

THE BADR MODEL: A PROPHETIC EDUCATIONAL FRAMEWORK FROM THE BATTLE OF BADR

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Abstract

This article constructs a prophetic education model based on the Sirah of the Battle of Badr through an integrative literature review. In this study, prophetic education refers to an educational process that reconstructs the Prophet Muhammad's values, actions, relationships, and decisions into learning principles integrating divine orientation, reasoning, social responsibility, and ethical action. The data comprised four primary sources—the Qur'an and three classical Sirah works—and 50 journal articles published in Scopus-indexed journals. The analysis combined chronological-pedagogical reconstruction, thematic coding, cross-study comparison, and conceptual synthesis. The findings identify eight core values: tawhid and trust in God, consultation, strategic intelligence, discipline, courage, resilience, solidarity, and compassionate justice. These values are operationalized through exemplary conduct, deliberative dialogue, narrative reflection, spiritual habituation, role differentiation, experiential learning, motivational reinforcement, and reflective ethical evaluation. The synthesis produces the Badr Model: Belief orientation, Analysis and adaptive strategy, Deliberation and disciplined action, Affective resilience and altruistic solidarity, and Reflective ethical evaluation. The model offers a contextual and peace-oriented framework for Islamic Religious Education that supports spiritual, intellectual, social, emotional, and leadership formation. As a conceptual construction, the model requires expert validation and empirical testing.

Keywords: *Badr Model; Prophetic Pedagogy; Islamic Education; Character Education; Sirah Nabawiyah.*

Abstrak

Artikel ini bertujuan mengonstruksi model pendidikan profetik berbasis Sirah Perang Badar melalui kajian literatur integratif. Dalam penelitian ini, pendidikan profetik dipahami sebagai proses pendidikan yang merekonstruksi nilai, tindakan, relasi, dan keputusan Nabi Muhammad saw. menjadi prinsip pembelajaran yang mengintegrasikan orientasi ketuhanan, penalaran, tanggung jawab sosial, dan tindakan etis. Data penelitian mencakup empat sumber primer—Al-Qur'an dan tiga karya Sirah klasik—serta 50 artikel jurnal yang diterbitkan dalam jurnal terindeks Scopus. Analisis dilakukan melalui rekonstruksi kronologis-pedagogis, pengodean tematik, perbandingan lintas kajian, dan sintesis konseptual. Hasil kajian

mengidentifikasi delapan nilai utama: tauhid dan tawakal, musyawarah, kecerdasan strategis, disiplin, keberanian, ketangguhan, solidaritas, serta keadilan berbelas kasih. Nilai tersebut dioperasionalkan melalui keteladanan, dialog deliberatif, narasi-reflektif, pembiasaan spiritual, pembagian peran, pembelajaran pengalaman, penguatan motivasional, dan evaluasi etis-reflektif. Sintesis menghasilkan Model Badar yang meliputi Belief orientation, Analysis and adaptive strategy, Deliberation and disciplined action, Affective resilience and altruistic solidarity, serta Reflective ethical evaluation. Model ini menawarkan kerangka pembelajaran Pendidikan Agama Islam yang kontekstual, damai, dan berorientasi pada pembentukan karakter spiritual, intelektual, sosial, emosional, dan kepemimpinan. Karena masih bersifat konseptual, model memerlukan validasi ahli dan pengujian empiris.

Kata Kunci: *Model Badar; Pedagogi Profetik; Pendidikan Islam; Pendidikan Karakter; Sirah Nabawiyah.*

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A. Introduction

Islamic education carries a mandate that extends beyond the transmission of religious knowledge. It seeks to form individuals capable of integrating knowledge, faith, moral action, social responsibility, and transcendental awareness. Contemporary scholarship emphasizes that Islamic education requires a conceptual framework that can think pedagogically about Islam and Islamically about education, rather than merely transferring religious content into the structures of modern schooling (Sahin, 2018; Alkouatli, 2018). Analyses of the Qur'an further show that inferential reasoning, practical orientation, and oral tradition are important elements of Islamic educational philosophy (Stimpson & Calvert, 2021). In this study, prophetic education is defined as the process of reconstructing the values, actions, relationships, and decisions of Prophet Muhammad (peace be upon him) into learning principles that connect tawhid, reasoning, social responsibility, and ethical action.

