

**The Prophetic Communication In The Book
“The Prophet’s Methods Of Correcting People’s Mistakes”**

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Abstract: *This study analyzes the application of prophetic communication as practiced by Prophet Muhammad SAW in correcting mistakes and fostering social harmony, as outlined in the book *The Prophet’s Methods of Correcting People’s Mistakes*. Employing a qualitative descriptive-analytical approach, the research focuses on understanding the communication strategies used by the Prophet, which are rooted in wisdom, empathy, and situational adaptability. The study systematically reviews the book’s structure, highlighting key principles such as sincerity, contextual awareness, and the importance of preserving individual dignity when addressing errors. Methods identified include direct correction, gentle guidance, and indirect approaches, all tailored to the character and context of the individual involved. The findings show that these prophetic methods remain highly relevant for addressing challenges in modern contexts, particularly in education, leadership, and social relationships. The study also discusses the strengths and limitations of the book, noting its practical guidance and universal relevance, while suggesting further exploration of its application in contemporary settings. Overall, this research provides a conceptual framework for implementing prophetic communication principles, offering valuable insights for educators, leaders, and the wider community in promoting harmonious and effective social interactions.*

Keywords: *Prophetic Communication, Social Harmony, Wisdom*

Abstrak: Penelitian ini menganalisis penerapan komunikasi profetik yang dipraktikkan oleh Nabi Muhammad SAW dalam mengoreksi kesalahan dan membangun harmoni sosial, sebagaimana diuraikan dalam buku *The Prophet’s Methods of Correcting People’s Mistakes*. Dengan menggunakan pendekatan kualitatif deskriptif-analitik, penelitian ini berfokus pada pemahaman strategi komunikasi yang digunakan Nabi, yang berakar pada kebijaksanaan, empati, dan adaptasi situasional. Studi ini secara sistematis menelaah struktur buku, menyoroti prinsip-prinsip utama seperti ketulusan, kesadaran kontekstual, dan pentingnya menjaga martabat individu saat menegur kesalahan. Metode yang diidentifikasi meliputi koreksi langsung, bimbingan lembut, dan pendekatan tidak langsung, yang semuanya disesuaikan dengan karakter dan konteks individu yang terlibat. Temuan penelitian menunjukkan bahwa metode profetik ini tetap sangat relevan untuk menjawab tantangan di era modern, khususnya dalam bidang pendidikan, kepemimpinan, dan hubungan sosial. Studi ini juga membahas kelebihan dan keterbatasan buku, menyoroti panduan praktis dan relevansi universalnya, serta menyarankan perlunya eksplorasi lebih lanjut terkait penerapannya di masa kini. Secara keseluruhan, penelitian ini memberikan kerangka konseptual untuk penerapan prinsip komunikasi profetik, serta menawarkan wawasan berharga bagi pendidik, pemimpin, dan masyarakat luas dalam membangun interaksi sosial yang harmonis dan efektif.

Kata kunci: Harmoni Sosial, Kebijakan, Komunikasi Profetik

A. Introduction

In Islam, correcting mistakes is not only seen as a moral obligation but also as a crucial part of education, da'wah (Islamic propagation), and the implementation of sincere religious practice¹². This principle is reflected in the words of Allah SWT: "Let there arise out of you a group of people inviting to all that is good, enjoining what is right and forbidding what is wrong; and it is they who will be successful." (QS. Ali Imran: 104).

This verse emphasizes the collective responsibility of the Muslim community in creating a society rooted in virtuous values. In this context, the methods employed by Prophet Muhammad (peace be upon him) to correct mistakes serve as an exemplary model. He demonstrated an approach rooted in wisdom, compassion, and prudence, guiding individuals toward the truth without compromising their dignity or fostering conflict³. The prophetic communication principles practiced by the Prophet remain relevant not only in his era but also in addressing the social and cultural challenges of the modern age.

Although Prophet Muhammad (peace be upon him) has long been a role model in various aspects of life, including communication, his approach to correcting mistakes often receives limited scholarly attention⁴. One significant contribution to this field is the book *The Prophet's Methods of Correcting People's Mistakes* by Sheikh Muhammed Salih Al-Munajjid⁵. This book elaborates on practical principles such as wisdom, empathy, and situational adaptability, which can guide daily life. However, academic studies on applying these prophetic communication principles, particularly in modern social and cultural contexts, require further development.

