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**REPETITION METHODS FROM THE PERSPECTIVE OF THE
PROPHET'S HADITH AND THEIR IMPLEMENTATION AT THE
BABUSSALAM ISLAMIC BOARDING SCHOOL IN ACEH SINGKIL**

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Abstract

This study aims to analyse the method of repetition (*takrār*) from the perspective of the hadith of the Prophet Muhammad (peace be upon him) and to examine its application in the learning tradition at Islamic boarding schools as a form of the actualisation of prophetic education. The background to this study is based on the fact that the method of repetition exemplified by the Prophet (peace be upon him) is often only examined textually, without considering its application in contemporary Islamic education systems. This study employs a qualitative approach using *library research* enriched by empirical reflection on pesantren educational practices. The primary data sources are derived from authentic hadiths traced through the takhrij process from authoritative hadith collections that describe the repetition of the Prophet's (peace be upon him) sayings and actions in the learning process, whilst supporting data is obtained from Islamic educational literature and the results of observations of students' activities. The results of the study indicate that the repetition method has strong pedagogical relevance in three domains of education: cognitive, psychomotor, and affective. Repetition serves not only as a strategy for memorising lessons but also as a means of character building and the internalisation of Islamic values. This study makes a theoretical contribution to the development of a hadith-based prophetic education model, as well as a practical contribution to strengthening the pesantren education system, which is oriented towards habit formation and exemplary behaviour.

Keywords: *Prophetic hadith, repetition method, prophetic education, pesantren, Islamic education*

INTRODUCTION

Islamic education plays a vital role in shaping the character, spirituality, and morality of students so that they are able to apply religious values in their daily lives (Rahma et al., 2024). One educational institution that remains consistent in upholding the tradition of value-based learning is the pesantren. The pesantren education system emphasises a balance between knowledge, action, and character through habituation and repetition carried out continuously. Repetition in learning at the pesantren is not merely a technical method, but an integral part of the effort to shape the awareness and character of the students (TRISNWANDI, 2025). Daily supervised worship practices, the repetition of lessons from the 'kitab kuning' (traditional Islamic texts), and the instilling of etiquette and discipline demonstrate that education in Islamic

boarding schools operates within a structured system of repetition. This tradition illustrates the implementation of Islamic educational methods rooted in the prophetic practices of the Prophet Muhammad (peace be upon him)

Studies on the repetition method have been discussed by several researchers in Islamic education, particularly in *the* context of *drill* or repetitive practice as a strategy to strengthen understanding and learning skills. For example, research explaining that repetitive practice in religious education serves to form habits and consistently reinforce students' religious understanding (Khakim & Astutik, 2024). However, most of these studies remain general in nature and have not yet extensively linked the method of repetition directly to the Prophet's hadiths, which have been systematically traced through *takhrij* and *sanad* analysis. While some research on the Prophet's methodology of *da'wah* and education does touch upon the style of repetition in the Prophet's sayings, few have connected this practice to the educational system in Islamic boarding schools as a form of actualising hadith in learning. It is this gap that serves as the entry point for this study: to trace the foundations of the Prophet Muhammad's hadith regarding the method of repetition and to examine its application within the *pesantren* learning tradition.

This article aims to analyse the method of repetition (*takrār*) from the perspective of the Prophet Muhammad's hadith and to examine its implementation within the *pesantren* educational system. This study was conducted by tracing the Prophet's hadiths directly from authoritative hadith collections, accompanied by an examination of the chains of transmission (*sanad*) and the quality of the hadiths (*takhrij*), ensuring that the repetition method under study possesses strong scholarly legitimacy as a foundation for prophetic education. This study seeks to uncover the pedagogical values contained in the Prophet's hadiths regarding repetition, such as the hadiths narrated by Abu Dawud, Ahmad, and Bukhari, which illustrate the Prophet's practice of repeating statements, commands, and advice up to three times to clarify the meaning and deepen the understanding of his companions. This research also focuses on the connection between this prophetic method and educational practices in Islamic boarding schools (*pesantren*), particularly in the process of character formation, religious discipline, and the students' ability to comprehend religious texts through repeated and targeted learning.

