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DEVELOPING AN INSTRUCTIONAL MODEL BASED ON THE COMMUNICATIVE PRACTICES AND ROLE OF PROPHET MOHAMMAD (PBUH)

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ABSTRACT

Understanding the communicative practices, character, and credibility of Prophet Mohammad (PBUH) can provide a deeper connection to Islam and to the role and significance of his method of instruction. While instructional models exist, there has yet to be an empirically tested instructional model that reflects the sunnah of Prophet Mohammad (PBUH) for universal application for both Islamic and non-Islamic settings and content. The results of this mixed methods survey study reflect the opinions and validation of six expert participants from fields including Islamic sciences and education, ranging from 3 to 20 years of experience in their roles. The concluding results of the quantitative 5-point Likert scale questions provided a generally positive perception of the instructional model, with a mean rating of 3.264, suggesting an overall favorable view. Likewise, triangulated qualitative responses to three interview questions summated themes of strengths, weaknesses, and recommendations of the developed instructional model. The final dichotomous question of overall recommendation was unanimous, with all expert participants (100%) answering "Yes" in favor of the developed Al-Huda instructional model. The results of this study validate in favor of the developed Al-Huda instructional model based on the communicative practices and role of Prophet Mohammad (PBUH), recommending its use for universal instruction.

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1. INTRODUCTION

The instructor is the embodiment of the message of learning. Therefore, it is a crucial role that is intertwined, influential, and foundational in the learning process, as a breakdown of the role of the instructor leads to a breakdown in learning and the transference of information. The method of learning is furthered through teaching and a formalized system of education by which knowledge is presented and linked to a presentation and demonstration of ability or skills (Faryadi, 2015). Ruben & Feezel (1986) agree with this view to suggest that "skill, or the ability to communicate appropriately and effectively, is an essential ingredient in teaching". Thus, the ability of an educator to communicate knowledge effectively determines the output of response and cognitive processing of such knowledge by the student.

Verbal and nonverbal communication formulate a message and complete each other in the communication process while being aware that one's body language can compose one's communication with greater success (Erul, 2008). Dialogue contributes to critical thinking, questioning, listening, communication skills, social-emotional and identity development (Ahmed, 2014; Alkouatli, 2018), which is essential in building confident student-educator relationships to promote positive cognitive processing of information. Self-confidence

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within an individual creates an ability to calculate, organize, respond, and overcome all conflicts and solve problems (Hamzah et al., 2020). Likewise, the perceptions of educators by students determine the cognitive processing of information to which both verbal and non-verbal communicative elements of the instructor affect the content and processing of the message.

Additionally, the perceptions of students of educators who have higher knowledge and demonstration of that knowledge, and even in the physical manifestations of practice, may heavily impact how the student processes to accept or reject such information. Therefore, it may not be the information or content that becomes rejected but instead the method of communication of verbal and non-verbal elements of the instructor that causes a disequilibrium of student understanding or acquisition of knowledge (Bower et al., 2013).

When searching for an ideal role model of instruction and efficient delivery of instruction, Prophet Mohammad (PBUH) is the perfect example of a systematic model of instruction that can be developed rooted in the communication, character, and credibility he possesses. Prophet Mohammad's (PBUH) central role as the guide, leader, and ultimate source of Islamic knowledge and exemplary way of life, as the sunnah, became realized through his embodiment of the message of Islam.

Prophet Mohammad (PBUH) was not only to deliver the message of the Oneness of God (SWT) and the systematic approach to life with the purpose of submission to The One God (SWT) but also demonstrated and taught this message to humankind over 23 years from the age of 40 until his death (Jamilin et al., 2017). The credibility and character established

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of Prophet Mohammad (PBUH) before his Prophethood continued, enhanced, and was confirmed through the Islamic doctrine of Divine revelation of the Quran for all of humanity to witness during his lifetime and ever since. Allah (SWT) confirms this in the Quran in Surah al Qalam stating, "verily, you (O Muhammad) are upon great moral character" (Quran 68:4). Historians, scholars, academics, and even critics throughout the world have commented on the remarkable character and qualities of credibility, such as leadership, kindness, justice, and compassion Prophet Mohammad (PBUH) possessed, including Muslims and non-Muslims alike (Al-Olaqi, 2015). Muhamad et al. (2017) also state that "the communication approach shown by Rasulullah SAW is indefinitely relevant regardless of time" as his "approach used is crucial to be practiced in alignment with today's needs" (p.97).

This research explores the foundational communicative elements of Prophet Mohammad (PBUH) as demonstrated through his sunnah, or way of life, through which an instructional model is developed and employs a mixed quantitative and qualitative validation survey study validated by experts in the fields of Islamic sciences and education with cumulative years of experience and qualifications. The following research questions are to be addressed:

RQ1: Can an instructional model based on the sunnah of Prophet Mohammad (PBUH) be developed?

RQ2: What is the overall effectiveness of the instructional model based on the sunnah of Prophet Mohammad (PBUH)?

RQ3: Does an instructional model based on the sunnah of Prophet Mohammad (PBUH) provide a greater opportunity to reach the instructional goals of educators when compared to other instructional models?

RQ4: What is the potential impact of content comprehension for learners taught through an instructional model based on the sunnah of Prophet Mohammad (PBUH) compared to potential content comprehension for learners taught through other instructional models?

The data results aim to provide insight into the development and application of the Al-Huda Instructional Model conceptual framework, based on the sunnah of Prophet Mohammad (PBUH) for universal application for both Islamic and non-Islamic settings and content by which the message of learning and the role of the instructor is center for an optimal learning experience to take place.

2. REVIEW OF LITERATURE

The literature review evaluates the existing literature, including a review of the theoretical framework of this study and subsequent related topics, which includes the establishment of the role of Prophet Mohammad (PBUH) as the instructor, Islamic Pedagogical Approach vs. an Instructional Model based on the Sunnah of Prophet Mohammad (PBUH), and the instructional model conceptual framework. Further gaps in the existing literature are also presented, bringing importance and necessity to this study and its outcomes.

2.1 Theoretical Framework

The foundational theoretical framework of this research is inspired by communicative theorist Marshall McLuhan (1964), who presented the theory "the medium is the message" in his work Understanding Media: The Extensions of Man. His theory centered on the premise that the medium by which a message is communicated is part of the influence of the message itself and is "an extension of ourselves" (p.1), alluding to a consciousness of the medium by which content is delivered.

McLuhan (1964) argues the medium is influential and holds its own character, appealing to a sub-conscious and psychological stimulus of desire by which technology and its development thrive, leaving the need for users of media and mediums to be as McLuhan (1964) states, "exceedingly informed and aware" and "to locate cultural safety in the power of the will, rather than in the power of adequate perception of situations" where the idea of "character as opposed to intellect" becomes relevant (p.17). It is with this view that McLuhan relates perceptions and the awareness of the power of perceptions to an ability to judge the use of mediums through an assessment of character rather than rational reasoning in the justification of use based on the perceived need and nature of desire of the use of technology and such mediums, as when used and contextualizing content, creates a dimension of questioning morality rooted in credibility and character within communication processes. With this framework, this study aims to investigate the communicative elements of Prophet Mohammad (PBUH) in alignment with his character and by which his communication is analyzed and

proven as exemplary communication for disseminating knowledge and instruction.