The relevance of cultural and contextual factors in shaping effective communication cannot be overlooked. As Ramadhan Safrudin highlight, by

¹ Bello Ali, "Da'wah in Islam: Core Tenets and Contemporary Challenges," in *INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY Jakarta 20th February 2023* (Jakarta, 2023), 494–513; Ridwan and Hijrayanti Sari, "Metode Komunikasi Dakwah Rasulullah (Kajian Tematik Dalam Kitab Şaḥīḥ Muslim) Da'wah Communication Method of Prophet Muhammad (Based on Thematic Studies in the Book of Şaḥīḥ Muslim)," *NUKHBATUL 'ULUM: Jurnal Bidang Kajian Islam* 7, no. 2 (2021): 259–78, <https://doi.org/10.21043/politea.v4i1.10527.2>.

² Ridwan and Sari, "Metode Komunikasi Dakwah Rasulullah (Kajian Tematik Dalam Kitab Şaḥīḥ Muslim) Da'wah Communication Method of Prophet Muhammad (Based on Thematic Studies in the Book of Şaḥīḥ Muslim)."

³ Kharis Mushofa, "Strategi Dakwah Membangun Ukhuwah Islamiyyah: Studi Kasus Di Youth Islamic Study Club Al-Azhar Jakarta," *Jurnal Studi Keagamaan Islam* 1, no. 1 (2023): 38–45, <https://doi.org/10.59966/setyaki.v1i1.19>.

⁴ Muhammad Choirin, "Pendekatan Dakwah Rasulullah SAW Di Era Mekkah Dan Relevansinya Di Era Modern," *MISYKAT AL-ANWAR: Jurnal Kajian Islam Dan Masyarakat* 4, no. 2 (2021), <https://doi.org/10.24853/ma.4.2.97-114>.

⁵ Muhammed Salih Al-Munajjid, *The Prophet's Methods of Correcting People's Mistakes*, 2004.

comparing various languages, researchers can explore how meanings are constructed and conveyed across different contexts, as well as identify how cultural, historical, and social factors influence the way a language delivers meaning⁶. This perspective underscores the significance of Prophet Muhammad's (peace be upon him) approach, which emphasized situational adaptation and a deep understanding of human nature in communication. Such principles ensure that the conveyed message is not only effective and relevant but also well-received, without diminishing its essence or causing misunderstanding.

This study aims to analyze the prophetic communication principles utilized by Prophet Muhammad (peace be upon him), as outlined in the book. The focus is on exploring how the Prophet corrected mistakes with wisdom, empathy, and situational relevance, as well as examining the application of these methods in addressing modern challenges, particularly in education, family, and leadership.

While Islamic communication has been studied from various perspectives, literature specifically addressing the Prophet's methods in correcting mistakes remains relatively scarce⁷. In this regard, *The Prophet's Methods of Correcting People's Mistakes* provides a significant contribution by highlighting fundamental values such as justice, gentleness, and compassion. These values not only hold historical relevance but also play a critical role in addressing the increasingly complex needs of contemporary social interactions.

This study employs a qualitative approach with a literature review method⁸. The book *The Prophet's Methods of Correcting People's Mistakes* will be analyzed to understand the communication strategies practiced by the Prophet in correcting mistakes, while also emphasizing its relevance in modern social and cultural contexts. This analysis aims to uncover

⁶ Ramadhan Safrudin et al., "Trends and Developments in Linguistic Studies of Contrastive Analysis in Semantics: A Bibliometric Review," *Jurnal Linguistik Komputasional* 7, no. 2 (2024): 1–9, <https://doi.org/10.26418/jlk.v7i2>.

⁷ Ruhyan and Lukman Hakim, "Educational Media in the Perspective of the Qur'an and Al-Hadith," *EduLine: Journal of Education and Learning Innovation* 4, no. 2 (2024): 294–303, <https://doi.org/10.35877/454RI.eduline2705>; Eni Zulaiha, "Prophet Muhammad's Communication Strategy Perspective of Tafsir Maudu' i Al- Wajiz," *International Journal of Nusantara Islam* 12, no. 1 (2024): 77–88, <https://doi.org/10.15575/Ijni.v12i1.31073>; Taufik Rahman, Anisah Indriati, and Muhammad K Ridwan, "Prophetic Communication in Historical and Axiological Review," *Komunika: Jurnal Dakwah Dan Komunikasi* 18, no. 1 (2024): 59–69, <https://doi.org/10.24090.komunika.v18i1.7976>.