This paper is based on the assumption that the method of repetition employed by the Prophet Muhammad (peace be upon him) is not merely a form of linguistic rhetoric, but a pedagogical strategy possessing cognitive, affective, and psychomotor dimensions. The main argument of this article is that the tradition of repetition practised in *pesantren* is a concrete manifestation of the prophetic educational method rooted in the Prophet's hadith. Through continuous repetition in worship, scripture study, and the cultivation of behaviour, *pesantren* have translated the Prophet's educational principles into a contemporary Islamic educational system. Thus, the method of repetition can be viewed as a model of Islamic learning that remains relevant

throughout the ages, both within the traditional context of the pesantren and in the development of modern education based on Islamic values.

THEORETICAL ANALYSIS

Within the Islamic scholarly tradition, the hadith serves not only as a source of law but also as a methodological foundation for constructing an educational system. The Prophet Muhammad (peace be upon him) is regarded as the perfect educator (*al-mu'allim al-anwal*), whose methods, conduct, and style of communication serve as the primary reference in the development of Islamic pedagogy. Al-Ghazali, in **Ihya' Ulum al-Din**, emphasises that the aim of Islamic education is to shape the perfect human being (*al-insan al-kamil*) through the integration of knowledge, action, and moral character. Within this framework, the hadiths of the Prophet (peace be upon him) which record practices of learning, exemplary conduct, and habit formation possess strong theoretical value as a foundation for the development of Islamic educational strategies.

The repetition method (*takrar*) in the context of Islamic education is understood as a learning strategy that emphasises repeated practice in the cognitive, affective and psychomotor domains. Its primary aim is to consolidate understanding and foster lasting habits. Syahraini Tambak explains that the repetition method, or *drill method*, serves to train learners to become skilled and accustomed to applying religious values through consistent and targeted practice. From a psychological perspective, repetition plays a role in strengthening memory and building a positive response to the values being taught. From an Islamic perspective, repetition is not merely mechanical, but also holds spiritual value when directed towards the formation of a religious personality.

The pesantren, as a traditional Islamic educational institution, serves as a space for the comprehensive implementation of the repetition method. The study of classical Islamic texts, memorisation of the Qur'an, religious practices, and the cultivation of etiquette are carried out through continuous repetition until they shape the character of the students. Kiai and ustadz play an active role in supervising, reminding, and consistently guiding the students. The tradition of *muroja'ab*, the repetition of Arabic grammatical rules, and the cultivation of worship practices reflect the internalisation of the *takrar* method as an integral part of pesantren educational culture. In this context, the values of the Prophet's ﷺ hadith are not merely understood as normative texts, but are also brought to life in daily educational practice (*living hadith*).

Conceptually, the implementation of the repetition method in Islamic education can be analysed through three main domains: cognitive, psychomotor, and affective. The cognitive domain encompasses the ability to understand and recall teaching materials, including verses of the Qur'an, hadith, and classical texts. The psychomotor domain relates to skills in performing acts of worship and daily etiquette

through habit formation and supervision. The affective domain, meanwhile, relates to the formation of religious attitudes, moral awareness, and behavioural consistency. These three domains are interrelated and illustrate the role of the repetition method as a holistic educational process.

In the study of hadith, understanding the educational methods of the Prophet Muhammad (peace be upon him) requires an examination of the validity of the hadith that serve as the foundational ‘ ’ for such practices. Therefore, this study positions the process of hadith takhrij—which includes tracing the sources of hadith from mu‘tabarah texts, analysing the isnad, and assessing the quality of the hadith—as the methodological foundation. This framework serves to link the theoretical study of prophetic education with the analysis of hadith presented in the research findings section.

RESEARCH METHOD

The unit of analysis in this study is the method of repetition (tahrār) as recorded in the hadiths of the Prophet Muhammad ﷺ and its practical application within the educational tradition of the pesantren. The material objects encompass two main dimensions: (1) a textual dimension comprising hadiths that display patterns of repetition in the Prophet’s ﷺ sayings and actions, and (2) a contextual dimension comprising pesantren educational practices that apply repetition in the process of religious learning, whether through memorisation, worship, or the cultivation of moral character. Thus, this study seeks to bridge the understanding between *the Prophet’s teaching method* in the hadith and *its pedagogical implementation* in traditional Islamic educational institutions (Khumaidi et al., 2025) .