2.2 Establishment of the Role of Prophet Mohammad (PBUH) as the Instructor

The most imperative element of the instructional model is the establishment of the role of the instructor. Prophet Mohammad (PBUH) was both a teacher and an instructor, among many other roles. Muhamad et al. (2017) state, "Rasulullah SAW. is an exemplary figure of all times" (p.90). Prophet Mohammad (PBUH) was to deliver a message and demonstrate and teach this message to humankind. Jaafar et al. (2017) concur, stating, "In education, the Prophet Muhammad p.b.u.h. not only acts as a presenter of knowledge known as *mu'allim*, the Prophet PBUH even serves as a role model that educates (*tarbiyyah*) human soul." (p.2). Jaafar et al. (2017), support the importance of the role of the instructor in teachers who develop to "feel more responsibility to the students and have integrity in performing their duties" (p.2). Kazmi (1999) considers a *murabbī* the perfect person to learn from because they teach facts and show the learners how to behave, believe, and practice their knowledge multi-dimensionally. He defines *murabbi* as "a person who combines a life of learning with a life of virtue, and hence a perfect and ideal person to learn from." (p.209). Tambak et al. (2020) reflected this idea, stating, "The position of teachers is very strategic in Islam" (p.27), furthering the importance of the role of Prophet Mohammad (PBUH) as a teacher and for the contextual understanding of teachers of the instruction that they implement through the demonstration of their qualities and skills.

The elements of character and credibility go beyond the instructional role of simply teaching content but also lead to a position established where the credibility and character of the instructor are also factored into the learning process, thus allowing the perception of learners to determine a level of confidence of the source of who they are learning from, therefore, providing an opportunity for the communicative elements of Prophet Mohammad (PBUH) to be examined and modeled for universal application. In the Holy Quran, Allah SWT states in Surah al-Ahzab (33:21), translated, "There has certainly been for you in the Messenger of Allah an excellent pattern (an example to be followed) for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often" (Quran, 33:21, Sahih International).

2.3 Islamic Pedagogical Approach vs. an Instructional Model based on the Sunnah of Prophet Mohammad (PBUH)

2.3.1 The Scope of Pedagogy, "*Tarbiyya*" and "*Murabbi*"

While the term pedagogy has sparked a debate among the types of learners it applies to, the idea of pedagogy as a learning method has also developed into different types. The original term pedagogy and its etymological root of the term "pedagogue" refers not to a teacher but to a slave who cared for and accompanied a student to and from school (van Manen, 1994). This meaning is supported by Cuenca (2010) to investigate this relationship of the pedagogue as someone to care for a student, which goes beyond the scope of teaching but enters into the terms of nurturing and definition of the term pedagogy as a student-teacher relationship.

One understood view of pedagogy and pedagogue derives from the Greek meaning of "nurturing a child". Such an idea of nurturing is better described by the Arabic word and Islamic concept of "*tarbiyah*", or the "nurturing" or "growth" associated with holistic Islamic development and progression of the individual (Sahin, 2013; Halstead, 2004; Waghid, 2014) extending to what Lafrarchi (2020) states as "*ta'leem* and *ta'deeb* to strengthen an Islamic personality in Muslim pupils" (p.1). Susanti et al. (2023) argue that *tarbiyah*, *ta'leem*, and *ta'deeb* are connected while each holds its own trait stating,

"ta'lim includes aspects of knowledge and skills that a person needs in his life and guidelines for good behavior. Whereas in tarbiyah, the emphasis is on guidance so that a person has the potential and grows his basic completeness and can develop perfectly, the development of knowledge in humans and the cultivation of morals, and true scientific experience in educating individuals. As for ta'dib, the emphasis is on mastering the right knowledge in a person to produce stable deeds and good behavior" (2023, p.17-18).

They support a need for all three elements to exist independently and as a whole to define the educational process (Susanti et al., 2023).

Other secular approaches such as student/learner-centered, teacher-centered, and learning-centered pedagogies have emerged as different approaches, such as constructivism, behaviorism, and liberationism. The discrepancy is that such approaches are not traditionally classified as pedagogical approaches but as learning theories, as Gagne et al. (2005) mentioned within the parameters of instructional design.

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Scholars have identified the need for nurturing the one seeking knowledge, child or adult, by which the term "*murabbi*" becomes relevant. Ab. Halim Tamuri (2006), identifies five roles of teachers, namely "*mudarris*", "*mu'addib*", "*murabbi*", "*murshid*", and "*mu'allim*" where "*murabbi*" is further defined by him with the idea of the role of the instructor is to nurture and preserve students through education, teaching, love, and develop the abilities that are within them, regardless of age.

In contrast, Mohammed (2011) views the idea of the teacher overall as *murabbi* where the role of a *murabbi* should act as a teacher *(muallim)*, guide *(mu'adib)*, trainer *(mudarrib)*, advisor or counselor *(muwajjih)* and consultant (murshid). Kazmi (1999) considers a *murabbī* the perfect person to learn from because he not only teaches facts but shows the learners how to behave, believe, and put into practice their knowledge viewed multi-dimensionally. He defines *murabbi* as "a person who combines a life of learning with a life of virtue, and hence a perfect and ideal person to learn from" (p.209). The concept of *murabbi* and holistic growth is also encapsulated within the additional dimension of "*adab*," translated and understood as "manners, etiquette, and behaviors" by which Islamic nurturing is connected.

2.3.2 Islamic Pedagogy and Limitations

While "*tarbiyah*" or "nurturing" is the best-used term over its English counterpart of "Islamic pedagogy", it exemplifies that, again, the use of the pedagogical idea to describe its use in Islamic schools is related to the overall environment that is created where learning takes place, rather than its definition outlined by Mohring (1989) as the teaching of children which

implies a simple transference of information to children without consideration for values and the holistic development of a child. Here, the term "Islamic pedagogy" becomes contextualized and with limitations.

At the same time, empirical research has not validated the Islamic pedagogical approach. Chown & Alam (2016) state, "The tragedy in Islamic schools can be the assumption that certain practices are working without empirically assessing their effectiveness" (p.1). The lack of tested research in Islamic pedagogy provides erroneous methods by which curriculum is developed and implemented to be tailored to the goals and visions of Islamic schools. Often, secular content that aligns with government-certified curriculum standards is used while incorporating Islamic principles, discussions, and activities to create a culmination of what is termed "Islamic pedagogy." Ultimately, Chown & Alam (2016) conclude that the instructor's interpretation and experience in understanding Islamic concepts to educate children have primarily relied upon Islamic schools hiring Muslim teachers, as a lack of an agreed-upon idea of Islamic education exists. Likewise, a universal instructional model approach rooted in Islamic teachings has not been developed or empirically tested for implementation within the field of education for both Islamic and non-Islamic settings and content, to the best knowledge of the researcher.

2.4 The Need for an Instructional Model Based on the Sunnah

Studies such as the previously mentioned study by Chown & Alam (2006) suggest and support a cognitive approach to instructional model development rooted in the awareness of

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the communicative process by which perceptions based on verbal and nonverbal communication are necessary to design successful learning experiences; supporting the development and validation of an instructional model rooted in the Sunnah of Prophet Mohammad (PBUH). Muhamad et al. (2017) support the need for an instructional model based on the sayings (*ahadeeth*) of the Prophet (PBUH), stating, "Although he has left us, his hadiths are well recorded and contain a vast array of knowledge that can be used to solve various problems" (p.90).

The lack of an agreed-upon understanding of Islamic education outlined by Chown & Alam (2016) and a lack of formalized training for instructors in Islamic education leaves an instructional model based on the sunnah of Prophet Mohammad (PBUH) providing an opportunity for the elements of *tarbiyyah* in the nurturing of the Islamic way of life and Islamic identity as outlined by Lafrarchi (2020), to become applicable in all contexts, ages, environments, content, and subject matter, creating an instructional model comparative to existing models in the field of education and instructional design.

Rayan (2012) agrees that education from the Islamic view constructs human life to develop a balance between the individual, society, and the world, based on ethical considerations. Likewise, Alexander (2004) supports Islamic education or education that is presented through an Islamic value system, by which one can extend through the teaching methods exemplified by the Prophet (PBUH) and aims to develop the character of a person, rather than Western education which focuses on intellectual and academic development as expressed through the emphasis of standardized tests and academic performance. Developing an

instructional model based on the sunnah of Prophet Mohammad (PBUH) becomes relevant and necessary through this understanding.