The Sirah Nabawiyah occupies a strategic position because it presents values through actions, choices, relationships, conflicts, and consequences. Narrative enables learners to connect moral concepts with concrete figures and human experiences. A theory of narrative pedagogy based on qasas explains that stories in the Islamic tradition operate through truth, beauty, explanation, and identity reflection (Yusoff, 2023). Islamic pedagogy also positions relationships, shared engagement, and inner awareness as important elements in the process of becoming Muslim (Alkouatli, 2018). The Sirah can therefore function as an ethical and

pedagogical laboratory that brings together cognitive, affective, spiritual, and social dimensions.

The Battle of Badr is one of the best-known episodes in the Sirah, yet its teaching often remains limited to chronology, troop numbers, key figures, and the outcome of the battle. Such an approach reduces the Sirah to historical memorization and may emphasize physical victory without explaining the moral processes that accompanied it. In fact, the sequence of events at Badr reveals the formation of intention, reinforcement of tawakkul, information gathering, consultation, division of responsibilities, collective discipline, management of fear, exemplary leadership, and ethical treatment after conflict. This episode can therefore be read as an educational process that connects transcendence with the analysis of reality and courage with moral deliberation.

A pedagogical reading of Badr is also relevant to the challenges of character education. Character is not formed as a list of individual values detached from social relationships and political contexts (Peterson, 2020). Effective character education must connect moral knowledge, moral feeling, practice, institutional culture, and opportunities for action (Althof & Berkowitz, 2006; Oldham & McLoughlin, 2026). Exemplarity plays an important role because learners acquire values through figures they regard as meaningful, yet this process still requires critical reflection so that it does not become imitation without judgment (Kristjánsson, 2006; Carr, 2019). In this context, Prophet Muhammad's leadership during the Battle of Badr is positioned as an example of moral leadership to be examined through dialogue, decision analysis, and evaluation of consequences.

The narrative literature reinforces this pedagogical foundation. Moral identity develops through dialogue among learners' experiences, voices, and reflections (Tappan & Brown, 1989). Narratives influence attitudes through transportation, emotional engagement, character identification, and the formation of mental models (Green & Brock, 2000; Cohen, 2001; Busselle & Bilandzic, 2009). Children may adopt the traits of narrative characters when engagement is strong (Dore et al., 2017), while moral stories that combine emotion and reflection can encourage prosocial behavior (Du & Hao, 2018). Story-based learning becomes more effective when learners actively interpret, discuss, and express meaning, as demonstrated in interactive reading and dramatization (de Droog et al., 2017; Rahiem et al., 2020; Valdez et al., 2024). These findings support a shift in teaching Badr from chronological lecturing toward narrative-reflective engagement.

Teaching the Sirah must preserve fidelity to tradition while creating pedagogical space for dialogue and reasoning. Qur'anic and religious learning can be developed through critical spaces, creativity, and contextual reading without

abandoning faith commitments (Felsenthal & Agbaria, 2023; Ucan & Wright, 2019). Tadabbur pedagogy can also be combined with deliberative strategies so that learners assess the reasons, consequences, and responsibilities associated with a decision (Abdul-Jabbar & Makki, 2024). Education that is exclusively dogmatic may lose its transformative power, whereas education that is merely critical-instrumental may lose its spiritual orientation. Prophetic education must therefore integrate normative truth, meaning-making, experience, dialogue, and ethical action (Agbaria, 2024).

The leadership dimension further strengthens this relevance. Studies of Islamic educational leadership identify spirituality, communal responsibility, and justice as important elements of leadership practice (Arar et al., 2022; Lahmar, 2024). Within the pesantren tradition, religious leadership helps sustain institutions, build culture, and mobilize change (Rahtikawatie et al., 2021). Exemplarity, patience, gratitude, self-acceptance, and self-evaluation are also associated with learners' efficacy (Naqiyah, 2022). Structured educational experiences can shape communication, discipline, identity, and adaptive capacity as learners encounter digital change and transitions between learning environments (Hastasari et al., 2022; Maulidati & Abbott, 2024). These values make it possible to interpret Badr as education in leadership and resilience rather than as a romanticization of victory.