⁸ Ramadhan Safrudin, Siti Sanah, and Sri Dewi Priwanti Siregar, "Research Trends on Writing Skill in Arabic Language; A Bibliometric Analysis," *Aphorisme: Journal of Arabic Language, Literature, and Education* 5, no. 2 (2024): 94–114, <https://doi.org/10.37680/aphorisme.v5i2.5442>.

prophetic communication principles that can serve as a reference for Muslims in building harmonious relationships and addressing life's challenges in the modern era.

The objective of this study is to analyze the prophetic communication strategies used by Prophet Muhammad (peace be upon him) to correct people's mistakes, based on the book *The Prophet's Methods of Correcting People's Mistakes* by Shaykh Muhammad Salim al-Munajjid. This research specifically focuses on identifying and examining key communication methods employed by the Prophet in addressing errors, as presented in selected examples from the book.

The results of this study are expected to provide an academic contribution to enriching the study of prophetic communication, while also offering practical insights for educators, preachers, leaders, and the general public to apply Islamic values in fostering harmonious and effective social interactions amidst the complexities of the modern world.

B. Research Methods

This study employs a qualitative approach with a descriptive-analytical method to explore and understand the communication methods of Prophet Muhammad (peace be upon him) in correcting mistakes, as presented in the book *The Prophet's Methods of Correcting People's Mistakes*. The qualitative approach is chosen for its ability to examine complex and contextual phenomena, particularly the lived experiences and communication practices described in the book⁹. Although the research is centered on a textual analysis, it adopts a phenomenological perspective by focusing on how the Prophet's methods are experienced, interpreted, and can be internalized by readers and practitioners in various social contexts. The descriptive-analytical method allows for a systematic and detailed depiction of the data, highlighting the essence and meaning behind the Prophet's approaches. The primary data source is the aforementioned book, which is analyzed to extract the underlying principles and strategies of prophetic communication. Secondary data is drawn from related literature to enrich the analysis and situate the findings within broader discussions of Islamic communication. Through this approach, the study aims to reveal not only the methods employed by the Prophet but also their significance as lived phenomena that continue to influence contemporary practices in education, leadership, and social interaction.

The data collection process involves three main steps. First, a literature review aims to understand the content and main messages of the

⁹ Achmad Munib and Fitria Wulandari, "Studi Literatur: Efektivitas Modelikooperatif Tipe Courseireviewihorayidalam Pembelajaraniipa Di Sekolahidasar," *Jurnal Pendidikan Dasar Nusantara* 7, no. 1 (2021): 160–72, <https://doi.org/10.29407/jpdn.v7i1.16154>.

book while also obtaining a theoretical framework to support the research. Second, thematic categorization is conducted by grouping the Prophet's communication methods based on the approaches used, such as direct and indirect methods. Third, contextualization is carried out to evaluate the relevance of the Prophet's communication methods in modern contexts, such as education, leadership, and social relationships. Data analysis is conducted in three stages: data reduction, which filters and summarizes key information; data presentation in narrative and tabular forms to facilitate interpretation; and conclusion drawing by comparing the research findings with secondary literature ¹⁰.

To ensure validity and reliability, this study applies source triangulation by comparing data from the primary book with other relevant references. Peer review is also used to evaluate the consistency and accuracy of data interpretation. Although the research focuses on one primary source, it is expected to contribute to a deeper understanding of the application of prophetic communication, especially in the contexts of education, leadership, and social relationships.

C. Results and Discussion

Research Results

Overview of the Book: The Prophet's Methods of Correcting People's Mistakes

The results and discussion section, trying to show clear and useful findings, contains scientific analysis and synthesis as well as credible reference support. If there is a table, it should be without vertical lines, the table title is written above the table, left line, 12 Georgia font, bold and space 1, the source is written below the table. While the title for the figure is written below. Images can be in the form of graphs, diagrams, or photos.