2.5 Developed Instructional Model Conceptual Framework: Al Huda Instructional Model Design

The primary goal of the Al Huda model is for the instructor to gain conscious awareness of learners' perception of their role as the instructor through their perceived character and credibility established through verbal and nonverbal communication. The central focus is the role of the instructor throughout the environments in which the interactions between the instructor and learners have the potential to take place, establishing a perception of the instructor. As such, the perception by the learner of the instructor affects the reception, cognitive processing of information, and ultimate acceptance of knowledge and information by the learner, thus prioritizing such instructional awareness and implementation for a positive learning experience.

2.5.1 Communicative Elements of Prophet Mohammad (PBUH)

Maragha (2024) completed a comprehensive analysis of the verbal and nonverbal communicative elements of Prophet Mohammad (PBUH) from the complete collection of Sahih Al Bukhari, including all 7,563 *ahadeeth*, on which this instructional model is based. The results of the quantitative study conducted by Maragha (2024) displayed the communication frequencies divided into three communicative categories: verbal, nonverbal, and both verbal and nonverbal.

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Furthermore, the study determined 23 subcategories, which include Concise Speech, Declarative Statement, Conditional Statement, Dialogue, Question from the Prophet (PBUH), Question to the Prophet (PBUH) with Answer, Repetition, Imperative/Instructional Statement, Statement of Listener's Name, Example, Figurative Language, Emotional Appeal/Volume, Storytelling, Quran Recitation, Action, Silence/No Response, Gesture, Listening/Active Hearing, Expression/Appearance, Human Attribute, Reference of Character, Written Letter/Communication through Writing, and Position with Relation to Others or Self.

Maragha states, "Understanding the usage of the types of communication by Prophet Mohammad (PBUH) can aid other fields outside of Islamic sciences, such as communication and education, in developing a model for instruction and message delivery in the frequency of implementation of each category and subcategory of communication and communicative elements" (2024, p.68). These communicative elements determine the perception of the credibility and character of an instructor. The undeniable and incomparable character and credibility of Prophet Mohammad (PBUH), in addition to his status as a Prophet and Messenger of Allah (SWT), provide the context for the delivery and outcomes of his message to learners and, therefore, are essential for use in the Al Huda instructional model.

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2.5.2   Two Parts of the Al Huda Model

The Al Huda model is two parts that are intertwined as a complete model as follows:

a. Environment and Perception of Credibility and Character of the Instructor.
b. Seven Stages of Instruction Centered on the Role of the Instructor.

Within the learning environment, the role of the instructor is based on their verbal and nonverbal communication as the seven stages of instruction are implemented, in which message acceptance and perception of the instructor by the learner take place at each stage within the fluid learning experience.
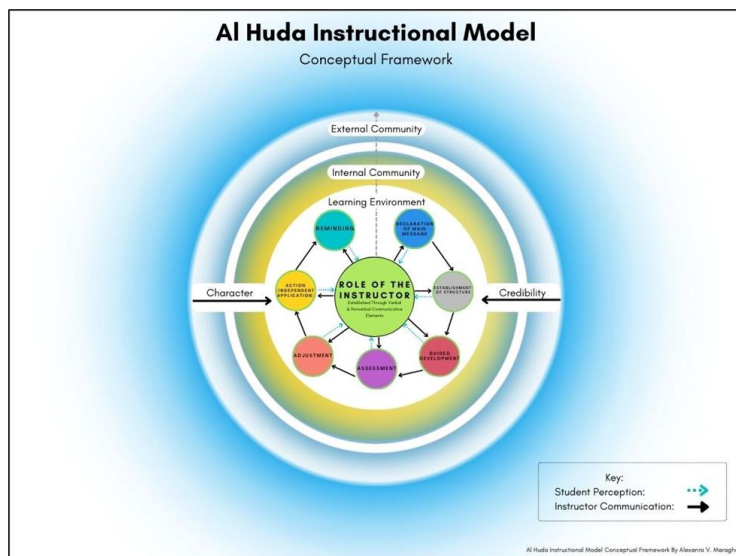

Figure 1. Al Huda Instructional Model Conceptual Framework.

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2.5.3 Part 1: Credibility and Character of the Instructor Established through Verbal and Nonverbal Communication

The establishment of the role of the instructor entails two factors: credibility and character, both displayed through the instructor's verbal and nonverbal communication. In the context of the instructional model, verbal and nonverbal communication determine the credibility and character of an instructor.

A. Credibility

In this instructional model, credibility is the established clout, expertise, experience, reputation, and influence that one obtains or has based on non-controllable factors. Uncontrollable factors that an individual experiences include birth, family ties/lineage, race, ethnicity, place, location, financial upbringing, societal affluence, societal/cultural understandings, and norms (both outstanding and timely), and any other factors by which an individual is not in control of an element that affects their pre-disposed character or credibility from birth through adulthood. However, the credibility and character of an individual based on their verbal and nonverbal communication is the context by which each becomes fully controllable by the individual.

B. Character

This model defines character as a person's perceived traits or qualities based on immediate and long-term verbal and nonverbal communication. For example, to evaluate if a person is truthful or a liar, an individual's verbal and nonverbal

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communication in one and multiple interactions and long-term observations can determine such character. Character is objective in that an individual's verbal and nonverbal communication provides evidence of determination. For example, either one is a liar or they are not. Either one is honest, or they are not. Either one is generous, or they are not. The depictions of an individual's character are absolute in that they can be valid as such or denied. They are traits that, while absolute, are fluid. For example, one who is honest may become a liar, and one who is a liar may change to become a truthful person. An instructor develops their credibility and character, and indirectly their perception as an instructor, as they interact within their environments.

2.5.4 The Fluidity of Learner Perception with Relation to the Environments of the Instructor

The alignment of verbal and nonverbal communication of an instructor within all environments aids in formulating perceptions that ultimately evaluate the character and credibility of an instructor. The verbal and nonverbal communicative elements determine the perception of an instructor observed within three defined environments in the instructional model, which include the following:

A. Learning Environment

The learning environment exists where learning occurs and includes the instructor and their students. The critical factor defining the learning environment is the instructional communicative exchange between the instructor and the learner. The learning environment is not limited to structural

boundaries or locations but to the environment where the learning process occurs.

B. Internal Community

The internal community is the community that extends after the learning environment to include other individuals who are part of the greater learning community. This environment contains other educators, students, administrators, faculty, staff, and others in the organization and community where immediate communication occurs. This direct communication is by which the instructor can frequently communicate with those within the internal community who are members of such a community based on their current role as instructors and educators.

C. External Community

The external community is the community that is outside the learning process, the learning environment, and the internal community. This environment is the public or society at large.

By comparison of all three environments, a learner's perception of an instructor can become a confirmed reality through such experiences. The model indicates that an instructor is to remain conscious of the relationship between the environment and perceptions of their credibility and character that learners may form. A learner will ultimately accept with minimal cognitive disequilibrium related to the perception of the credibility and character of the instructor, one who is genuine in the embodiment of their message. Likewise, such an instructor is potentially influential in all three environments, indicated by the gray arrow representing a "service flow" or "flow of benefits" from the instructor in the model.

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2.5.5   Additional Factors

Factors such as time, frequency, duration, longevity, and occurrence, as well as the context, may be considered when evaluating the effect of a cognitive disequilibrium among learners by which their overall perception of the instructor and the content and message of learning from the instructor becomes genuinely affected.