This study employs a qualitative approach using a literature review (library research) enriched by empirical reflection (*field reflection*) from observations within the pesantren environment. The qualitative approach was chosen because it aims to understand the meanings and educational values contained in the hadith texts and to relate them to the living learning practices within the pesantren community (Lubis et al., 2020) . In terms of design, this study is descriptive-analytical in nature, that is, it provides an in-depth description of hadith texts related to the method of repetition, examines their meaning, and then links them to the phenomenon of Islamic education in Islamic boarding schools. The focus is not on the quantification of data, but on the contextual interpretation and understanding of pedagogical principles within the Sunnah of the Prophet ﷺ (Raffin et al., 2024) .

The data sources in this study consist of primary and secondary data. Primary data was obtained from authentic hadith collections such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, and *Musnad Ahmad*, which contain hadiths regarding the repetition of the Prophet’s ﷺ sayings. Some of the hadiths that form the focus of the study include

the hadith regarding the prohibition of lying to make people laugh (HR. Abu Dawud), the hadith regarding the prohibition of anger repeated up to three times (HR. Ahmad), and the hadith regarding the repetition of the command to correct one's wudu (HR. Bukhari). Meanwhile, secondary data was obtained from Islamic educational literature, books on religious teaching methodology, academic articles on *the living hadith* in Islamic boarding schools, as well as the results of observations and documentation of the activities of students and teachers in religious education.

Data collection techniques were carried out through documentation and literature review, namely by examining hadith collections, works of tafsir and hadith commentary, as well as relevant academic literature. To strengthen the empirical context, the researcher also employed non-participatory observation techniques, observing repetition activities in learning at several pesantren, such as the repetition of memorisation, the practice of wudu and prayer, and the cultivation of the etiquette . Observations were conducted reflectively to understand how the values of hadith regarding repetition are implemented within the educational framework of Islamic boarding schools. All data were subsequently classified according to themes, namely (1) forms of repetition in the hadith, (2) the pedagogical significance of repetition, and (3) the application of repetition within the tradition of Islamic boarding schools.

Data analysis was carried out using content analysis and comparative analysis. Content analysis was used to identify educational messages in the hadith texts relating to repetition, in terms of language, context and moral values. Meanwhile, comparative analysis was carried out by comparing the principles of repetition in the hadith with the learning practices carried out at the pesantren (Lestari, 2023) . The results of this analysis produced a mapping of the pedagogical values contained in the Sunnah of the Prophet ﷺ, which were then interpreted within the framework of modern Islamic education. Through this process, the research is expected to provide a comprehensive overview of the relevance of the repetition method in contemporary Islamic education, as well as its contribution to strengthening character-based learning systems in Islamic boarding schools.

RESULTS AND DISCUSSION

The method of repetition in the teachings of the Prophet Muhammad ﷺ can be seen explicitly in the hadith narrated by Anas ibn Malik, may Allah be pleased with him, which explains that whenever the Messenger of Allah ﷺ uttered a statement, he would repeat it up to three times so that his listeners might understand it. This hadith is authentically narrated by al-Bukhari in *the Book of Knowledge* (HR. al-Bukhari, no. 95), with a continuous chain of transmission and all its narrators deemed trustworthy, thus holding the status of **ṣaḥīḥ li-dzātihi**. This practice of repetition demonstrates that repetition is not

merely a rhetorical habit, but rather a pedagogical strategy employed by the Prophet ﷺ to ensure clarity of meaning and the effectiveness of conveying his teachings.

(Narrated by al-Bukhari) From Anas, who said: ‘Whenever spoke a word, he would repeat it three times until it was ﷺ the Prophet ‘understood from him

From an Islamic educational perspective, this hadith underscores the Prophet’s ﷺ concern for the learning process of his students and serves as a normative foundation for the use of the repetition method as a learning approach focused on reinforcing understanding and the internalisation of values within prophetic education.

This principle of repetition is also evident in the hadith narrated by Abu Dawud from Bahz ibn Hakim, from his father, from his grandfather, that the Messenger of Allah ﷺ said: *“Woe to the one who speaks and lies merely to make people laugh. Woe to him, woe to him.”* (Narrated by Abu Dawud). The repetition of the phrase *“waylun lab”* three times indicates a strong moral emphasis on the prohibition against lying, even in a humorous context. This underscores the function of repetition as a means of instilling ethical awareness and caution in communication.