The book *The Prophet's Methods of Correcting People's Mistakes* explores the approaches used by Prophet Muhammad (peace be upon him) in addressing and rectifying human errors across various groups of people. Sheikh Muhammed Salih Al-Munajjid illustrates how the Prophet, guided by divine wisdom, advised and corrected inappropriate behavior or actions with empathy, fairness, and a contextually relevant approach.

Background of the Book, the author explains the background of this book in the Introduction section. The author emphasizes the importance of understanding the Prophet's methods in handling the mistakes of those he

¹⁰ Matthew B. Miles and A. Michael Huberman, "Qualitative Data Analysis" (United Kingdom: SAGE Publications Ltd, 1994).

encountered. The book presents numerous examples from the life of Prophet Muhammad (peace be upon him), including how he responded to the errors of his companions, the general public, and even individuals who lacked a complete understanding of Islamic teachings. Through divine revelation and guidance, Prophet Muhammad (peace be upon him) demonstrated that correcting mistakes is not merely about pointing out faults but also about building character and fostering social harmony.

The main topics covered include principles of correcting mistakes, key points to consider when offering advice, and various real-life examples from the Sunnah of Prophet Muhammad (peace be upon him) in different situations. Additionally, the book highlights the importance of sincere intentions, wisdom in approach, and an understanding of human nature and local cultures.

Written with a systematic and evidence-based approach, this book is relevant not only for preachers and teachers but also for anyone seeking to learn effective and dignified ways of correcting others' mistakes by following the example of Prophet Muhammad (peace be upon him). The book is divided into four main parts to provide a comprehensive understanding of prophetic communication methods. The first part is the Introduction

In this section the author discusses the background of writing this book. This section begins by saying that correcting or correcting someone's mistake is part of education and as advice taught by religious guidance. The author explains the examples of how the Prophet corrected the mistakes of the Companions based on revelation from God. The author concludes with many examples that indicate the importance of correcting and not remaining silent when there is a mistake.

Points to be noted when dealing with mistakes, in the second part of the book, the author highlights Sincerity towards Allah. Where when we correct other people's mistakes, the most important and main thing is to straighten out the intention to get the pleasure of Allah, not to vent anger or also to impress others. In this section, the author also describes important points that must be considered when we want to correct other people's mistakes. The author often emphasizes to always have a perspective and position the wrongdoer as a human being who has basic human nature in general, and the handling that is done will vary according to the character, context, situation and conditions, but also based on existing arguments.

The Prophet's methods of dealing with people's mistakes, in this section there are 38 points that discuss the ways in which the Prophet (peace be upon him) dealt with people's mistakes as recorded in the authentic traditions narrated by scholars. The details of this discussion will be explained in the next sub-chapter.

Conclusion

In this conclusion section there are 3 main points, namely:

1. Correcting mistakes is an obligation and an important part of sincere advice and preventing wrongdoing.
2. Education and training is not just about correcting mistakes, but also about teaching basic religious principles, Sharia law and so on.
3. The Prophet used different approaches in dealing with mistakes, depending on the situation and the character of the individual.

Pros and Cons of the Book

The advantages of this book are:

1. Practical approach based on the Sunnah. The book presents the methods that the Prophet used to correct mistakes with concrete examples from the hadith. This gives the reader an applicable guide to apply in daily life.
2. Scientifically based and authentic sources. The references used in this book are from the Quran, sahih traditions, as well as the interpretations of recognized scholars, giving it a strong scientific weight.
3. Easy-to-understand and systematic language. The author uses clear and simple language, so that readers from various backgrounds can understand it easily.
4. Universal relevance. The methods described are not only applicable to the Arab context at the time of the Prophet, but are also relevant to modern society, with an emphasis on wisdom, compassion, and tolerance.

As for the shortcomings:

1. Lack of discussion of the modern context. Although its universal relevance is clear, the book is difficult to relate to the context of modern life, such as the issue of social media or digital communication.
2. The approach sometimes focuses on specific faults. There is a tendency to give more attention to errors of worship or fiqh law, while errors in social ethics or the modern family environment are less explored.

3. Less interactive. The book is more of a passive explanation, with no interactive elements such as reflection questions or practical exercises for the reader to apply the methods taught.

The Prophet's Methods of Correcting People's Mistakes

The Prophet's Communication Methods in Correcting Mistakes as Highlighted in the Book

The Prophet's Methods of Correcting People's Mistakes

The 38 points of the Prophet's methods of correcting people's mistakes, described in the third section of this book, can be classified into 9 groups based on the characteristics of the methods.