2.5.6 Part Two: Seven Stages of Instruction within the Learning Environment Foundational Development

When analyzing the entire 23 years of the Prophethood of Prophet Mohammad (PBUH) from a complete view, a pattern or stages of instructional delivery can be seen as established (Jamilin et al., 2017). At the beginning of the revelation, while living in the city of Mecca, establishing the central message of the Oneness of God was the first stage of instruction to humankind. As time passed and the number of people accepting the main message grew, structure in the way of life was established. Furthermore, Prophet Mohammad (PBUH) guided his pupils and believers to understand the main message further and develop the structure of Islam within the immediate society (after the migration to Medina) and to be everlasting for all humankind.

Later, assessments of the state of the Muslim society took place. Likewise, individual assessment through individual interactions with the Prophet (PBUH) and his companions took place, by which adjustment of the application of Islamic practice would occur, as well as the finalization of Islamic laws. As Muslims grew in population, migrated to Medina, and

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eventually spread through the region, equipping believers and society with the knowledge to practice and implement the main message of Islam independently in their lives leading into the present day. Throughout this process of establishment, assessment, and individual application, and at the end of the life of Prophet Mohammad (PBUH), he reminded people of Islam's main message and teachings. Likewise, the preservation of the timeless message of Islam since the life of Prophet Mohammad (PBUH) has continued where the systematic establishment, implementation, and individual application has allowed for each generation of humankind to be reminded and to teach and remind others of the teachings of Islam, surpassing learning environments and benefiting internal and external environments (indicated through the flow of influence of an instructor in the model) on a global scale. As Prophet Mohammad (PBUH) demonstrated, the replication of these seven stages can be implemented to deliver any content (short- or long-term) in any educational setting.

2.5.7 The Seven Stages of Instruction

In the Al Huda Instructional Model, as the role of the instructor is established and continual based on a fluid perception between learners and the instructor, the instructor communicates the message of learning through seven stages of instruction within the learning environment. The seven stages of instruction apply to any learning content, context, and learner age groups, from children (early education to secondary school) to adults in higher education and organizational training. These seven stages developed by the researcher are as follows:

Table 1. Seven Stages of Instruction in the Al-Huda Instructional Model

Stage of Instruction	Execution
1. Declaration of the Main Message	In this stage, the instructor declares the central focus of the content, such as the main topic, lesson, unit, subject, course study, etc., to provide a focused purpose of learning through formal communicative delivery.
2. Establishment of Structure	The establishment of structure is communicated and enforced by the instructor to align the learning purpose with a realistic approach to the execution of achieving the acquisition of knowledge of the main message through a structure of learning.
3. Guided Development	In the guided development stage, the instructor guides learners to acquire an understanding of the main message through direct instruction and learner interaction, including both formal and informal methods of communication such as presenting information, small groups, one-on-one, and examples through gestures, visuals, and verbal storytelling to take place.
4. Assessment	The instructor provides a formative or summative assessment to measure the knowledge acquired by learners.
5. Adjustment	The following adjustment stage allows the instructor to adjust through the removal, revision, or replacement of content according to assessment outcomes.

6. Action (Independent Application)	In the sixth stage of action, the instructor facilitates learners to reflect and apply the concepts of the main message learned in real life; at this stage, the instructor is no longer involved in the application of concepts by the learner unless instructor involvement is prompted or requested.
7. Reminding	In the final stage, the instructor reinforces and reminds learners at a future point of the learning experience of the main message, encouraging its continual application in real life.

The timeline of the completion of the instructional model is not restricted as the stages of instruction are applicable to use in a short or long-term focus.

2.5.8 Conscious Awareness of Perception in the Model Within the Stages of Instruction

A continual awareness by the instructor of their established role throughout their instruction is necessary for them to be held accountable for their verbal and nonverbal communication. A breakdown of the role of the instructor at any stage of the model could lead to a dismantling of the overall modeling of message delivery within the context of the stage of occurrence. If, at any stage of the instructional model, the learner experiences a disequilibrium that negatively affects the processing of information (the message), that stage and possibly the delivery of the main message, including any preceding stages, may become compromised or wholly rejected.

The instructional model displays this relationship and perception dependence as a two-way exchange where the role of the instructor affects the learner's acceptance of the current stage of the model. Likewise, the learner's acceptance or positive experience of cognitive processing allows the instructor to continue progressing through the instructional model to complete the seven stages.

2.6   Summary and Gaps in Existing Literature

The existing literature identifies a gap where the initial research question asking if an instructional model based on the sunnah of Prophet Mohammad (PBUH) can be developed becomes relevant, as such a model has not been attempted for universal application. Other studies focused on the communication methods that Prophet Mohammad (PBUH) used when making "dawah" or calling people to accept the Islamic religion. Bakti's (2013) study resulted in four areas of communication used by Prophet Mohammad (PBUH), which included information, change, forbidding the bad and joining the good, and noble ethics, deducting from the work of the Muslim scholar Badiuzzaman Said Nursi, only central elements to inviting and spreading the message of Islam to others.

As the literature details the existing efforts in Islamic pedagogical implementations, there is yet to be an established and understood single method of Islamic pedagogy, leaving different interpretations to develop rather than one clear and agreed model of Islamic pedagogy for application to exist universally and that has been empirically tested. Likewise, Islamic pedagogy is centered on nurturing youth, mostly attached to elementary settings, rather than a universal learner

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audience to include adults. A developed instructional model based on the sunnah of Prophet Mohammad (PBUH) can be used for all learners. This weakness provides a supporting evidential-based model of instruction based on the sunnah to be developed, which may guide those in the field of education to use in conjunction with such pedagogical methods in Islamic and secular education settings.

3. RESEARCH METHODOLOGY

3.1 Research Methodology

The research methodology of this study is a survey strategy. Survey strategy is a common strategy in social research related to the deductive research approach (Saunders et al., 2009). According to the pragmatist research philosophy for this study, a survey strategy is a critical element in the deductive research of the instructional model validation to provide further insight into the balance of obtaining results of a Likert scale questionnaire to reflect the research questions within quantitative values.

Likewise, a qualitative element of the survey strategy was also executed to provide further insight into the quantitative results and bring together through the pragmatist philosophy an actionable experience of what Kelly & Cordiero (2020) deduce to be "both knowing and acting" to enable the "sequencing of different data collection methods" (p.6). In addition, the survey research strategy can also collect primary data more efficiently, accurately, inexpensively, and quickly (Zikmund, 2003), making it a primary choice to reflect the research objectives of this study, including instructional model validation.

Additionally, it may be considered, as outlined by Onwuegbuzie & Combs (2010), that "if the quantitative analysis component is given significantly higher priority, then the analysis essentially is a quantitative-dominant mixed analysis" (p.5). For this study, the research is quantitative-dominant mixed analysis in that the research design holds a higher focus and priority on the quantitative portion over the qualitative portion of the design, supporting the quantitative data. The sample population targeted and obtained for this study, outlined in the sampling methods and sample size sections of this chapter, create a necessity for further opinions and perspectives of such individuals from their respective backgrounds to be further included in the data analysis of this study to answer further the outlined research questions, which otherwise would not provide enough insightful data to complete the study.

3.2 Data Analysis Method

The quantitative and qualitative data were collected concurrently using the same questionnaire tool. Therefore, the decision to collect both data types took place before the study in the data collection tool design used to collect the views and expert analysis of the developed instructional model. Al-Ababneh (2020) supports this method, stating, "The collected qualitative data through semi-structured interviews may be a valuable way of triangulating collected quantitative data through a questionnaire" (p.88). The data collection tool and mixed methods research design is to produce triangulation in the data results to have further qualitative insight into the quantitative numerical results.

Furthermore, the quantitative data analysis method allowed the researcher to calculate the data according to quantitative descriptive and inferential statistics, calculating the frequencies results from a descriptive Likert scale survey. The qualitative data analysis method allowed the researcher to determine themes of the qualitative responses of the expert participants from the qualitative interview portion of the data collection survey tool.

