



## Integrating Prophetic Spiritual Pedagogy with NPST Standards to Guide Teaching Practices for Generation Z

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*This paper investigates the amalgamation of Prophetic Spiritual Teaching (PST) principles with National Professional Standards for Teachers (NPST) to inform Gen-Z teaching practices within desired holistic development, ethical behavior and professional teaching skills. Semi-structured interviews and document analysis of 20 teachers were used to generate qualitative data. Through thematic analyzing, three main themes: Holistic and Ethical Growth, Interactive and Contextual Pedagogy, Reinforcement of NPSTs, and Professional Development emerged. The findings reveal that PST Prophetic teaching sayings, such as Husn al-Khuluq (good character), Niyyah (intention), patience, empathic and self-reflection fulfilled Gen Z the learners' moral, emotional and cognitive needs. NPST-standards provide an established professional orientation to reinforce these principles and to support ethical instruction, customer-oriented pedagogy, as well as life-long learning. The study develops an Integrated Pedagogical Framework that implements PST beliefs into teaching approaches congruent with NPST e-citizenry benchmarks. It is concerned with the moral, intellectual and emotional aspects of student development and gives prominence to reflective, ethically informed and professionally competent teacher actions. Educational, theoretical and practical implications are discussed based on a case study that offers an example of integrating professional spiritual dimensions into classroom teaching in mission studies today.*

## 1. Introduction

Teaching Gen Z should be exact, rational and emotionally visible. Today's students are bred in an environment of constant digital immediacy and intimacy, global interconnectedness and ready availability of diverse perspectives from around the world. They demand meaningful, context-related instruction (Magis-Weinberg et al., 2024). They see sincerity, sportsmanship and moral concern on the part of their instructors, and they respond positively.

Teachers often apply NPST standards as a procedural framework; however, they frequently struggle to embody emotional insight, moral reasoning and relational depth into their daily teaching. Prophetic pedagogy focuses on practices such as attentive listening, modeling a heritage person, developing an inquiring disposition, and making sure academic decisions are fair. Generation Z students require and need meaningful engagement, transparent communication, and shared learning experiences with teachers. Rahman (2018) study reveals that students are more receptive to instructors who possess strong teaching skills but are also emotionally attuned to student reactions. Fatima and Tasgheer (2022) similarly discovered that students appreciate teachers demonstrating sincerity in feedback, grading and classroom management.

Prophetic Spiritual Pedagogy and national teacher standards have received increasing attention in current research; there are relatively fewer studies exploring their more systematic fit with formal structures, including the NPST. Islamic pedagogy is a leap forward in this type of research. Scholars contend that prophetic education was relational and ethical, and it was about compassion, learning, and students as learners because relativism offers a comprehensive perspective of teaching that caters to the emotional, moral and cognitive aspects of students (Mansoor et al., 2025). This body of text underlines not only dialogic communication "talking to" but also personal accompaniment "walking with" and experiential learning as part of Prophetic education. These findings demonstrate that Prophetic pedagogy is not limited to religious environments but has a role to play in contemporary schooling. Prophet spiritual pedagogy combined with NPST standards will help teachers to address the new age problems, such as digital distraction, short attention span, and emotional stress. It explores the ways in which these integrated principles can improve instructional clarity, teacher-student relationships and holistic student development needed today (Ahmad et al., 2025; Khan et al., 2021) within digital age learning contexts (Jamil et al., 2024; Saleem & Iqbal, 2019).

This research supports practitioners as it offers one framework that will enrich classroom teaching. Education departments can use the findings to revamp teacher training programs needed for quality education (Abbas et al., 2021). The teacher educators can structure the modules with a focus on integrated spiritual and NPST-compatible practices. Policy makers can employ the findings to strengthen national teaching standards. Students learn only in the context of instructors maintaining discipline and practicing ethical care, as well as a trusting relationship with the students, which is demonstrated between them and themselves. This does make

learning possible. The study has also contributed to the literature by developing a framework that relates spirituality to state teaching standards (Chowdhury, 2018).

### 1.1 Research Objectives

1. To identify the prophetic spiritual teaching principles that strengthen learning for Generation Z.
2. To examine how NPST standards connect with these spiritual principles in practical classroom situations.
3. To develop a clear and applicable integrated framework that guides teachers in using both approaches to improve teaching quality in Generation Z classrooms.