Table 1

Nine Characteristics of the Prophet's Methods

No.	Category	Methods
1.	Direct Action	<ul style="list-style-type: none"> - Addressing mistakes immediately without delay. - Asking the person to stop engaging in the incorrect action. - Explaining the ruling (hukm) related to the mistake. - Providing guidance on how to rectify the mistake.
2.	Explanatory Approach	<ul style="list-style-type: none"> - Linking the mistake to the Islamic principle it violates. - Clarifying misunderstandings that led to the mistake. - Explaining the seriousness of the mistake. - Highlighting the negative consequences of the mistake.
3.	Gentle Approach	<ul style="list-style-type: none"> - Demonstrating compassion toward the one who made the mistake. - Avoiding rushing to declare someone wrong. - Repeatedly reminding them to fear Allah.

	<ul style="list-style-type: none">- Addressing the issue generally rather than confronting the individual directly.
4. Firm Approach	<ul style="list-style-type: none">- Expressing anger toward the mistake.- Rebuking the person who made the mistake.- Blaming the individual for the error.- Avoiding (shunning) or boycotting the one who insists on the mistake.- Praying against those who persist in their errors.
5. Preventive Approach	<ul style="list-style-type: none">- Guiding individuals to avoid making mistakes.- Offering better alternatives.- Instilling fear of Allah to deter wrongdoing.- Teaching practical methods to avoid or correct mistakes.
6. Social Approach	<ul style="list-style-type: none">- Reminding someone of the good qualities of the person they wronged, encouraging regret and apology.- Asking someone to forgive others for their mistakes.- Mediating and resolving conflicts (fitnah) between parties involved in the mistake.
7. Indirect Approach	<ul style="list-style-type: none">- Overlooking some mistakes and using subtle gestures to show respect to the individual.- Discussing errors indirectly to avoid embarrassing the person involved.- Avoiding unnecessary debates with the wrongdoer.

8.	Discussion and Support	<ul style="list-style-type: none"> - Assisting a Muslim in rectifying their mistake. - Meeting with the wrongdoer to discuss their issue. - Speaking honestly and openly about the mistake. - Convincing the person of their error.
9.	Cultural and Psychological Approach	<ul style="list-style-type: none"> - Considering inherent human traits. - Helping the individual understand that weak excuses are unacceptable.

Source: Author Research

The Prophet's Prophetic Communication in the Book *The Prophet's Methods of Correcting People's Mistakes*

Before presenting the specific communication methods used by Prophet Muhammad (peace be upon him), it is important to understand the context in which these methods were applied. The Prophet's approach to correcting mistakes was deeply rooted in wisdom, compassion, and a profound understanding of human behavior. His communication style not only reflected Islamic values but also served as a practical guide for interpersonal interactions. Based on the book *The Prophet's Methods of Correcting People's Mistakes*, the following analysis highlights some of the key methods he employed in addressing errors.

1. Wisdom and Gentleness:

The Prophet Muhammad (PBUH) always employed a gentle and wise approach when correcting mistakes. He understood the situation and condition of the person at fault before offering advice, avoiding harsh or direct blame. This aligns with Allah's command in Surah An-Nahl (16:125): "Invite to the way of your Lord with wisdom and good instruction." For instance, when a Bedouin urinated in the mosque, the companions wanted to stop him immediately. However, the Prophet calmly asked him to finish first and then gently explained that the mosque is a place of worship, not for such actions.

2. Avoiding Direct Mention of Names:

In many instances, the Prophet corrected mistakes without directly mentioning the name of the person at fault, preserving their dignity and feelings. For example, he would say, "Why do some people do such and

such?" without specifying the individual. This way, the error was corrected without causing embarrassment.

3. Using a Personal Approach:

The Prophet often approached individuals personally to correct their mistakes. These interactions were conducted with respect and compassion, making the message more effective. For example, when the Prophet saw Khalid bin Walid eating the meat of a desert lizard (dhab), which the Prophet himself did not consume, he did not prohibit it but simply expressed his personal preference. This demonstrated respect for others' practices as long as they did not violate Islamic teachings.