3.3 Sampling Method

The sampling method applied in the study was the non-probability sampling method. This method used convenience sampling, or participants being selected based on availability and willingness to become part of the study (Quinlan et al., 2019). This study includes an expert validation study by which a set criterion of parameters of experts was selected and contacted to participate based on their qualifications to evaluate the developed instructional model.

Through online query searches to seek participants with the desired qualifications, outlined in the "sampling size" section of this chapter, participants were contacted via email, messaging, or phone to seek their participation in this study. Once participation was confirmed, participants were electronically sent the materials, which included the developed instructional model conceptual framework and the questionnaire, necessary to complete their role for expert validation in this study. Once they completed the research questionnaire, their participation was complete.

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3.4 Sampling Size

The sample size chosen for this study was 30 expert participants. The qualifications of the participants selected were with the following parameters listed in order of importance:

Table 2. Desired Qualifications of Expert Participants

Order of Importance	Desired Qualifications of Expert Participants
1	Ph.D. in Islamic Sciences / Islamic Studies with a focus in Hadeeth studies / Prophetic Tradition
2	Ph.D. in Islamic Sciences / Islamic Studies with a focus on Sunnah Studies
3	Ph.D. in Islamic Sciences / Islamic Studies
4	Master's degree in Islamic Sciences / Islamic Studies while currently completing Ph.D. in Islamic Sciences / Islamic Studies
5	Master's degree (or bachelor's) in Education or other fields with a Ph.D. in Islamic Sciences / Islamic Studies.
6	Master's degree (or bachelor's) in Islamic Studies with a Ph.D. in Education focusing on Islamic Education.
7	Master's Degree in Islamic Sciences / Islamic Studies with a Ph.D. in another field with Hafiz Quran and/or Hadeeth mastery/certification (Ijazah).

The desired demographics of selected expert participants also include the following parameters, listed in random order:

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Table 3. Desired Demographics of Expert Participants

Random Order	Desired Demographics of Expert Participants
1	Gender: Male or female.
2	
3	Age: Over 18 years old (adult).
4	Location: Any location (worldwide)

The above-outlined parameters were used as guidance in the selection process of contacting the expert population of this study.

3.5 Methodological Limitations

This study incurred methodological limitations that centered on the sampling of this study. The researcher had to find professionals in the field willing to provide input to the prepared questions. This method is prone to disadvantages, such as the willingness of the participants to provide relevant feedback based on the study (Young et al., 2010).

While expert validation is the ideal method of validating and testing the developed instructional model conceptual framework, contacting and retaining expert participants was difficult, affecting the overall sampling size of this study. The desired sample size was 30 expert participants, as outlined in the previous section, according to the parameters of what is deemed as "expert" status for participation to enhance the confidence of the results of this study; however, six experts participated in this study, including five responses to the quantitative Likert scale and six responses to the qualitative interview questions (one participant completed only the

[28]

qualitative feedback and did not complete the quantitative Likert scale).

4. RESULTS AND DISCUSSION
4.1 Sample Demographics

The participants of this study used cross-sectional sampling techniques, and the researcher sought participants based on the qualifications previously outlined in the methodology section. The range in demographics of the six participants, five of whom participated in the Likert scale results and all six who participated in the qualitative questionnaire, allow for the data results to be contextualized and interpreted to further the validity and discussion of the outcomes of this study.

A. Gender

The gender distribution data indicates an equal representation between male and female categories, constituting 50% of the total: three male and three female participants.
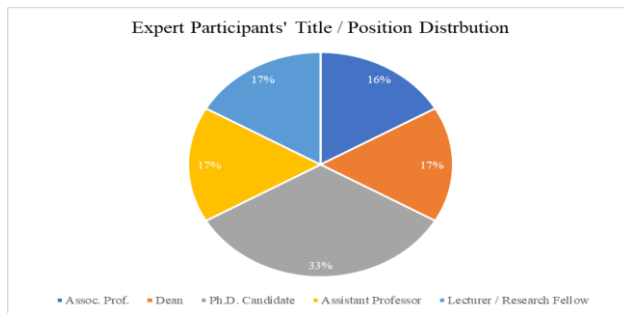
B. Title/Position Distribution

Figure 2. Expert Participants' Title/Position Distribution

Associate Professors and Ph.D. Candidates each constitute 33.33% of the dataset, reflecting a significant presence in the dataset. Dean and Associate Professor positions account for 16.67% each, while Assistant Professors and individuals with titles of Lecturer/Research Fellow also contribute 16.67% each.

C.   Current or Most Recent Institution Affiliation

The distribution of affiliations within the dataset showcases a diverse representation of educational institutions. International Islamic University Malaysia (IIUM) and International Online University (IOU) each contribute 33.33%, indicating a significant presence of these institutions. Al-Madinah International University, Malaysia, holds a share of 16.67%, as does the combined representation of the University of South Australia and Cambridge Muslim College, U.K.

D.   Related Field(s) of Study

Participants hold the following credentials in the related fields of study:

- Ph. D. Islamic Studies, Islamic Education

- Ph. D. Sunnah Studies

- B.Sc. Economics, B.A. Islamic Studies, M.A. Islamic Studies, Ph. D. Candidate Islamic Studies

- Ph. D. Islamic Scriptural Sciences, Quran and Hadith Studies, Islamic epistemology, Islamic theosophy

- B.Sc. Physics, M.Sc. Applied Physics, M.A. Islamic Sciences, Ph.D. Candidate Islamic Sciences

- • Ph. D. Human Development, Learning and Culture, Islamic Education

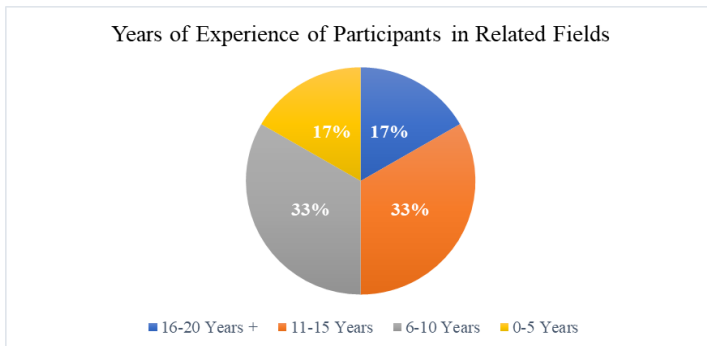### E. Years of Experience in Related Field(s)

Figure 3. Years of experience of expert participants in related fields.

Most values are evenly distributed between two intervals, with 33.33% for 15 years and ten years of experience, respectively. Additionally, there is a 16.67% allocation for 20 years and three years of experience.

4.2 Quantitative Data Results of the Likert Scale
4.2.1 Reliability of the Likert Scale

The reliability statistics, notably Cronbach's Alpha, offer a robust measure of internal consistency for the evaluation instrument employed in assessing the instructional model.

Table 4. Cronbach's Alpha Reliability Test for the Likert Survey

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
.972	.978	22

With Cronbach's Alpha of .972 and .978 based on standardized items, the high coefficients suggest that the 22 items used in the evaluation consistently measure the same underlying construct. This result indicates a strong level of reliability, affirming the coherence and dependability of the data collected from respondents. The internal consistency demonstrated by these high Cronbach's Alpha values enhances the credibility of the evaluation instrument, indicating that it effectively measures the targeted dimensions related to the instructional model. The confidence in the reliability of the gathered data reinforced the validity and consistency of the insights derived from respondents' perceptions.

4.2.2 Summary Statistics of Likert Scale Results

Five of the six experts participated in the Likert scale questionnaire. The summary item statistics present vital metrics that provide insights into the overall perceptions of the respondents.