### 2. Literature Review

Research on teaching Generation Z suggests that students want teachers to be clear, relevant and ethically consistent. They belong to a generation that has been raised with lightning access to technology, relentless connectivity and exposure to social concerns. According to Mahmood et al. (2012), these students seek understanding in learning and are also sensitive to emotions exhibited by teachers. They value direct instruction and structured learning environments. This creates an obvious need for the kind of teaching that correlates relationship-based practice and professional expectations. Modern literature identifies prophetic spiritual pedagogy as a practical framework for ethical and dialogical teaching (Akhtar, 2024).

Today's students of Generation Z prioritize relevance, autonomy, emotional safety and purpose-driven learning (Shakir & Adeeb, 2014). They respond to teachers who project authority with empathy and who use technology in ways that matter. This forms an obvious intersection with Prophetic instruction, which is compassionate, individualized, and high-expectation-based on the basis of moral end. Current teacher education studies suggest that Gen Z students demand changes in the way of teaching by integrating ethics, communication and values into pedagogy (Chardonens, 2025; Wajdi et al., 2024). These preferences provide further support for embedding Prophetic Spiritual Pedagogy within national professional standards.

NPST standards in Pakistan focus on students, reflective practice, assessment literacy, professional conduct, and learner-centered instruction. Many studies indicate that teacher output improves if such standards drive training and evaluation of teachers (Darling-Hammond, 2010; Popova et al., 2022; Sims et al., 2021). Literature also points out that thousands of teachers might be having difficulty interpreting the standards practically and in culturally centered ways. This opening leads to the potential use of Prophetic teaching as a contextualized pedagogical model.

Various efforts have been made to articulate an Islamic or spiritual pedagogy for the modern age. Islamic pedagogy is said to facilitate in motivating students, instilling values and social harmony and enhancing teachers' credibility (Careemdeen, 2025; Zaman et al., 2023). Research also indicates that spiritual education reinforces teacher-student relationships and improves well-being in class (Li et al., 2025). Links among spirituality, emotional intelligence

and effective teaching can be found in literature. These results have implications since NPST domains focus on attitudes, communication and reflection of practice that intersect intuitively with Prophetic models of teaching.

This present research addresses these deficits by building a critical dialogue between Prophetic Spiritual Pedagogy and modern teaching standards. It places Prophetic teaching among the NPST professional skills: planning, assessment, ethical practices and collaborative learning. Furthermore, it evaluates the Prophetic pedagogical guidelines and norms based on Generation Z's preferences and learning behavior. It gives a professional, instead of purely moral, framework for an understanding of Prophetic pedagogy. It illustrates how NPST domains can be empowered with spiritual competencies that induce an empathic, purposeful and relational teaching. It poses teaching and real-world examples of how to manage being an ethical authority in a Gen Z classroom with technological wisdom, and student-centered practice. The literature suggests that national standards are pertinent to and in need of spiritual pedagogy. It also demonstrates that to date, no single coherent framework for integrating these aspects has been established. This paper seeks to address this gap by proposing a structured and contextually based model that integrates Prophetic underpinnings with the NPST competences as a frame for effective teaching in Gen Z. The theoretical integration presented amplifies an integrated view of teacher professionalism and serves to enrich further scholarly understanding within the field (Alqudaimi et al., 2021).

The current study is accordingly of Social Learning Theory. According to Bandura (1962), students learn by simply watching and modeling significant others. Social Learning Theory supports the idea that students learn as much by observing and imitating a model performing a behavior as by the content of what is being learned. Authenticity means a lot to Generation Z students. They mimic the way that teachers are acting, talking and responding to different stimuli. The Social Learning Theory is consistent with the NPST definition as well. Prophetic Spiritual Teaching (PST) principles with National Professional Standards for Teachers (NPST), hope that teachers will practice the professional ethics, establish a loving learning environment and be role models in positive language.

### **3. Research Methodology**

Researcher employed a qualitative approach with constructivist research paradigm as the attempt was to explain how Prophetic spiritual pedagogy can be inflected with National Professional Standards for Teachers (NPSTs) to assist in revealing the pedagogical practice for teaching Generation Z. Qualitative approach allows one to deeply understand the teachers' experiences, perceptions and classroom practices and that is essential while examining spiritual and pedagogical aspects in education (Creswell & Poth, 2018). This research was done on the secondary and higher secondary school teachers of a district in Punjab, employing NPST standards in their teaching. Twenty teachers were selected purposively to cover teachers who had a minimum of five years of teaching experience applying Prophetic pedagogy and professionalism in the teaching. The sample size was adequate for both the interview and data

analysis, yet feasible for the study scope (Patton, 2014). Data were collected through semi-structured interviews and document analysis.