Contemporary prophetic education must also address learners' motivation, self-regulation, engagement, and well-being. Autonomous motivation develops when learning environments support competence, relatedness, and autonomy (Deci & Ryan, 2000; Ryan & Deci, 2020; Bureau et al., 2022). Exemplarity and progressively successful experiences can strengthen efficacy and persistence through social-cognitive mechanisms (Bandura, 2001; Schunk & DiBenedetto, 2020). High-quality teacher-student relationships support self-regulation, while behavioral, cognitive, emotional, and agentic engagement perform different functions in learning (de Ruig et al., 2023; Reeve et al., 2025). On this basis, teaching Badr should cultivate agency and responsibility rather than passive compliance.

Existing scholarship can be organized into four complementary but insufficiently connected strands. The first establishes the philosophical, relational, and leadership foundations of Islamic education (Sahin, 2018; Alkoutli, 2018; Arar et al., 2022). The second explains how narrative, identification, exemplarity, and moral reflection shape character formation (Carr, 2019; Rahiem et al., 2020; Yusoff, 2023; Valdez et al., 2024). The third examines the motivational and self-regulatory mechanisms that support agency, persistence, and engagement (Bureau et al., 2022; de Ruig et al., 2023; Reeve et al., 2025). The fourth addresses resilience, well-being,

and adaptive development (Cai et al., 2025; Oldham & McLoughlin, 2026). Although these strands provide relevant concepts, they generally discuss prophetic pedagogy, narrative learning, character, motivation, and resilience as separate domains. Research has not yet demonstrated how these domains can be connected to the stages, decisions, relationships, and ethical consequences of a single Sirah episode and translated into a complete instructional model.

This study addresses that conceptual and pedagogical gap by reconstructing the Battle of Badr as a sequence of educative actions and synthesizing it with contemporary educational scholarship. Its novelty lies not merely in identifying values contained in the event, but in converting those values into an operational and peace-oriented framework that specifies learning phases, educational methods, teacher roles, a support system, assessment dimensions, and intended learner outcomes. The resulting Badr Model therefore contributes a bridge between Sirah interpretation and instructional design while explicitly preventing the teaching of Badr from becoming historical memorization or an uncritical glorification of violence.

Accordingly, this study addresses four questions: (1) What prophetic educational values can be reconstructed from the Battle of Badr? (2) What educational methods are reflected in the event? (3) How can these values and methods be synthesized into a learning model? and (4) How is the model relevant to contemporary Islamic Religious Education that is peaceful, reflective, and character-oriented?

B. Research Methods

This study employed a qualitative approach using an integrative literature review design. An integrative review was appropriate because the research objective was to construct a conceptual and instructional model by bringing heterogeneous forms of knowledge into dialogue: historical-normative accounts of the Battle of Badr, conceptual studies of Islamic education, and empirical or theoretical scholarship on narrative, character, motivation, engagement, leadership, and resilience. Unlike a meta-analysis, the study did not seek to estimate an intervention effect; and unlike a purely historical study, it sought to translate meanings reconstructed from the Sirah into pedagogical components. The review followed the integrative logic of problem identification, literature search, data evaluation, data analysis, and synthesis described by Whittemore and Knafl (2005), together with the transparency principles for literature-review research outlined by Snyder (2019).

The units of analysis consisted of two source groups. The primary-source group comprised the Qur'an and three classical works—Al-Sirah al-Nabawiyah by Ibn Hisham, Al-Bidayah wa al-Nihayah by Ibn Kathir, and Tarikh al-Rusul wa al-Muluk by Al-Tabari—which were used to reconstruct the sequence, decisions, relationships, and ethical consequences of the Battle of Badr. The secondary-source group comprised 50 journal articles. The journal search and bibliographic verification were conducted from May to July 2026 and finalized on 31 July 2026. Scopus was used to identify and verify journal coverage, while Crossref and journal webpages were used to verify titles, publication details, and DOI identities. Searches combined English and Indonesian terms using Boolean variations, including “prophetic pedagogy” OR “prophetic education,” “Islamic education,” “Sirah Nabawiyah,” “Battle of Badr,” “narrative pedagogy,” “moral education,” “character education,” “role model,” “student engagement,” “self-regulated learning,” motivation, resilience, “spiritual leadership,” and “experiential learning.” Reference-list checking was also used to locate conceptually central studies that were not captured by a single keyword combination.