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Table 5. Summary of Item Descriptive Statistics of Quantitative Likert Scale

Summary Item Statistics of Likert Scale Questionnaire							
	Mean	Min	Max	Range	Max / Min	Variance	N of Items
Item Means	3.264	2.800	3.800	1.000	1.357	.097	22

The summary item statistics reveal respondents' generally positive perception of the instructional model, with a mean rating of 3.264. On average, the respondents provided ratings slightly above the midpoint, suggesting an overall favorable view. The range from 2.800 to 3.800 showcases the variation in responses across different evaluation items. This range indicates that while some aspects received lower ratings, others were perceived more positively. The range of 1.000 shows the extent of variability in the respondents' ratings. While some items received higher scores, others had lower ratings, contributing to the diversity of opinions. The maximum-to-minimum ratio provides insight into the relative spread of ratings. A ratio of 1.357 suggests a moderate level of variability, indicating that the range of responses is not extreme. The variance of 0.097 reflects the degree of dispersion of responses around the mean. A lower variance suggests that respondents' ratings are relatively consistent, contributing to a more stable overall perception. The evaluation included 22 items, each addressing specific aspects of the instructional model.

4.2.3 Likert Scale Descriptive Statistics

The data collected from five respondents includes ratings on a scale from 2 to 5 for each question.

Table 6. Likert Scale Descriptive Statistics by Question

Questions	N	Min	Max	Mean	Std. Deviation
1. How would you evaluate the elements (sub-categories) of verbal and nonverbal communication by Prophet Mohammad ﷺ and their relevance to the execution of the instructional model?	5	3	5	3.80	.837
2. How would you rate the relevance of credibility and character in relation to the perception of students as described in the instructional model?	5	3	4	3.40	.548
3. How would you rate the importance of the role of the instructor as the central focus of the instructional model?	5	2	4	3.40	.894
4. How would you evaluate the seven stages of instruction with relation to the potential impact of content comprehension on learners as outlined in the instructional model?	5	2	4	2.80	.837
5. How do you rate the impact of the environment with relation to student perceptions of the instructor as outlined in the instructional model?	5	3	5	3.60	.894

6. How would you evaluate the potential impact of learner perceptions of the instructor with relation to content cognitive processing and academic achievement as outlined in the instructional model?	5	3	4	3.40	.548
7. How would you rate the presentation and explanation for understanding of the instructional model for use by instructors?	5	2	4	3.00	.707
8. How would you evaluate the use of the instructional model to teach any content/subject matter in a classroom teaching space?	5	2	4	3.00	.707
9. How would you rate the ability of ease for an instructor to move through each of the seven stages of the instructional model to teach required content short-term or long-term?	5	2	4	2.80	.837
10. How would you rate the instructional model for use in elementary educational settings?	5	2	4	3.00	.707
11. How would you rate the instructional model for use in higher education educational settings?	5	2	4	2.80	.837
12. How would you rate the instructional model for use in organization training settings?	5	2	4	3.00	.707
13. Please rate the overall degree of completion of the instructional model.	5	3	4	3.40	.548
14. Please rate the overall ease of understanding of the instructional model.	5	2	4	2.80	.837

15. How would you rate the instructional model overall providing a greater opportunity to reach the instructional goals of educators when compared to existing instructional models?	5	3	5	3.60	.894
16. How would you rate the overall potential impact of content comprehension of learners being taught through the instructional model compared to their potential content comprehension of being taught using existing instructional models?	5	3	4	3.40	.548
17. How would you evaluate the overall structure of the instructional model?	5	3	5	3.60	.894
18. How would you rate the overall use of the instructional model to achieve learning/educational goals?	5	3	4	3.40	.548
19. How would you evaluate the overall applicability and need for the instructional model in educational settings?	5	3	5	3.60	.894
20. How would you rate the overall relevance of the instructional model in educational settings?	5	2	4	3.20	.837
21. How would you rate the overall elements in the instructional model and the level in which they reflect and are based on the sunnah of Prophet Mohammad ﷺ?	5	3	4	3.40	.548
22. How would you rate the instructional model overall?	5	3	4	3.40	.548
Valid N (listwise)	5				

Descriptive statistics, such as the mean and standard deviation, were calculated for each question to comprehensively understand the respondents' perceptions. The following sections indicate the results for each Likert scale question:

Question 1: Verbal and Nonverbal Communication

Question 1 aimed to evaluate elements of verbal and nonverbal communication by Prophet Mohammad (PBUH) in relation to the instructional model. Respondents provided a mean rating of 3.80 with a standard deviation of 0.837, indicating a generally positive evaluation.

Question 2: Credibility and Character

Question 2 assessed the relevance of credibility and character with student perception. The mean rating was 3.40 with a standard deviation of 0.548, suggesting a moderate perceived relevance level.

Question 3: Role of the Instructor

Question 3 focused on the instructor's role in the instructional model. With a mean rating of 3.40 and a standard deviation of 0.894, respondents generally agree on the significance of the instructor's role. However, there is more variability in responses compared to some other questions.

Question 4: Seven Stages of Instruction

Question 4 evaluated the seven stages of instruction about the potential impact of content comprehension on learners. The mean rating of 2.80 suggests a moderate evaluation, and the standard deviation of 0.837 indicates some variability in

responses. This flexibility implies that respondents have diverse opinions regarding the effectiveness of the seven stages in enhancing content comprehension.

Question 5: Impact of Environment

Question 5 explored the impact of the environment on students' perceptions of the instructor. The mean rating of 3.60 indicates a relatively high perception of the environment's importance. The standard deviation (0.894) suggests some variability, indicating that while respondents generally agree on the significance, there are differing opinions on the specific impact of the environment.

Question 6: Impact of Learner Perceptions on Content Processing

Question 6 examined the potential impact of learner perceptions of the instructor on content cognitive processing and academic achievement. The mean rating of 3.40 suggests a moderate evaluation, and the standard deviation of 0.548 indicates a relatively consistent agreement among respondents. Such consistency implies that respondents generally see an average impact of learner perceptions on content processing.

Question 7: Presentation and Explanation for Understanding

Question 7 focused on rating the presentation and explanation for understanding the instructional model. The mean rating of 3.00 and the standard deviation of 0.707 indicate a moderate evaluation with some response variability, suggesting that while

respondents generally find the presentation and explanation satisfactory, there are varying opinions on its effectiveness.

Question 8: Use of Instructional Model in Classroom Teaching Space

Question 8 evaluated using the instructional model to teach any content/subject matter in a classroom teaching space. The mean rating of 3.00 and the standard deviation of 0.707 indicate a moderate evaluation with some variability. This result shows that respondents hold varied opinions on the effectiveness of using the instructional model in a classroom setting.

Question 9: Ease for an Instructor to Move Through Instructional Stages

Question 9 assessed the ease of ability for an instructor to move through each of the seven stages of the instructional model. The mean rating of 2.80 and the standard deviation of 0.837 suggest a moderate evaluation with some variability, indicating that respondents have diverse opinions on the ease of navigating through the instructional stages.

Question 10: Use of Instructional Model in Elementary Educational Settings

Question 10 assessed how respondents rate the instructional model for use in elementary educational settings. The mean rating of 3.00 and the standard deviation of 0.707 indicate a moderate evaluation with some variability, suggesting that respondents have diverse opinions regarding the effectiveness of the instructional model in elementary educational settings.

Question 11: Use of Instructional Model in Higher Education Educational Settings

Question 11 focused on how respondents rate the instructional model for use in higher education educational settings. The mean rating of 2.80 and the standard deviation of 0.837 suggest a moderate evaluation with some variability. Respondents have varying opinions on the effectiveness of the instructional model in higher education settings.

