. In the 11th century, Khaial al-dil, or shadow puppetry/play, first developed in the Arab world. Furthermore, storytelling was (and still is) an important component of pre-Islamic Bedouin culture, owing in part to the population's illiteracy. The fact that Almohanna (ibid) considers Islamic theatre to be only a few centuries old demonstrates a limitation in his understanding of theatre. Taking a less conventional approach, I will combine numerous forms of performing arts into my dissertation's understanding of theatre. As Meisami (1985) argued in connection to Persian poetry, Islamic poetry, which has long been a performance art form, was thought to have instructional value in terms of moral and spiritual themes. But how unique is Islamic theater? And, if it is distinct from other religions, what makes it so? Tillis' work is a valuable resource for understanding the nature of Islamic theater. Taking a less conventional approach, I will combine numerous forms of performing arts into my dissertation's understanding of theatre. As Meisami (1985) argued in connection to Persian poetry, Islamic poetry, which has long been a performance art form, was thought to have instructional value in terms of moral and spiritual themes. But how unique is Islamic theater? And, if it is distinct from other religions, what makes it so? Tillis' work is a valuable resource for understanding the nature of Islamic theater. Banerjee (1990) spoke on how experimental theatre ideas are being merged into Islamic Asian theatre in Bengal, demonstrating the potential for cross-cultural hybrid play. Brandon (1988) coined the term "new theater" to characterize a Western attitude and set of principles toward Eastern theater. Despite the fact that Brandon (1988) continues to uncritically divide East and West, his research demonstrates how Asian theatre traditions have prospered in Europe and America since the second half of the twentieth century. Brandon (ibid) also stated that non-Asian actors are interested in and committed to mastering traditional Asian theatre forms, and that they would continue to develop this practice inside their own theatre. Winet (2009) has written about how Muslim theatre-makers in Indonesia tend to abstract their religious identities from their work, in contrast to the situation in Malaysia, where Islam is a recognizable feature of the national theatre scene. Working with Muslims in Wales, this dissertation falls into the category of studying a religious minority within a self-declared secular state, and Winet's work on the intersection of religious and national identities was useful in illuminating the spectrum of identity construction by theater-making Muslims around the world (Adam, 2012).

Literature in Islam

Learning literature entails learning a new language and culture (Novianti, 2016). A literary work is more than just a text; it is also a vehicle for communicating a particular ideology (Darma, 2019). Religious themes frequently appear in literary works, yet religion has never existed without writing (Boscaljon & Levinovitz, 2018). Literary works can be used to uncover religious principles (Madya, 2013). Scholars have coined the labels "religious literature" and "non-religious literature." Non-religious literature tries to expose the world based on humanistic ideals as a substitute for religious values (Stolberg & Teece, 2011), whereas religious literature focuses on the revelation of the purpose of human existence based on religion instruction (Stolberg & Teece, 2011). (Boscaljon & Levinovitz, 2018). Islamic literature, in this sense, is religious literature aiming at instilling Islamic principles. It is used to educate English as a second language as well as Islamic beliefs. Along with the historical backdrop, one of the most important aspects to examine in the teaching approach is the convergence of literature and religion into an ideology setting (Walder, 2010). As a result, using Islamic literary works to teach English in Islam-affiliated educational contexts is self-evident. To describe Islamic literary works, scholars have established terms like prophetic literature and Islamic literature. Any literary work, published in any language and by any religious writer, that has aesthetic traits and messages in line with Islamic religion is referred to as Islamic literature (Irwansyah, 2019). Islamic literature refers to any type of literary work, written in any language and by any religious writer, that has aesthetic characteristics and messages in line with Islamic religion (Kuntowijoyo, 2019). Prophetic literature refers to literary works that invite readers to be aware of Allah and humanity (Kuntowijoyo, 2019). (Irwansyah, & Madkur, 2021).