Articles were purposively retained when they: (1) were peer-reviewed journal articles; (2) were directly or conceptually relevant to at least one research question; (3) provided a theoretical framework, empirical finding, or pedagogical mechanism useful for model construction; (4) appeared in a Scopus-indexed journal; and (5) had verifiable bibliographic information. Publications were excluded when they were duplicates, non-journal materials, unrelated to the research questions, purely descriptive without an identifiable pedagogical contribution, or bibliographically unverifiable. No fixed publication-year cut-off was imposed because foundational theories of narrative, moral education, motivation, and exemplarity remained necessary; however, the search deliberately incorporated recent studies to represent contemporary developments. The three classical works and the Qur'an were not counted among the 50 journal articles because they served as historical and normative data. Methodological references guiding the review were likewise not included in the analytic corpus.

Data collection used a structured extraction matrix rather than a survey or psychometric instrument. For every source, the matrix recorded bibliographic identity, source type, research context, central concept, relevant evidence, pedagogical mechanism, relationship to a research question, provisional code, and proposed contribution to the model. The selected journal articles were then organized into four clusters: Islamic education and prophetic pedagogy; narrative, exemplarity, and moral education; motivation, self-regulation, and engagement; and

resilience and learner development. This procedure created a transparent link between source selection, extracted evidence, and conceptual synthesis.

Analysis proceeded in four aligned stages. First, chronological-pedagogical reconstruction addressed the first research question by mapping the phases before, during, and after Badr and identifying educatively significant actions, relationships, decisions, and consequences. Second, open coding addressed the first and second questions by coding values, leadership actions, developmental strategies, interactions, and evaluation mechanisms. Third, constant comparison grouped convergent and divergent codes into themes of educational values and methods. Fourth, cross-source conceptual synthesis addressed the third and fourth questions by comparing Sirah-derived themes with contemporary theory and findings and then formulating the model's components, syntax, principles of response, support system, assessment, and expected outcomes. Contemporary concepts functioned as interpretive lenses rather than claims that modern theoretical categories had been explicitly formulated in classical Sirah sources.

Methodological rigor was strengthened through source triangulation across the three classical works and relevant Qur'anic passages, maintenance of an extraction and coding trail, repeated comparison between codes and their source contexts, negative-case checking when sources did not fully converge, and team discussion to reach interpretive consensus. Coding adequacy was judged by conceptual consistency, traceability to source evidence, and alignment with the four research questions rather than by psychometric reliability coefficients, which would be inappropriate for this form of qualitative literature synthesis. The final model was also examined for internal coherence and for compatibility with established scholarship on pedagogy, character, motivation, self-regulation, and resilience.

Table 1. Thematic Distribution of 50 Journal Articles

No.	Literature cluster	Focus of contribution	Number
1	Islamic education and prophetic pedagogy	Educational philosophy, Qur'anic interpretation, relational pedagogy, religious leadership, and institutional transformation	19
2	Narrative, exemplarity, and moral education	Narrative transportation, character identification, dramatization, moral emotions, exemplarity, and character education	17
3	Motivation, self-regulation, and engagement	Self-efficacy, autonomous motivation, teacher–student relationships, active learning, and multidimensional engagement	10
4	Resilience and learner development	Resilience, environmental support, adaptation, well-being, and positive behavior development	4

C. Results and Discussion

The Battle of Badr as a Pedagogical Event

The Battle of Badr can be understood as a sequence of educational experiences occurring under conditions of uncertainty. Before the battle, the Muslim community faced limitations in numbers, equipment, and information. The situation was addressed not through fatalism but through information gathering, positioning, division of responsibilities, prayer, and consultation (Ibn Hisham, 1955; Ibn Kathir, 1997; Al-Tabari, 1967). This pattern indicates that *tawakkul* in prophetic education does not eliminate analysis; rather, it places rational effort within an orientation of servitude to God. This synthesis is consistent with a Qur'anic educational philosophy that combines reasoning, action, and practical orientation (Stimpson & Calvert, 2021).

Consultation at Badr demonstrates that prophetic authority did not suppress participation. Prophet Muhammad (peace be upon him) sought the views of his Companions, listened to their opinions regarding the troops' position, and accepted the reasoning considered stronger (Ibn Hisham, 1955; Ibn Kathir, 1997; Al-Tabari, 1967). This pattern can be understood as deliberative pedagogy: the leader safeguards the purpose while community members contribute situational knowledge. *Tadabbur* pedagogy and critical religious education emphasize dialogue that enables learners to evaluate reasons, consequences, and responsibilities (Abdul-Jabbar & Makki, 2024; Ucan & Wright, 2019). Consultation at Badr thus becomes an educational method for developing the courage to speak, intellectual humility, and shared ownership of decisions.