4. Choosing the Right Time and Place:

The Prophet carefully considered the situation before offering advice. He avoided correcting mistakes in public if it would embarrass the person involved. For example, in a Hadith from Bukhari, the Prophet waited for the appropriate moment to advise a young man who sought permission to commit fornication. His choice of words helped the young man understand his mistake without feeling judged.

5. Using Logic and Reasoning:

The Prophet frequently used logical methods and analogies to explain matters, making them easier to understand, especially for those with limited knowledge. For instance, when a young man asked for permission to commit fornication, the Prophet did not outright forbid it but instead asked, "Would you like it if your mother, sister, or daughter were subjected to fornication?" The young man replied negatively and ultimately understood the prohibition more profoundly.

6. Incorporating Humor Appropriately:

Occasionally, the Prophet used gentle humor to convey his message, creating a comfortable atmosphere and making the lesson more easily accepted. For example, in one Hadith, the Prophet jokingly told a companion who wanted a female camel, "I will give you a baby camel." The companion was confused until the Prophet explained that every camel is the offspring of its mother.

7. Supporting with Positive Actions:

The Prophet not only corrected mistakes but also demonstrated the correct actions. He was the best role model in implementing Islamic teachings practically. For instance, when he saw a child eating with their left hand, the Prophet gently said, "Eat with your right hand," while demonstrating how it should be done.

8. Educating with Patience:

The Prophet understood that change takes time. He did not force immediate transformation but provided ongoing guidance. For example, when companions who had just embraced Islam brought with them pre-Islamic practices, the Prophet guided them gradually until they abandoned those negative habits.

Discussion

Review of the Prophet's Communication Methods in Correcting Mistakes

From the classification of 38 points outlining the Prophet Muhammad's (peace be upon him) methods in correcting mistakes, it is evident that these methods possess remarkable relevance and flexibility. They encompass spiritual, social, and psychological aspects, effectively addressing a variety of errors. The classification into nine categories based on their characteristics highlights the diversity of strategies adaptable to different situations and conditions. This study not only broadens our understanding of how the Prophet educated his followers but also provides a scientific foundation for developing modern educational and counseling methodologies.

Implications for Knowledge and Society: The outlined approaches have significant implications across fields such as education, psychology, and conflict management. In education, the Prophet's methods can be applied to develop holistic teaching approaches where students' mistakes are corrected in ways that also strengthen their character and skills. For instance, the "Gentle Approach" can be used to address minor student mistakes without harming their self-confidence, while the "Firm Approach" may be suitable for dealing with more serious violations.

In psychology, the Prophet's empathetic and understanding methods provide practical examples of dealing with individuals from diverse backgrounds. The "Cultural and Psychological Approach" emphasizes the importance of understanding human characteristics and local cultures, which is relevant in modern therapy and counseling. For example, indirect methods such as giving hints or delivering messages implicitly can help avoid embarrassment for sensitive individuals.

Comparison with Similar Theories and Research: Previous research indicates that effective error correction methods must consider individuals' cultural and psychological contexts. For instance, Vygotsky's constructivist learning theory underscores the importance of social interaction and

cultural context in the learning process ¹¹. The Prophet's "Discussion and Support Approach" aligns with this idea by encouraging discussion and understanding within a supportive framework.

Conflict management theories, such as those by Thomas and Kilmann, highlight the importance of selecting appropriate conflict management styles, including avoidance, collaboration, or compromise. The Prophet's "Social Approach," such as mediating conflicts or encouraging forgiveness, reflects these principles.

Critical Analysis of Effectiveness: The strength of the Prophet's methods lies in balancing compassion and firmness. However, certain challenges arise in modern contexts. For instance, the "Firm Approach," like boycotting someone for a mistake, may be less effective in professional environments that prioritize open communication. Conversely, the "Gentle Approach," rooted in empathy, might be more impactful in the digital era, where mistakes often occur in public spaces such as social media. Nevertheless, applying these methods without fully understanding their context could lead to misinterpretations. For example, the "Indirect Approach" might be mistaken for indecisiveness if not executed wisely.