Furthermore, in their study, Irwansyah and Madkur 2021 used three arguments to support their claim. The first reason is that PTKI's approach to teaching Ethical English through Islamic literature is far more effective than previous methods. The ideological content included in Islamic literature must conform in two ways for it to be good. To begin with, Islamic literature helps to eliminate any potential conflicts of values that may exist in English textbooks. It takes a long time to teach different cultural contents. Second, Islamic literature provides for simultaneous instruction of English and Islamic ideals. As a result, Islamic literature is more readily accepted by PTKI students, ensuring that linguistic competence and knowledge of Islamic principles are achieved. The usefulness of Islamic literature in ethical English training at PTKI is consistent with the findings of two earlier research. The first study found that using the Bible as a standard reading material in church-based ESL programs in Australia has become a best practice (Wollongong, 2009). The second study discovered that including local literature into English language learning had aided in the preservation of students' cultural heritage in the Philippines

(Florentino, 2014). The status of Islamic literature in the teaching of ethical English at PTKE is comparable to that of the Bible and Philippine literature in terms of acceptance. For Christian schools, the Bible is permissible, local culture is appropriate for Filipino pupils, and Islamic literature is acceptable in Islamic educational settings. The second thesis is that the text exploitability element has a significant impact on the successful teaching of ethical English through Islamic literature. The text exploitability is what brings the reader, text, and context closer together. The findings of this study imply that text exploitability contextualization of Islamic literature is important, as evidenced by an assignment technique that links text, reading comprehension, and Islamic tradition's key sources. It is safe to say that text exploitability is a major factor in ethical English training. The conclusions of this study differ from those of previous investigations. According to Keshavarzi (2012), the use of interesting and inventive texts is the most important aspect in successful literary work utilization for English training. Meanwhile, Isikli & Tarakcioglu (2017) discovered that a curriculum design matched to the real skills of the students is the most important aspect in the utilization of literary works for EFL instruction of school children in Turkey. Differences in success variables for using literary works for English training appear to be numerous, specific, and contextual. The third point is that in order to create a more acceptable teaching method at PTKE in Indonesia, it is necessary to contextualize and build a literary teaching approach from the Western world. Despite the numerous benefits of employing literature in ELT, Madya (2015) has long stressed the need for English teachers to modify or contextualize existing methods by creating their own activities based on their personal experiences. This study's findings show that incorporating Indonesian Muslim local custom with Western-established teaching methods is a natural strategy to bridge theoretical and practical differences. English teachers at PTKE could seek to combine the established methodology with sorogan and bandongan approaches, which are indigenous methods steeped in Indonesia's Islamic instructional history. The findings of this study disagree from those of Ann, Yunus, and Aziz (2016), who found that content-based techniques are preferred in the teaching of English as a second or foreign language (TESL) in Malaysia. According to Fauziah (2016), there are three common techniques to teaching English to young learners in Indonesia: language-based approach (LBA), reader-response approach (RRA), and information-based approach (IBA). It is acceptable to say that the suitability of a literary works-based teaching approach for teaching English is highly dependent on the educational level and educational setting (Irwansyah, & Madkur, 2021).

Methods and techniques that the Prophet Muhammad P.B.U.H used related to Drama

A. The Thrill and the Story (Get Attention): Many educational experts use storytelling as a teaching strategy (Al-Hazmi, 2000). (Bonsignore, Quinn, Druin, & Bederson, 2013). The Prophet utilized this approach to instruct his followers, narrating and repeating the event numerous times to ensure that the lesson was fully understood (Ali, 2002) (Husain, 1979). The Prophet's stories were based on genuine occurrences from three historical periods: stories from divine revelation about past nations, stories about the prescient world, and stories about events that occurred during the prophetic period. The thrill approach encourages the student to inquire further about the topic. Abu Saeed Bin Ali (follower) said: "One day, the Prophet said to me: "Let me teach you a verse from the Quran that is the greatest wall in the Quran before we leave the mosque," he said, then took my hand and when he wanted to leave, I said: "You said you would teach me a verse from the Quran that is the greatest wall in the Quran before we leave the mosque?" "Praise be to Allah," he continued, "for giving me the seven acceptable verses (Chapter 1 of the Quran) and the big Quran."