During the battle, the Prophet's leadership provided a structure of responsibilities, motivation, emotional closeness, and exemplarity. The division of roles shows that moral equality does not imply uniformity of tasks. Each member fulfilled responsibilities according to individual capacity and situational needs. In education, this pattern resembles differentiated responsibility, which connects individual competence with collective goals. Learning environments that support competence, relatedness, and autonomy can strengthen autonomous motivation (Bureau et al., 2022; Guay, 2022). When learners understand the meaning of their tasks, feel that they belong to the group, and receive support, discipline no longer derives solely from external pressure.

The post-battle phase is as important as the battle itself. Badr continued through the management of captives, distribution of responsibilities, evaluation of decisions, and formation of ethical norms (Ibn Hisham, 1955; Ibn Kathir, 1997; Al-Tabari, 1967). This dimension shifts attention from physical victory to moral responsibility when power is held by the victors. Justice and compassion should be

understood as the capacity to consider principles, consequences, dignity, and public benefit. Compassion education likewise requires the cultivation of empathy and sensitivity to the suffering of others, not merely abstract knowledge (Ortega Ruiz & Mínguez Vallejos, 1999).

Prophetic Educational Values in the Battle of Badr

The thematic analysis produced eight interrelated values. These values were not treated as a set of separate moral qualities but as an educational sequence moving from inner orientation to analysis, collective action, resilience, and ethical evaluation. Table 2 summarizes their manifestations in the Sirah and their educational implications.

Table 2. Prophetic Educational Values in the Battle of Badr

No.	Value	Manifestation in the Sirah	Educational implication
1	Tawhid and tawakkul	Prayer, reinforcement of intention, and entrusting outcomes to God after effort	Meaning orientation, spiritual integrity, and anxiety regulation
2	Consultation	Openness to the Companions' opinions and correction of strategy	Dialogue, courage to express opinions, and ownership of decisions
3	Strategic intelligence	Information gathering, position selection, and planning	Critical thinking, problem solving, and adaptation
4	Discipline	Commitment to roles, formations, timing, and coordination	Self-regulation and collective responsibility
5	Courage	Capacity to act despite fear and limitations	Self-efficacy, perseverance, and moral courage
6	Resilience	Persistence under unequal and high-risk conditions	Resilience, emotional management, and recovery
7	Solidarity	Mutual reinforcement, burden sharing, and loyalty to common goals	Collaboration, empathy, and social concern
8	Compassionate justice	Treatment of captives and post-battle evaluation	Ethics of power, humanity, and responsibility

Tawhid and tawakkul function as orientations rather than substitutes for effort. In learning, these values can be translated into the ability to connect educational goals with responsibility before God while managing anxiety when outcomes cannot be fully controlled. Spiritual practices acquire educational power when accompanied by meaning-making, reflection, and consistent action rather than when they remain mechanical routines.

Strategic intelligence and discipline demonstrate that prophetic education supports responsible planning. Learners need to develop the ability to read situations, distinguish facts from assumptions, consider alternatives, and accept the

consequences of decisions. Active and experiential learning can strengthen motivation and engagement when learners analyze real problems (Kong, 2021; Ribeiro-Silva et al., 2022). Badr can therefore be used as a case study in decision making rather than merely as material for memorizing names and numbers.

Courage and resilience must be distinguished from aggressiveness. Prophetic courage is the capacity to uphold principles under difficult conditions, whereas resilience is the ability to remain functional, cooperate, and manage emotions under pressure. School-based interventions can improve resilience when they provide skills practice, relational support, and structured reflection (Cai et al., 2025). Self-efficacy also develops through exemplarity, progressively successful experiences, social persuasion, and the management of emotional states (Bandura, 2001; Schunk & DiBenedetto, 2020).

Solidarity and compassionate justice orient the teaching of Badr toward social responsibility. The narrative should not produce an unreflective binary division between good and evil groups. Mature character education connects personal virtues with social structures and public responsibility (Peterson, 2020). Learners therefore need to evaluate how power is exercised, how others are treated, and why victory does not remove the obligation to protect human dignity.