The Prophetic Communication of Muhammad (peace be upon him) in Correcting Mistakes

Prophetic Communication as a Holistic Approach:

The prophetic communication of Muhammad (peace be upon him) reflects a holistic approach combining gentleness, wisdom, logic, and empathy. This approach aims not only to correct mistakes but also to build character, strengthen social relationships, and foster sustainable behavioral change. These principles remain relevant in modern contexts such as education, management, and community life. Elements like wisdom and gentleness are foundational pillars, as illustrated in Surah An-Nahl (16:125), which advocates for educating through wisdom without humiliation. This aligns with the Islamic view that communication serves as a tool to convey moral values and foster balance in human and environmental interactions (Fahmi, 2019). As Fahmi (2019) explains, communication in Islam encompasses not only interpersonal relations but also strategic efforts

¹¹ Marwia Tamrin, St. Fatimah S.Sirate, and Muh. Yusuf, "Teori Belajar Konstruktivisme Vygotsky Dalam Pembelajaran Matematika," *Sigma Suara Intelektual Gaya Matematika* 3, no. 1 (2011): 40–47, <https://doi.org/10.26618/sigma.v3i1.7203>.

toward creating harmonious and sustainable systems, including in environmental and social domains ¹².

The Prophet's Communication Strategies:

The Prophet often employed methods such as indirect criticism and personal engagement to preserve dignity and foster empathy. For instance, he addressed mistakes without naming individuals, using phrases like, “Why do some people do such and such?” to avoid confrontation. Moreover, choosing the right time and place, as well as incorporating light humor, created a comfortable atmosphere for communication. He also utilized logic and analogies to make messages more comprehensible, as seen in the story of the young man who sought permission to commit adultery. These approaches are in line with modern concepts such as conflict management and constructivist learning, as well as with the principles of Islamic intrapersonal communication. According to Rahmiana (2019), intrapersonal communication plays a critical role in shaping one's mindset and behavior, though it is subtle and often invisible ¹³. The Prophet's methods resonate with this concept, as he often inspired internal reflection to promote self-awareness and lasting moral growth.

Exemplary Leadership and Patience as Pillars:

Prophet Muhammad (peace be upon him) not only provided verbal advice but also led by example. For instance, he taught a child to eat with their right hand, effectively instilling good habits. Patience was also a core pillar in his guidance, especially for new converts to Islam. This gradual and empathetic approach mirrors the principles of lifelong learning and transformative education. In this regard, Delin (2018) highlights how the psychology of communication in Islamic education can strengthen the teacher-student relationship and instill values that support behavioral change ¹⁴. Prophetic communication, therefore, serves as a timeless model that integrates leadership, patience, and moral teaching, making it highly applicable in various aspects of life, especially in education and personal development.

D. Conclusion

This study reveals that the principles of prophetic communication exemplified by Prophet Muhammad (peace be upon him), namely, wisdom, empathy, and situational adaptability, constitute an effective framework for

¹² Fahmi Fahmi, “Komunikasi Lingkungan Dalam Komunikasi Islam,” *Jurnal Peurawi: Media Kajian Komunikasi Islam* 2, no. 1 (2019): 63–76.

¹³ Rahmiana Rahmiana, “Komunikasi Intrapersonal Dalam Komunikasi Islam,” *Jurnal Peurawi: Media Kajian Komunikasi Islam* 2, no. 1 (2019): 77–90.

¹⁴ Nanda Delin, “Peran Psikologi Komunikasi Dalam Penerapan Nilai-Nilai KeIslaman Di Sekolah,” *Jurnal Peurawi: Media Kajian Komunikasi Islam* 1, no. 1 (2018).

correcting mistakes without undermining individual dignity. These principles, as outlined in *The Prophet's Methods of Correcting People's Mistakes*, provide new insights for developing Islamic communication sciences and offer practical guidance for addressing contemporary challenges in education, leadership, and conflict management.

The research findings demonstrate that prophetic communication methods such as direct correction, gentle approaches, and indirect techniques, are not only rooted in authentic Islamic tradition but also remain highly relevant for fostering harmonious social relationships in diverse modern contexts. By emphasizing respect, compassion, and contextual understanding, these methods help minimize misunderstandings and support the creation of inclusive, respectful, and effective communication environments.

In summary, this study contributes to both scientific knowledge and societal practice by offering a conceptual and practical framework for implementing prophetic communication principles across various aspects of life. The adaptation of these methods in modern settings can enhance the quality of interpersonal interactions, promote social harmony, and provide valuable references for educators, leaders, and the wider community in navigating the complexities of contemporary social life.

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