Furthermore, the Prophet ﷺ also employed the method of repetition in nurturing the affective aspect, as seen in the authentic hadith narrated by al-Bukhari from Abu Hurairah r.a. regarding the prohibition against anger. When a companion sought advice, the Messenger of Allah ﷺ replied, *“Lā taghdab”* (do not get angry), and repeated this advice several times (HR. al-Bukhari, no. 6116). This hadith is classified as **ṣaḥīḥ li-dzātihi** and is supported by the narration of Imam Ahmad in his Musnad. The repetition of the prohibition against anger demonstrates the Prophet’s ﷺ pedagogical strategy in instilling emotional control as the foundation of moral character and character education in Islam.

The practical dimension of the repetition method is evident in the hadith narrated by al-Bukhari regarding the command to repeat wudu. It is reported that a man performed wudu but left his heels dry; the Messenger of Allah ﷺ then instructed him to repeat and correct his wudu. This instruction emphasises that repetition is not merely verbal but also practical, serving as a form of correction and refinement of worship practices. Thus, the method of repetition in the Prophet’s ﷺ Sunnah encompasses cognitive, affective, and psychomotor aspects, which integrally form the framework of prophetic education.

The analysis also indicates that this practice of repetition finds its relevance within the educational tradition of the pesantren. The pesantren, as a traditional Islamic educational institution, employs the method of repetition in almost every aspect of learning. Students are trained to recite the Qur’an and hadith by heart, to repeat the

reading and explanation of classical Islamic texts, and to practise acts of worship repeatedly under the supervision of their teachers. These repetition activities are not only intended to strengthen memory, but also to foster religious habits and spiritual discipline.

In the study of classical Islamic texts, for example, the repetition method is carried out through the processes of *muroja'ah* (repetition of memorisation) and *talaqqi* (joint reading) (Rohmah et al., 2022). Students read and review the same text repeatedly in the presence of the teacher to ensure a deep understanding. When reading books on *nahwu* and *sharaf*, students are also required to repeat the *i'rab* and *tasrif* of words to strengthen their command of Arabic grammar. This repetition is carried out not only as an intellectual exercise, but also as a practice in patience and perseverance.

In the fields of *fiqh* and worship, the repetition method is applied through direct practice, such as the repetition of the movements of *wudu*, prayer, and *dhikr*. Based on the results of the researcher's observations in several *pesantren* (), the five daily congregational prayers serve as a means of instilling consistent worship habits under the supervision of teachers. Students who perform movements incorrectly, forget the essential elements, or make mistakes in their recitation are reprimanded and asked to repeat the action until it is correct. Such practices are a tangible reflection of the method of repetition taught by the Prophet ﷺ in the hadith regarding the correction of *wudu*.

The method of repetition in Islamic boarding schools is also evident in the formation of students' character. Teachers and religious leaders do not merely teach moral values theoretically, but also instil them through repeated supervision. Students are accustomed to greeting others, maintaining cleanliness, speaking politely, and respecting teachers in their daily lives. Every minor transgression is reprimanded, reminded, and even guided continuously until it becomes a deeply rooted good habit. This is a form of character education based on repetition that aligns with the values of the hadith of the Prophet Muhammad ﷺ: ‘ .

Generally, research findings indicate that the method of repetition exemplified by the Prophet (peace be upon him) has become the essence of *pesantren* education. Repetition is not merely a strategy for memorising lessons, but a means of shaping an Islamic personality characterised by discipline, patience, and obedience. The application of this method encompasses three domains of Islamic education: the cognitive domain (understanding of knowledge), the psychomotor domain (practice of worship), and the affective domain (internalisation of moral values). All three operate synergistically under the guidance of teachers, who act as custodians of the Prophet Muhammad's (peace be upon him) educational method.

This finding confirms that the method of repetition is one of the pedagogical legacies of the Prophet Muhammad (peace be upon him) that remains relevant across the ages. From an Islamic educational perspective, repetition serves to strengthen the link between knowledge and action. The Prophet (peace be upon him) used repetition to ensure that religious messages were not only understood cognitively, but also

internalised and put into practice. This is in line with the principle of Islamic learning, which regards *action* as the concrete manifestation of *'ilm*.