Prophetic Educational Methods Reconstructed from Badr

First, exemplarity. The Prophet did not merely command courage and discipline; he remained present with the community, shared its risks, prayed, and demonstrated consistency between words and actions. The moral education literature shows that exemplars can shape moral aspirations when learners understand the reasons behind an action and have opportunities to evaluate it reflectively (Kristjánsson, 2006; Carr, 2019). Exemplarity in teaching Badr should therefore be accompanied by questions concerning the values underlying a decision, the available alternatives, and the moral grounds of an action.

Second, deliberative dialogue. Consultation at Badr illustrates the relationship among authority, competence, and participation. Teachers retain academic and ethical responsibility while giving learners space to express knowledge, doubts, and alternatives. This approach supports agentic engagement, namely learners' capacity to contribute to the direction of learning (Reeve et al., 2025). Safe and responsive relationships also strengthen self-regulation and the courage to ask questions (de Ruig et al., 2023; Liu, 2021).

Third, narrative-reflective learning. The story of the Battle of Badr should be presented with its context, moral conflicts, choices, and consequences. Narrative can foster identification and emotional engagement, but teachers must avoid emotional

manipulation and oversimplification of the parties involved in the conflict. Learners can be asked to pause at particular points, predict choices, explain their reasoning, and compare perspectives. Interactive reading, dramatization, and questioning during a narrative have been shown to strengthen understanding and value adoption (de Droog et al., 2017; Rahiem et al., 2020; Valdez et al., 2024).

Fourth, spiritual habituation. Badr shows that inner readiness was cultivated through prayer, remembrance of God, intention, and belief alongside strategic effort. In education, spiritual habituation should be directed toward awareness and meaning. Such practices can be used to develop emotional regulation, impulse control, perseverance, and moral orientation.

Fifth, the division of roles and responsibilities. In learning projects, learners can perform different tasks, such as investigating context, analyzing decisions, interpreting values, evaluating impacts, or preparing reflections. This differentiation develops competence and a sense of ownership. Motivation becomes stronger when learners feel capable, connected to the group, and able to exercise responsible choice (Deci & Ryan, 2000; Ryan & Deci, 2020).

Sixth, experiential learning. Badr can be translated into decision-making simulations, service projects, case studies, and field reflection rather than simulations of violence. Experiential learning helps learners test values through action and evaluate their social consequences (Kong, 2021). In the pesantren context, a curriculum that connects theory and practice can also improve learning relevance and cooperation (Lutfauziah et al., 2023).

Seventh, motivational reinforcement. The Prophet offered hope, meaning, and a sense of togetherness in difficult circumstances. Motivational reinforcement does not mean promising immediate success; rather, it helps learners understand the value of effort, progress, and contribution. Teacher support and positive relationships are associated with learners' persistence, achievement, and well-being (Bureau et al., 2022; Zee et al., 2021).

Eighth, ethical-reflective evaluation. Evaluation assesses not only whether goals have been achieved but also how they were achieved, who was affected, and which values were upheld or violated. Assessment can employ reflective journals, moral reasoning rubrics, project portfolios, self-assessment, and peer feedback. Effective self-regulation interventions position self-assessment and reflection on practice as essential elements (Fernández Ortube et al., 2024).

Construction of the Badr Model

Based on the synthesis of values, methods, and findings from the literature, this study proposes the Badr Model. Badr is an acronym for five pedagogical phases

that follow a sequence but can also be applied cyclically. The model is designed for Islamic Religious Education, character development, student leadership, and socio-religious education. Its five phases connect spiritual orientation, situational analysis, collective decision making, affective resilience, solidarity, and ethical evaluation.

Table 3. Structure of the Badr Model

Phase	Meaning	Main activities	Teacher's role	Outcomes
B	Belief orientation	Connecting the theme with tawhid, intention, meaning, and responsibility	Building spiritual orientation without excluding reason	Purpose awareness and integrity
A	Analysis and adaptive strategy	Analyzing context, data, alternatives, risks, and resources	Facilitating critical questions and situational literacy	Strategic and adaptive thinking
D	Deliberation and disciplined action	Consultation, role division, agreement, and structured action	Maintaining dialogue, fairness of participation, and discipline	Collaboration and responsibility
A	Affective resilience and altruistic solidarity	Managing emotions, strengthening one another, and completing tasks	Providing support, motivation, and exemplarity	Resilience, empathy, and courage
R	Reflective ethical evaluation	Evaluating processes, consequences, justice, and improvement	Guiding self-reflection, feedback, and value transfer	Moral wisdom and continuous improvement

The Belief orientation phase establishes a foundation of meaning. The teacher begins not by glorifying conflict but by asking about purpose, threats, responsibility, and the relationship between human effort and dependence on God. Learners are guided to understand that faith is not an escape from reality but a source of orientation for engaging with it responsibly.