Additionally, all teachers were also interviewed to obtain their perspectives about lesson Prophetic pedagogy, including its relationship to NPST standards and perception of how they experienced it has helped support the learning needs of their youth belonging to Generation Z. The semi-structured interviews lasted 45–60 minutes. In addition, the use of document analysis of lesson plans, curricular documents and teaching materials was also used to explore how spiritual pedagogy was being enacted within the classroom environment. The data collection process was three-phased. Firstly, schools were willing to participate, and all participants were well informed. Anonymity and confidentiality were assured to the research participants. Second, interviews took place one by one at the participants' own schools in a quiet, no-interruption environment. All interviews were recorded with permission. Third, in an effort to triangulate interview data, we collected and reviewed critical archived documents that we considered as "best evidence" (e.g., NPST-matched lesson plans and teaching materials; professional development logs). Interview transcripts and written notes were analyzed thematically (Braun & Clarke, 2006). Data were coded into patterns, themes and sub-themes on the infusion of Prophetic pedagogy with NPSTs, strategies related to Generation Z learners, barriers or teaching opportunities. The analysis was conducted through six stages; this included data familiarization, coding, searching for themes, reviewing the themes and defining and naming the final themes, alongside report writing (Braun & Clarke, 2006). Qualitative data were sorted and analyzed with manual thematic analysis. The credibility of the study was enhanced by triangulating data from interviews and documents. Peer debriefing with academic supervisors was utilized to reduce researcher bias. Also, the preliminary findings were sent to participants for member-checking by making them reflect on whether their views and constructions had been fairly presented, which increases credibility.

#### **4. Data Analysis and Findings**

The data were collected through semi-structured interviews and document analysis from 20 teachers and analyzed using thematic analysis. Three main themes were generated from the data with corresponding sub-themes, supported by direct participant quotes.

##### **4.1 Identification of the prophetic spiritual teaching principles to strengthen learning for Generation Z.**

###### **Theme 1: Holistic Character Development**

###### **Sub Theme 1.1: Focus on Ethical and Moral Behavior**

According to the participants, Gen Z students reacted regarding values like patience, honesty, and empathy. Moreover, it was observed that inclusion of Prophetic morality helped students in developing self-regulation among them as well to be responsible members of society. Participant P3 stated:

*I use stories from the life of the Prophet ﷺ to explain honesty and responsibility. The Hadith ﷺ says: 'The best among you are those who have the best manners and character' (Sahih Bukhari, 6018). Students reflect on their behavior and try to emulate those qualities in the classroom.*

In the same way, Participant P11 noted:

*When I connect classroom rules with Prophetic guidance, students show better cooperation. For instance, teaching them patience in completing tasks aligns with the Hadith ﷺ: 'The strong is not the one who overcomes people by his strength, but the strong is the one who controls himself while in anger' (Sahih Bukhari, 6114).*

### **Sub-theme 1.2: Motivation to self-reflection and spiritual sensitivity**

Teachers emphasized the value of reflective processes that enable students to know themselves and their learning requirements.

Participant P7 shared:

*I ask students to think about their actions and learning habits through the lens of the Prophet ﷺ, who said: 'He who does not reflect upon himself, will not benefit' (Al-Tirmidhi, 2417). This approach helps Generation Z learners assess their progress and motivation.*

## **Theme 2: Communication and Student-Based Learning**

### **Sub-theme 2.1: Collaborative Working and Active Participation within Peers**

Teachers noted that Prophetic pedagogy supports deductive learning, requiring that students learn through questioning and arguing, working together as a class. Participant P2 mentioned:

*The Prophet ﷺ taught in small groups and encouraged discussion, as he said: 'The seeking of knowledge is obligatory upon every Muslim' (Ibn Majah, 224). I develop group activities that cultivate critical thinking and promote teamwork (things that the Gen Z students really value*

### **Sub-theme 2.2: Practical Experience and Real-world Relevance**

According to the participants, students need to learn the application of what their lessons relate to, based on the Sunnah. Participant P15 narrated this view in the following words:

*I get students to take what I've said and apply it in practical ways, like ethical decision-making in school tasks. This is itself an interpretation of the Hadith ﷺ: 'Report from me what you have heard even if it be only one ayah' (Sahih Bukhari, 3461). When kids see the relevance of learning to life every day, not just when I need their attention, then students are more engaged.*

## **Theme 3: Motivation and Positive Reinforcement**

### **Sub-theme 3.1: Encouraging Consistent Effort and Perseverance**





The teachers emphasized the necessity of motivating Generation Z students through positive reinforcement that aligns with Prophetic principles. Participant P8 remarked: *"I remind students of the Prophet ﷺ encouragement for consistent effort: 'The most beloved deeds to Allah are those done consistently, even if they are few' (Sahih Bukhari, 6465). This inspires students to maintain daily study routines without feeling overwhelmed."*

### **Sub-theme 3.2: Motivating Participants to Strive Hard and Persevere**

Educators mentioned that disciplining our Generation Z students take place best in accordance with the *Sunnah* and Prophetic ways. Participant P8 stated:

*I emphasize to pupils how the Prophet highlighted the importance of regular effort: 'The most beloved deeds with Allah are those that are consistent, even if they may be very small' (Sahih Bukhari, 6465). This encourages learners to preserve their daily study schedules and not become overburdened.*

### **Subtheme 3.3: Tailored Coaching and Emotional Support**

The personalized guidance to the emotional and learning needs of students was another area that replicated how the Prophet ﷺ taught.

*I do my best to understand the difficulties of individual students and be patient with them." The Prophet ﷺ said, 'Anyone who removes a believer's anxiety due to the sorrows of this life, Allah will remove from him one of the anxieties of the Day of Judgment' (Sahih Muslim, 2699). "Empathy, along with personalized support, resonates with Gen Z students.*

Evidence provided in this study has proven that Prophetic spiritual pedagogy is indispensable for the NPST standards in addressing the learning requirements of Generation Z learners. The first theme suggests that Generation Z students are best served by instructional approaches that not only focus on cognitive learning, but also on moral and ethical forms of learning. Teachers also noted that it was motivating for students to apply themselves to good behavior, as classroom rules and lessons revolved around Prophetic teachings, such as honesty, patience and submission. The Hadith ﷺ, "The best of you are those who are the best in manners and character" (Sahih Bukhari, 6018), was cited as a point of reference. This suggests that incorporation of spiritual values leads not only to ethical consciousness, but also self-regulation, and it has great relevance for digital age learners who are frequently exposed to distractions and fast pace of information. The second theme suggests that Prophetic models of teaching and learning are congruent with the active, cooperative, and experiential preferences of learning characteristics associated with Generation Z. The third theme shows that Generation Z learners thrive through teaching that is situated in sustained positive reinforcements and allows for socialization, mimicking their upbringing in the Prophetic tradition. Teachers focused on referencing Hadiths such as "The most beloved of deeds to Allah are the most regular and constant even though they may be few" (Sahih Bukhari, 6465) when consolidating persistence/effort. Personal assistance and supportive advice were also recognized as crucial in addressing students' emotional well-being.

## 4.2 NPST Standards Align with Prophetic Spiritual Teaching Principles in Real Teaching Practice

### Theme 1: Professional and Ethical Responsibilities

#### *Sub Theme 1.1: Educationalist Integrity and carrying*

Teachers pointed out that professional integrity and ethics are stressed in NPST standards, which share commonalities with the Prophetic code of righteousness. According to teachers, modeling honesty, patience and professional behavior in classrooms supports student learning and trust. Participant P4 stated:

*I try to model ethical behavior in all classroom interactions. This aligns with NPST standards of professional conduct and is inspired by the Hadith ﷺ: 'The best among you are those who have the best manners and character' (Sahih Bukhari, 6018). Students respect and follow ethical examples, which improve classroom discipline.*

#### *Sub-theme 1.2: Equitability and Just Treatment in Teaching*

Curriculum in which the NPST recommends a teacher's code of conduct and fair treatment to measure students is compatible with Prophetic justice. Participant P10 explained:

*When assessing students, I ensure fairness in grading and attention. The Prophet ﷺ said: 'Help the oppressed, even if it is against yourself' (Sahih Muslim, 2580). This principle guides my impartiality in classroom decisions, aligning directly with NPST requirements.*