When linked to modern educational theory, the method of repetition shares similarities with the *reinforcement theory* proposed by B.F. Skinner, wherein the repetition of positive behaviour reinforces habits (Susanto et al., 2021). However, in Islam, repetition is not merely oriented towards mechanical behaviour, but also holds spiritual value. Repetition in the context of the Prophet's ﷺ hadiths serves the purposes of *tazkiyah* (purification of the soul) and *tarbiyah* (moral formation). Thus, the method of repetition is a combination of cognitive, affective, and spiritual aspects.

In the pesantren tradition, repetition serves as a tool to achieve the formation of *malakah*, that is, an ingrained ability developed through continuous practice. This concept is closely aligned with the meaning of repetition in the hadith, where the Prophet ﷺ instilled values through repeated actions until they became part of one's character. The habit of congregational prayer, the repetition of memorisation, and the cultivation of daily etiquette are tangible manifestations of the process of '—the internalisation of Islamic values. This demonstrates that the ' of the pesantren is, in essence, a living laboratory of the Prophet's ﷺ educational method.

The relevance of the repetition method in the digital age is also growing stronger. With technological advancements, the principle of repetition can be applied through audio-visual media, memorisation apps, and online learning platforms that allow students to revise material at any time. This adaptation is crucial to ensuring the sustainability of the repetition method amidst shifts in the learning styles of the younger generation. Islamic boarding schools that blend traditional values with digital innovation will be able to preserve the essence of the prophetic method whilst addressing modern challenges (Muid et al., 2024).

The repetition method also makes a significant contribution to character education. The values of discipline, patience, and consistency are formed through the repetition of positive actions. This process demonstrates that character is not formed through theory, but through habits that are continuously repeated and monitored. Thus, the repetition method is the most effective strategy in Islamic education for producing individuals of noble character who are committed to Islamic values.

Conceptually, the results of this study demonstrate a continuity between *the prophetic education model* and *the pesantren education system*. The Prophet Muhammad (peace be upon him) used repetition to reinforce values, whilst the pesantren realises this through a system of habit formation (). The integration of hadith theory and pesantren educational practice renders the method of repetition relevant to the development of contemporary Islamic education. By preserving traditional values and adapting them to the context of the times, this method has the potential to become a sustainable and contextual model of Islamic education across generations.

CONCLUSION

This study confirms that the method of repetition (*takrār*) has a strong foundation in the hadith of the Prophet Muhammad (peace be upon him) and is one of the most effective pedagogical strategies in Islamic education (Faizalluqyana, 2025). The hadiths narrated by Abu Dawud, Ahmad, and Bukhari demonstrate that the Prophet Muhammad (peace be upon him) employed repetition—both verbally and through practice—to clarify meanings, reinforce understanding, and shape religious behaviour. This principle subsequently found its realisation in the pesantren education system, where the process of studying religious texts, cultivating worship practices, and shaping moral character is carried out through a mechanism of continuous repetition. Repetition serves not only as a means of memorisation but also as a medium for the internalisation of values and the transformation of the students' character. Thus, the method of repetition acts as a conceptual bridge between the Prophet's (peace be upon him) prophetic education and the traditional Islamic education system.

The primary strength of this research lies in its ability to integrate two academic domains simultaneously: hadith texts (normative) and pesantren educational practice (empirical). This study not only presents the hadith descriptively but also interprets its pedagogical values within the context of modern learning. This research demonstrates that repetition holds cross-temporal relevance, as it is not only effective in strengthening cognitive and psychomotor aspects but also serves to shape moral character through continuous habituation. This finding offers a theoretical contribution to the development of a prophetic education model, whilst also providing a practical contribution to strengthening the pesantren learning system so that it remains adaptive in the digital age without losing the spirit of Islamic scholarly tradition.

The limitations of this study lie in its predominantly qualitative-descriptive nature, based on a literature review and limited empirical reflection. This study has not yet fully explored field data extensively, either through in-depth interviews with teachers or quantitative analysis of the effectiveness of the repetition method in the classroom. Therefore, further research is recommended to develop a mixed-methods approach incorporating participatory observation and the measurement of the repetition method's effectiveness on students' cognitive, affective, and spiritual outcomes. Consequently, future research findings are expected to strengthen empirical validity and expand the scientific contribution regarding the application of the repetition method in Islamic education across various educational institutional contexts.

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