The Analysis and adaptive strategy phase positions learners as interpreters of situations. They examine sources, distinguish facts from interpretations, identify limitations, and formulate alternatives. This phase connects the Sirah with critical literacy and problem solving. The Qur'an and Islamic history can become spaces for creativity and analysis as long as source discipline is maintained (Felsenthal & Agbaria, 2023).

The Deliberation and disciplined action phase transforms analysis into collective decisions. Consultation does not end with an exchange of opinions; it produces a division of roles, criteria for action, schedules, and responsibilities. Discipline in this phase is understood as commitment to legitimate decisions and moral purposes rather than mere obedience to a figure.

The Affective resilience and altruistic solidarity phase focuses on emotion, support, and endurance. The teacher facilitates recognition of fear, doubt, anger, and fatigue, then connects these emotions with emotional regulation, prayer, group

support, and prosocial action. Character education through narrative becomes stronger when moral emotions are directed toward concrete behavior (Du & Hao, 2018).

The Reflective ethical evaluation phase distinguishes strategic action from prophetic education. Success is assessed in terms of process, human dignity, justice, and the learning gained. Reflection examines whether decisions align with their purposes, how they affect others, and how the values of Badr can be transferred to nonmilitary conflicts such as bullying, dishonesty, academic pressure, and social disputes.

Principles of Response, Support System, and Assessment

The Badr Model positions the teacher as a murabbi, facilitator of dialogue, guardian of ethics, and designer of experiences. The teacher does not impose a single answer to every dilemma but ensures that learners’ arguments are grounded in sources, reasoning, public benefit, and respect for human beings. When disagreements arise, the teacher models *adab al-ikhtilaf*, avoids humiliating learners, and distinguishes criticism of ideas from attacks on persons.

The model’s support system includes reliable Sirah texts, Qur’an translations, simple maps or timelines, decision-analysis worksheets, dialogue rubrics, reflective journals, and value-transfer projects. Digital media can be used for visualization but should not replace source discipline. The experiences of pesantren graduates show that technology shapes behavior and assumptions; digital integration must therefore be accompanied by critical literacy and ethics (Maulidati & Abbott, 2024).

Assessment is designed to be authentic and multidimensional. The cognitive dimension assesses contextual accuracy and the quality of reasoning; the affective dimension assesses empathy, self-awareness, and emotional regulation; the social dimension assesses collaboration and fairness of participation; the spiritual dimension assesses the ability to connect values with intention and responsibility; and the action dimension assesses the transfer of values into real projects. Assessment is not used to claim a learner’s level of faith but to observe evidence of reflection, accountable decisions, and responsible behavior.

Table 4. Example of the Learning Syntax of the Badr Model

Stage	Phase	Learning activities	Assessment evidence
1	B	The teacher presents a contextual dilemma and connects it with intention, responsibility, and the value of tawhid	Goal map and initial reflection
2	A	Learners examine sources and organize facts, problems, alternatives, risks, and resources	Source-and-alternative analysis worksheet

Stage	Phase	Learning activities	Assessment evidence
3	D	Groups deliberate, select an alternative, divide roles, and establish working rules	Reasoning and participation rubric
4	A	Learners carry out a nonviolent project or simulation, manage obstacles, and provide mutual support	Observation of collaboration, emotional regulation, and responsibility
5	R	Groups evaluate the process, consequences, justice, and transfer of values to real-life problems	Reflective journal, reflective presentation, and improvement plan

Relevance to Contemporary Islamic Religious Education

First, the Badr Model transforms the Sirah from memorization material into a source of problem-based learning. Learners do not merely answer questions about dates and figures; they analyze the reasons for decisions, associated risks, consultation processes, and transferable values. This approach supports cognitive and agentic engagement, which contributes to achievement, motivation, social support, and well-being (Reeve et al., 2025).