Question 12: Use of Instructional Model in Organization Training Settings

Question 12 assessed how respondents rate the instructional model for use in organization training settings. The mean rating of 3.00 and the standard deviation of 0.707 suggest a moderate evaluation with some variability, showing respondents hold diverse opinions on the effectiveness of the instructional model in organization training settings.

Question 13: Overall, Degree of Completion of Instructional Model

Question 13 focused on respondents' ratings of the overall degree of completion of the instructional model. The mean rating of 3.40 and the standard deviation of 0.548 indicate a generally positive evaluation with a relatively consistent agreement among respondents that they perceive the instructional model as complete.

Question 14: Overall Ease of Understanding of Instructional Model

Question 14 assessed respondents' ratings of the overall ease of understanding of the instructional model. The mean rating of 2.80 and the standard deviation of 0.837 suggest a moderate evaluation with some variability. This implies that respondents have diverse opinions regarding the ease of understanding of the instructional model.

Question 15: Overall Impact on Instructional Goals Compared to Existing Models

Question 15 focused on how respondents rate the instructional model's overall impact on reaching instructional goals compared to existing models. The mean rating of 3.60 and the standard deviation of 0.894 indicate a relatively high evaluation with some variability. This suggests that respondents generally perceive the instructional model as positively impacting instructional goals compared to existing models.

Question 16: Overall Impact on Content Comprehension Compared to Existing Models

Question 16 assessed how respondents rate the overall potential impact of content comprehension using the instructional model compared to existing models. The mean rating of 3.40 and the standard deviation of 0.548 suggest a moderate evaluation with a relatively consistent agreement among respondents. This implies that respondents generally see a mild impact on content comprehension compared to existing models.

Question 17: Overall Structure of the Instructional Model

Question 17 focused on respondents' evaluation of the overall structure of the instructional model. The mean rating of 3.60 and the standard deviation of 0.894 indicate a relatively high evaluation with some variability. This suggests that respondents generally perceive the instructional model's structure positively, although there are varying opinions.

Question 18: Overall Use to Achieve Learning/ Educational Goals

Question 18 assessed how respondents rate the overall use of the instructional model to achieve learning/educational goals. The mean rating of 3.40 and the standard deviation of 0.548 suggest a moderate evaluation with a relatively consistent agreement among respondents viewing the instructional model as effective in achieving learning goals.

Question 19: Overall Applicability and Need in Educational Settings

Question 19 focused on respondents' evaluation of the overall applicability and need for the instructional model in educational settings. The mean rating of 3.60 and the standard deviation of 0.894 indicate a relatively high evaluation with less variability, showing that respondents generally perceive the instructional model as applicable and needed in educational settings.

Question 20: Overall Relevance in Educational Settings

Question 20 assessed how respondents rate the overall relevance of the instructional model in educational settings. The mean rating of 3.20 and the standard deviation of 0.837 suggest a moderate evaluation with some variability. This implies that respondents have diverse opinions regarding the overall relevance of the instructional model in educational settings.

Question 21: Reflection on Sunnah of Prophet Mohammad (PBUH)

Question 21 addressed the reflection of instructional elements based on the sunnah of Prophet Mohammad (PBUH). The mean rating of 3.40 suggests a moderate alignment with the sunnah. The low standard deviation (0.548) indicates a relatively consistent perception among respondents agreeing with the instructional model reflecting the sunnah of Prophet Mohammad (PBUH).

Question 22: Overall Rating

The overall evaluation of the instructional model (Question 22) yielded a mean rating of 3.40 and a standard deviation of 0.548, indicating a generally positive perception among respondents viewing the instructional model favorably.

4.3 Qualitative Data Results of Interview Questionnaire

The qualitative data collected was completed through semi-structured written interviews conducted as part of the Likert scale questionnaire. Three qualitative interview questions were asked of the expert participants to provide an open-ended

response. The participants were told their identity would not be shared in the results discussion; therefore, the researcher assigned each participant a number. This section will analyze the collected qualitative data from the interview questions.

4.3.1 Interview Question 1: "Please identify the most relevant/effective aspects of the instructional model."

Question 1 provided responses that included varied and like ideas. Five of the six expert participants provided a written response to this question. The most relevant and effective aspects of the instructional model, as indicated by the provided statements, were stated to include:

Theme 1: Classification of Communicative Elements of Verbal and Nonverbal Communication:

- "Participant 2" responded by stating the "classification of verbal and nonverbal communication,"
- Both "Participant 2" and "Participant 4" agreed that the "communicative elements" are effective/relevant elements of the instructional model.

Theme 2: Instructor's Credibility and Character:

- "Participant 5" noted the "credibility and character of the instructor really affects the learning" as a relevant aspect of the instructional model.

Theme 3: Role of the Instructor:

- "Participant 3" stated that "the role of the instructor" is the instructional model's most effective/relevant element.

In summary, the responses indicate the instructional model's most relevant/effective aspects: religious teachings, communication classification, the impact of instructor credibility, recognition of communicative elements, and the definition of the instructor's role.

4.3.2 Interview Question 2: "Please identify any weaknesses in the instructional model"

The responses to question 2 indicate agreeable themes about weaknesses in the instructional model. Five of the six expert participants provided a written response to this question. The following five themes emerged from the expert participants' responses as follows:

Theme 1: Lack of Clarification on Communication Elements Extraction and *Ahadeeth* Examples:

- "Participant 2" stated, "No clarification on how the elements (subcategories) of verbal and nonverbal communication were extracted from the hadiths of Sahih al-Bukhari."
- "Participant 5" stated, "The individual components should be introduced and defined briefly along with an example hadeeth following that type could facilitate comprehension."

- "Participant 6" agreed, stating, "It might be optimally useful to educators if everything you include in the model would directly reference Hadith and Seerah exemplified with vivid examples, stories, anecdotes to bring it to life."

Theme 2: Concerns about Stages of Instruction:

- "Participant 3" stated, "While teachers can be trained to adopt the Prophet's model, the rate of application by the teachers highly depends on their natural traits."

Theme 3: Limitations in Instructional Communication
- "Participant 3" also noted, "Not everyone is able to communicate effectively, though effective communication can be learned."
Theme 4: Instructor-Centered Model
- "Participant 6" included, "The model seems to be very 'instructor'-centered."

This grouping reflects the common themes in the experts' feedback regarding weaknesses in the instructional model, where half of the participants agreed that more examples of *ahadeeth* must be included in the instructional model description and background explanation.

4.3.3 Interview Question 3: "Please provide additional comments/recommendations for future considerations"

Question 3 provided further opportunities for insights into any additional comments/recommendations from the expert

participants. Five of the six expert participants responded to this question. The feedback provided can be analyzed into the following themes identified:

Theme 1: Clarity in Extracting Communication Elements and Examples from the Seerah

- "Participant 2" re-emphasized, "The model should offer more clarity on the extraction process of verbal and nonverbal communication elements from Sahih al-Bukhari."
- "Participant 6" concurred in stating, "More information is needed on how the Prophet (peace and blessings be upon him) established credibility. How did he exhibit and share his character? We need colorful examples from the Seerah and Hadith."

Theme 2: Application in Educational Settings

- "Participant 4" stated an overall recommendation, "To compare with other proposed models in Islamic education".
- "Participant 6" stated, "The model lacks details on crucial educational moments, like learning in tense situations or emotional events, requiring further exploration."

Theme 3: Recommendation in favor of the Instructional Model

- "Participant 3" stated, "There is a lot of good in following the way of the Prophet PBUH."

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- "Participant 5" agreed, stating, "A good overall idea."
- "Participant 6" commented, "This seems to be a good attempt at help[ing] educators structure learning environments in line with our beloved Master Prophet Muhammad, peace and blessings be upon him."