B. Beautiful Preaching:

Another wonderful and fruitful exhortation occurred when a teenager approached the Prophet and asked, "O Messenger of Allah, grant me permission to commit adultery." The Prophet's followers became enraged and exclaimed, "Stop, what are you asking for!" The Prophet, on the other hand, had a different reaction; he approached the adolescent and sat by him. He questioned him, "Do you condone your mother's adultery?" Do you agree to give it to your sister? Another wonderful and fruitful exhortation occurred when a teenager approached the Prophet and asked, "O Messenger of Allah, grant me permission to commit adultery." The Prophet's followers became enraged and exclaimed, "Stop, what are you asking for!" The Prophet, on the other hand, had a different reaction; he approached the adolescent and sat by him. He questioned him, "Do you condone your mother's adultery?" Do you agree to give it to your sister? **C. Fruitful Dialogue:** Dialog and discussions contribute to the reciprocal enrichment of minds by generating new ideas and thoughts, revealing previously hidden information, and generating new ideas and thoughts. This strategy was employed by the Prophet to improve the thinking of his followers and assist them in carrying out their responsibilities (Ali, 2002). Verse 95 of Chapter 4 given to the Prophet was an example of a good discourse (Not equal are the inactive among the believers). A blind man approached the Prophet and said, "O Messenger of Allah, if I can make striving in the cause of Allah, I will do," but because of his blindness, he couldn't.

After a while, the verse was completed, and the verse became (Not equal are the inactive among the believers, except the disabled, and the strivers in the cause of Allah) (Alkhayat, Arshad, Alobaydi, & Mohamed, 2014).

Teaching by telling or instructional methods of teaching, teaching by observation or experimental methods of teaching, teaching by demonstration, teaching by comparison, and teaching by question and answer are some of Muhammad's (PBUH) teaching methods that were extracted from the practices that can be evaluated within the framework of education-teaching, as Thani, Idriss, Muhammad & Idris, 2021 mentioned in their study. To begin, the Prophet used the story-telling method to teach Muslims by telling stories about previous Prophets and their nations, as well as some individuals from such nations in specific contexts, in order to teach Muslims through the use of interesting stories from which the companions could derive lessons and admonition. Second, the Observation and Correction Method of Teaching the Prophet Muhammad (PBUH) was used to observe the actions of others around him in order to instruct them. While the Prophet Muhammad (PBUH) was watching him, a guy entered the mosque and prayed. When he was finished, he turned to welcome the Prophet, who told him that he had not prayed correctly and that he should go pray again. When this happened a second time, the man requested that the Prophet teach him how to pray properly, which the Prophet did in great detail. (Hadith No 1759, p. 421) (Bukhari, 1971) [Shah, 2009]. Finally, there is the Demonstration Method of Teaching. In addition, the Question-and-Answer Method in hadiths, question-and-answer method is one of the most popular. Companions would ask the Prophet Muhammad (PBUH) questions about many subjects that they desired to learn. Companions of the Prophet Muhammad (PBUH) were encouraged to raise inquiries as well. The following remark demonstrates the importance of asking questions in the teaching and learning process. Furthermore, the individual touch approach of teaching Individual contact refers to teaching or imparting knowledge to a group of people on an individual basis, whether for a specific reason or not. This strategy generally produces a serious and profitable outcome, and it tries to encourage the invitee to react to the mission in the quickest and most convenient period possible, especially if the messenger and message receiver has established confidence. In light of the foregoing, our current academics and preachers should understand and research their audience's circumstances in order to employ appropriate and relevant methods and strategies in calling people to Islam or teaching Islamic practices and beliefs. Furthermore, in addition to teaching by writing, there is also teaching by gatherings and teaching by invitation/feasts. The Prophet would invite people over for food, conversation, or teach them about Islam. Because the occasion warranted it or a unique necessity suggested it, the Prophet used to meet and teach new converts the faith in private. It may be individually or in groups, and it could be hidden or open. Thus, speaking to People on the Level of Their Intelligence and in a Way That Suits Their Mental Faculties, Natures, and Customs: It was also part of the Prophet Muhammad's (PBUH) wise method to speak to people and to teach them on the level of their intelligence and in a way that suited their mental faculties, natures, and customs, and he would impart his wise counsel in a spirit of tolerance and ease. also, Teaching People at Different Levels: In practically every culture, there are numerous categories of people, including the elite who seek knowledge of greater realities, the masses of regular people, and the obstinate opponents. There is a specific style of communicating to, calling, and teaching each of these categories of people. He (PBUH) spoke to individuals on their level of intelligence, and his remarks were always suited for the situation. Sending Envoys to Teach Teaching and preaching through sending envoys to specific cities or people was one of the best and most practiced techniques of teaching used by the Prophet Muhammad (PBUH), however, the envoys were chosen based on their expertise and knowledge and sent on their errands. hence, The Delegation Method is a method of teaching that uses delegations. Sending delegations to famous and special persons in order to respect their position was one of the Prophet Muhammad's (PBUH) most effective teaching strategies. Furthermore, the Character Method of Teaching Prophet Muhammad's (PBUH) silent technique of teaching is through his personality, and His mission was successful because of his honest and sincere nature, kindness and gentleness, and purity of aim. In the teaching of Islam, it is not so much about having knowledge as it is about expressing it. Finally, there is the Teaching Through Gradualism Method, which is in addition to the Wisdom and Specialization Method. The Prophet Muhammad was the first teacher and educator tasked with achieving this goal (PBUH). Despite facing numerous challenges, one of the Prophet Muhammad's (PBUH) main responsibilities was to educate people the revelations that he received from Allah, to instruct them, to spread knowledge, to make learned things actual, to make actualized things permanent and constant (Thani, Idriss, Muhammad, & Idris, 2021).