Second, the Badr Model brings spirituality into dialogue with contemporary competencies. Tawhid and tawakkul are connected with meaning and emotional regulation; consultation with communication and collaboration; strategy with critical thinking; division of roles with leadership; endurance with resilience; and ethical evaluation with reflection. Islamic education need not choose between tradition and innovation, but it must evaluate innovation according to its moral-spiritual purposes. The experience of change in Islamic educational institutions during crises shows that adaptation can occur without the loss of identity (Hanafi et al., 2021).

Third, the model can be used for peace education. Material concerning war is not directed toward cultivating hatred but toward understanding the context of defense, moral limits, the exercise of power, conflict management, and the treatment of human beings after conflict. Teachers need to distinguish courage from aggressiveness, loyalty from fanaticism, and firmness from dehumanization. Religious education that seeks to improve motivation and engagement must maintain safety, meaning, and supportive relationships (Aseery, 2024).

Fourth, the model can be implemented through social projects. After studying solidarity and responsibility, learners can design community service activities, anti-bullying campaigns, peer-support programs, or literacy projects. Learning thus does not end with admiration for the past but generates prosocial action in the present. Narrative-based character education produces stronger outcomes when moral

messages are accompanied by discussion, explanation, and opportunities for action (Leming, 2000; Valdez et al., 2024).

Fifth, the Badr Model can strengthen teacher education. Teachers need competence in understanding Islamic sources, designing questions, facilitating differences, managing emotions, and assessing character without judgment. The need for teacher education that specifically addresses Islamic pedagogy has long been emphasized (Memon, 2011). Self-regulation training for prospective teachers is also effective when it includes self-assessment and explicit instruction in learning strategies (Fernández Ortube et al., 2024).

Limitations and Future Research Agenda

This study has four limitations. First, it produces a conceptual construction and does not establish the causal effectiveness of the Badr Model with learners; consequently, the proposed outcomes cannot yet be generalized to classroom populations. Second, the reconstruction depends on the selected classical sources and the researchers' interpretive decisions, even though source triangulation was used. Third, purposive integrative selection privileges conceptual relevance and does not provide the exhaustive coverage or risk-of-bias assessment expected of a systematic review. Fourth, the structured extraction matrix supports traceability but has not been independently validated as a standardized instrument. These limitations mean that the model should be treated as a theoretically grounded instructional proposition requiring further validation.

Future research should proceed in stages. Expert validation involving scholars of the Sirah, Islamic education, educational psychology, and instructional design should first examine content accuracy, ethical framing, and instructional coherence. Research-and-development studies can then refine teaching materials, worksheets, rubrics, and digital media. Limited classroom trials and mixed-methods studies should assess feasibility, learner engagement, moral reasoning, self-regulation, resilience, and peaceful conflict understanding. Comparative studies across primary schools, secondary schools, pesantren, and higher education are needed because learner age influences the depth of discussion about conflict, strategy, and ethics. Cross-cultural replication should also test whether the framework remains meaningful across diverse Muslim educational contexts.

D. Conclusion

This integrative review demonstrates that the Battle of Badr can be reconstructed as a prophetic educational process integrating faith, reasoning, consultation, disciplined action, courage, resilience, solidarity, and the ethical

exercise of power. Through the synthesis of classical sources and 50 journal articles, these values were operationalized as the Badr Model: Belief orientation, Analysis and adaptive strategy, Deliberation and disciplined action, Affective resilience and altruistic solidarity, and Reflective ethical evaluation. The principal scholarly contribution of this study is the transformation of a single Sirah episode into a complete instructional framework linking values and educational methods with learning syntax, teacher roles, a support system, multidimensional assessment, and learner outcomes. Practically, the model offers Islamic Religious Education a peace-oriented alternative to chronological memorization by connecting spirituality with critical reasoning, collaboration, emotional regulation, resilience, social action, and respect for human dignity.

The conclusions remain bounded by the conceptual nature of the study, the purposive selection of literature, dependence on selected historical sources, and the absence of classroom testing; therefore, the effectiveness and generalizability of the model cannot yet be claimed. Subsequent research should validate the framework with experts, develop and evaluate supporting learning materials, and conduct classroom-based mixed-methods trials across different educational levels and cultural settings. Any implementation must avoid glorifying violence and should evaluate whether learners can transfer the reconstructed values to peaceful contemporary issues, including bullying prevention, collaborative problem solving, social service, and ethical leadership.

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