4.4 Dichotomous Question: Overall Recommendation

The questionnaire also included one dichotomous question in which expert participants were asked to respond to the question by selecting "Yes" or "No." The question asked, "Overall, do you recommend this instructional model for use by instructors in any learning/institutional setting?" Five of the six expert participants answered this question.

Overall Instructional Model Recommendation Results
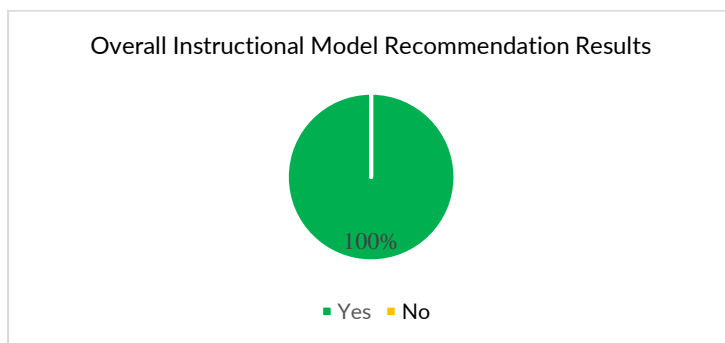
100%

▪ Yes ▪ No

Figure 4. Overall Instructional Model Recommendation Results by Expert Participants

The dichotomous "Yes" or "No" question results indicate unanimous support for the instructional model among

respondents. The data shows that all expert participants (100%) answered "Yes" to the question, while zero participants chose the "No" option.

The data results can add further insight into this research by which the research questions can be answered. "RQ1: Can an instructional model based on the sunnah of Prophet Mohammad (PBUH) be developed?" proved to be answered with a unanimous "yes" through the overall dichotomous question of recommendation in favor of the instructional model. Likewise, the qualitative responses indicated the classification of the communicative elements of Prophet Mohammad (PBUH) as a strength of the instructional model.

Numerous questions from the Likert scale and the qualitative interview questions provided insight into RQ2: "What is the overall effectiveness of the instructional model based on the sunnah of Prophet Mohammad (PBUH)?" Interview "Question 2" directly addresses the effectiveness of the instructional model in which expert participants indicated that the instructional model's most relevant/effective aspects are those elements of the communicative elements, the aspects of credibility and character of the instructor, and the role of the instructor. Mirroring the qualitative responses, the Likert scale responses to "Question 1" indicated parallel results in which experts provided an "Excellent" rating and the highest average score of 3.8 to the question "How would you evaluate the elements (subcategories) of verbal and nonverbal communication by Prophet Mohammad (PBUH) and their relevance to the execution of the instructional model?" The model proves to be strong in reflecting the communicative

elements of Prophet Mohammad (PBUH), thus accurately capturing and reflecting the sunnah, as expressed through the verbal and nonverbal communicative elements of Prophet Mohammad (PBUH).

The expert participants were also asked to validate the ability of the developed instructional model to "provide a greater opportunity to reach the instructional goals of educators when compared to other instructional models," as stated in RQ3. "Question 15" of the Likert scale directly addresses this research question in which the average response of the expert participants was 3.6 with an "Excellent" rating, providing a positive correlation for the instructional model based on the sunnah of Prophet Mohammad (PBUH) to reach the instructional goals of educators when compared to other instructional models, despite a concern of application by instructors as Participant 3 noted, "Not everyone is able to communicate effectively, though effective communication can be learned," providing insight for a potential need of training educators to implement the Al Huda instructional model or further formal educational training on instructional communication.

The last research question (RQ4) asks, "What is the potential impact of content comprehension for learners being taught through an instructional model based on the sunnah of Prophet Mohammad (PBUH) as compared to potential content comprehension for learners being taught through other instructional models?" This question can directly be assessed by examining the results of the Likert scale "Question 16," in which

the expert participants recommended the instructional model, providing an average of 3.4 with multiple scores of "very good."

Studies such as the previously mentioned study by Chown & Alam (2006) suggest and support a cognitive approach to instructional model development rooted in the awareness of the communicative process by which perceptions based on verbal and nonverbal communication are necessary to design successful learning experiences; supporting the development and validation of an instructional model rooted in the Sunnah of Prophet Mohammad (PBUH). Muhamad et al. (2017) support the need for an instructional model based on the ahadeeth of the Prophet (PBUH), stating, "Although he has left us, his hadiths are well recorded and contain a vast array of knowledge that can be used to solve various problems" (p.90). The lack of an agreed-upon understanding of Islamic education outlined by Chown & Alam (2016) and a lack of formalized training for instructors in Islamic education leaves a need for an evidential-based model of instruction based on the sunnah of Prophet Mohammad (PBUH) to be developed.

The Al Huda Instructional Model encourages genuine credibility and character of the instructor with consistency and awareness in their environmental alignment to model after the embodiment of the learning message by which Prophet Mohammad (PBUH) and his method of instruction is the ultimate model for all humankind through his credibility, character, and communication.

The role of the instructor based on the perception of learners of the instructor is the central focus of the Al Huda model. Likewise, the credibility and character of the instructor are

presented through the verbal and nonverbal communication they possess and present within the three environments. Moreover, the seven stages of instruction present opportunity for learners to have positive content comprehension, as content is presented to include the stages of declaration of the main message, establishment of structure, guided development, assessment, adjustment, action (independant application), and reminding. As stated by expert Participant 6, "This seems to be a good attempt at help[ing] educators structure learning environments in line with our beloved Master Prophet Muhammad, peace and blessings be upon him", answering RQ4 with a result of positive potential impact of content comprehension for learners. Jamilin et al. (2017) support the development of such a model, stating, "It is important therefore to explore how Prophet Muhammad disseminated the divine message into a form that people could learn and understand" (p.1), supporting an effort for the Al Huda Instructional Model, as it has yet to be comprehensively done.

5. CONCLUSION

Instructional design and model development allow instructors to implement a method to communicate learning. However, there is supporting evidence that current theoretical educational frameworks and, thus, instructional models lack foundations in communication where an instructor's verbal and nonverbal elements can be modeled from a single individual and examples of communicative elements that are proven to be successful instruction. Likewise, existing models are aimed at specific learner audiences where discrepancies in educational approaches have become apparent in education.

The implications of this expert validation survey study confirm that the developed Al-Huda instructional model is a sound, empirically tested alternative to existing instructional models and can reach the educational goals of educators and learners alike. While experts identified some weaknesses in the developed model, such as further examples of *ahadeeth* to be included to provide more significant insights into the stages of instruction, these elements can be addressed for further clarity with modifications and greater explanations and training provided to educators for implementation. As such, the Al Huda model can be used in educational settings to reach educational goals of educators and learners alike, potentially compared to existing models. Likewise, the contributions of this research to the fields of Islamic sciences and education based on a communication theoretical framework, in which the merging of such fields to produce research provides an alternative lens in approaching an effective understanding of phenomena in the related fields and support the relevance of Islamic sciences within secular fields of academia and practical applications.

A continuation of future research will further develop the necessary details and elements to compare existing instructional models to the conceptualized instructional model based on the Sunnah of Prophet Mohammad (PBUH), by which the methodology and validation process of this research will provide comparative data to such models for final practical application and add to the existing literature filling the research gap in the related fields of education, communication, and Islamic sciences.

Likewise, empirical testing on implementation of the Al Huda Instructional Model in non-Islamic content and settings would be the next step to justify the application of the instructional model, using non-Islamic content with a pre-and post-test structure on learner comprehension and achievement with content implementation and assessment compared to other existing empirically tested instructional models. However, the unanimous recommendation favoring the developed model based on the Sunnah of Prophet Mohammad (PBUH) provides a positive outlook for universal application in and with Islamic and non-Islamic settings and content.

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