Explaining Techniques of Worshipping through Narration:

The Narrative Paradigm of Fisher (1985) is one of the most famous theories related to the novel, religion and science. Narrative is one of the important methods of critics and theorists in an attempt to convince the audience with a set of messages that are passed through the story (Mclure, 2009). The Prophet took the approach of the Noble Qur'an in using the story method for its importance and effective impact on the human psyche, and he (Amr, 2014)

defines the prophetic story as an eloquent prophetic method that tells us past, present, or future events that narrate the events to show their results and through sermons, as well as It aims at instilling religious values in the hearts of believers and stabilizing them, to achieve multiple educational purposes (Siraj, 2021).

The narrative model includes a set of assumptions, most notably: (Dainton&Zelley, 2019)

1- Humans are distinguished by their ability to narrate through a story that contains a set of values, gestures, and figurative expression to convey meaning. Therefore, the Prophet, may God's prayers and peace be upon him, used stories because of their importance as an educational and educational method, and their immediate impact on the psyche and behavior of the listeners, and Qutb (1993) said, "Islam realizes this innate tendency to the story, and realizes its enchanting effect on hearts, so it invests it to be a means of education." and calendar" .

2- The audience uses narrative rationality (narrative rationality), which is a logical way of thinking and judging the reliability of the novel and then rejecting or accepting it. Narrative rationality depends on two factors as the basis for most of the decision-making process, namely: narrative fidelity, i.e. the extent to which the novel appears convincing, honest, and compatible with the audience's values, culture, and experiences. The second factor is narrative coherence. Fisher (1989) outlined three criteria for coherence:

Structural coherence, which refers to the flow and arrangement of the story without contradictions that hinder its follow-up. Also, Sedira (2006) defined the prophetic story as "a set of events arranged in a causal order, revolving around various human topics, the essence of which is a depiction of life, including human models, that were directed to achieve purely religious purposes, such as proving revelation, message and resurrection, deepening belief in souls and enlightening minds, where it came an explanation and explanation of everything that was mentioned in the Noble Qur'an". Material coherence, which indicates the extent to which the story fits with other previous stories accepted by the recipient. Characteristic coherence, which refers to the credibility of the characters in the story.

Conclusion:-

From all these previous studies we can see that educational drama exists in Islam and our prophet Muhammad PBUH used the Drama and its techniques such as acting, Role-play, Mime, Simulations, practice, repeat things, and story-telling. furthermore, the history of drama shows that it has been used to deliver particular messages since the Greek age until modern time. The Da'wah drama in this regard has played an important role in delivering the Da'wah message effectively. In Malaysia, television drama has been the mouth and ear of the government, and functions accordingly to the government's missions in fighting poverty, inculcating social solidarity among the people, and increasing the economic levels. All in all, drama functions in line with the criteria of the effective Da'wah methodology. It also mirrors the reality of societal life; hence the message can easily be absorbed by the audiences. The drama method is also used in the Qur'an and the hadith has been discussed proceeding (Tibek, Dakir, Ariffin, Sham, Don, Muhamat, & AbdGhani,2012).

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