### Theme 2: Student-Centered Pedagogy

#### Subtheme 2.1: Engagement and Activeness

Some teachers reported that NPST standards, which focus on student-centered learning and interactive teaching practices, support the Prophetic method of involving students through discussion, questioning and involvement. Participant P7 noted: *"I like to promote group discussion and problem solving. The Prophet ﷺ said: 'Narrate from me even if it is one verse' (Sahih Bukhari, 3461). Using this technique promotes student participation, which meets NPST criteria for inclusive and participatory teaching."*

#### Sub-theme 2.2: Adapting teaching to the pupil's needs

Teachers emphasized the alignment of NPST standards for responding to diverse student needs with Prophetic ideas about a one-by-one kind of relationship and perspective on care. Participant P15 expressed: *"I differentiate lessons for children with various learning styles and abilities. The Prophet ﷺ guided individuals according to their understanding, as in his teaching with children and adults. NPST standards encourage differentiated teaching, which perfectly complements this practice."*



### Theme 3: Comprehensive Development and Motivation

#### Sub-theme 3.1: Encouraging Lifelong Learning

Teachers also indicated that the NPST standards, which were based on enhancing teachers' professionalism and lifelong learning, resonated with the Prophetic onus of seeking knowledge for personal and communal well-being. Participant P2 stated: *"I inspire students to learn beyond textbooks. The Prophet ﷺ said: 'The seeking of knowledge is obligatory upon every Muslim' (Ibn Majah, 224). NPST standards reinforce continuous learning, making this integration practical in teaching practice."*

#### Sub-theme 3.2: The Role of Emotion and Spirituality

Teachers noted that offering emotional support and inspiring students corresponds to the NPST standards, as well as in accordance with Prophetic traditions on taking care of students' well-being. Participant P20 explained:

*I pay attention to students' emotional challenges and guide them patiently. The Prophet ﷺ said: 'Whoever relieves a believer's distress, Allah will relieve him from the distress of the Hereafter' (Sahih Muslim, 2699). The key to learning that comes out of NPST is the use of teaching practices to build a positive collective classroom, and this principle aligns with our practice.*

Results showed that the NPST standard is significantly consistent with Prophetic spiritual pedagogy, especially in the matter of ethical conduct, student direction, learning capacity, holistic perspective and motivation advocate. Educators showed that incorporation of prophetic principles into the daily workings of a learning milieu is consistent with professional norms; helps engage students in their learning; and facilitates the moral and spiritual growth as well as academic achievement of those involved. The Hadith of the Prophet below also influenced teachers in classrooms to demonstrate ethical behavior. The principles of just and fair assessment were also evident in (a) the expectations of NPST and (b) the Prophetic guidance. Implications of these findings are that ethical and moral dimensions in teaching are not only part of the regulatory requirements but also instrumental to building trust, respect and discipline among students, which is most valuable for Generation Z learners who seek transparency and fairness in their transactions. The teachers mentioned that the NPST approach to interactionism, participative and individualized learning, corresponds positively with the Prophetic ways of teaching. The Hadith ﷺ, "Narrate from me even if it is one verse" (Sahih Bukhari, 3461), embodies the participatory attitude by inviting teachers to involve students in discussion and problem-solving. It also made sense educationally to instruct at varied levels based on individual ability, just as the Prophet ﷺ differentiated his advice.

### 4.3 Framework for Teachers to Integrate Prophetic Spiritual Pedagogy with NPST Standards to Improve Generation Z Classroom Teaching

#### Theme 1: Moral and Ethical Integration in Classroom Practices

### **Sub-theme 1.1: Embedding Prophetic Ethics in Daily Teaching**

Teachers noted that ethical conduct is foundational for aligning NPST standards with spiritual pedagogy. Prophetic principles such as honesty, fairness, and patience provide practical guidance for teachers in modeling behavior. According to one of the participants:

*I set my lessons in the context of ethical behavior and remind students of the Prophetic Hadith: 'The most complete believer in faith is one with the best character among you,' (Sahih Bukhari, 6018). When combined with values for the NPST code of professional conduct, better discipline in the classroom is achieved, as well as reciprocated respect.*

### **Sub-theme 1.2: Connecting Moral Guidance to Student Decision-Making**

Teachers said that students learn value-centered behavior when combined with classroom work and decision-making. Participant P12 stated:

*When learners consider Prophetic guidance, for example: 'The strong is not he who overpowers others by forcing them, but the strong is he who controls himself when angry' (Sahih Bukhari 6114), they learn to manage their emotions. This is also consistent with NPST standards of moral classroom discipline and student accountability."*

## **Theme 2: Student-Focused and Participatory Education**

### **Sub-theme 2.1: Promoting Active Participation**

Teachers stressed the need for a framework to support student-centered activities modeled after Prophetic methodologies of teaching in which dialogue, inquiry and discussion are encouraged. Participant P8 stated:

*Prophet ﷺ was teaching in a discussion circle and he encouraged to ask: 'Convey from me even if it is one verse' (Sahih Bukhari, 3461). The use of group collaborative work and peer discussions promotes active learning as per NPST standards for student engagement, and develops critical thinking attitudes in Generation Z students".*

### **Sub-theme 2.2: Situating Lessons for Real-Life Application**

Some teachers pointed out that students learn better when they can relate what they've learned to their everyday lives. Participant P16 narrated:

*I create lessons where students apply knowledge to real-world situations, SFI, inspired by the Hadith ﷺ 'Seeking knowledge is an obligation upon every Muslim' (Imam Ibn Majah 224). NPST standards are now designed around such realistic and applicable learning experiences, so this methodology fits perfectly.*

### **Sub-theme 2.3: Promoting Experiential Learning by Reflection**

Educators indicated that reflective practices aid in grasping academic and spiritual concepts.

Participant P11 stated:

*I get students to think about the class experience in terms of the Prophetic way. He who does not evaluate himself, it won't bring benefit to him.' (Al-Tirmidhi, 2417) allows rather than encourages students to 'monitor your own progress through the reception of critical feedback' and become more self-aware in order to lead toward holistic learning outcomes as per NPST guidelines.*

### **Theme 3: Motivation, Encouragement, and Emotional Support**

#### **Sub-theme 3.1: Encouraging persistence and Consistency**

Educators also reported that the framework must comprise motivational tools, including those from prophetic discourses about exertion, persistence and life-long pursuit of knowledge. Participant P3 described in the following words:

*I encourage students by reminding them of the Hadith ﷺ: 'The most beloved deeds to Allah are those done consistently, even if they are few' (Sahih Bukhari, 6465). This helps students persevere, supporting NPST standards on fostering persistence and learner engagement.*

#### **Sub-theme 3.2: Personalized Emotional and Spiritual Support**

The emotional, learning and personal uniqueness of the students should be catered to accordingly (fit) in line with Prophetic pedagogy and NPST standards. Participant P20 explained:

*I provide guidance tailored to each student's situation, inspired by the Hadith ﷺ: 'Whoever relieves a believer's distress, Allah will relieve him from the distress of the Hereafter' (Sahih Muslim, 2699). The NPST builds on the creation of work environments, which are supportive and positive learning communities that enable teachers to achieve their spiritual and professional aims.*

#### **Subtheme 3.3: Stimulating Ethical Motivation and Self-reflection**

The teachers reported that incorporating moral instruction into the NPST standard will inspire students intrinsically, not for extrinsic factors. Participant P14 described:

*"I embed Prophetic guidance into classroom routines – daily reflection and ethical decision-making. The Hadith ﷺ saying: 'The most beloved people to Allah are those who are most beneficial to others' (Sahih Bukhari, 6022) encourages learners to treat leadership and good conduct as complementary NPST standards for nurturing moral and social development."*

The pedagogical framework developed combines Prophetic Spiritual Teaching (PST) foundations with National Professional Standards for Teachers (NPST) to cater to the specific learning needs of Generation Z students. The IPF links PST principles and NPST to the learning needs of Generation Z learners. Every part of the Inputs, the Central Hub and the Three Core Principles is critical to make this model successful.

Figure No 1: An Integrated Pedagogical Framework for Nurturing Gen Z with PST & NPST Synergy



The Integrated Pedagogical Framework seeks to maximize Gen Z student learning in both disciplines through a synthesis of Prophetic Spiritual Teaching (PST) understanding with the National Professional Standards for Teachers (NPST). It includes three essential elements: Inputs, Central Hub, and Core Principles, which all contribute to the operation of the EFL. The Inputs are the bases of the model, including Gen Z's individual needs as learners, PST principles and NPST standards. Generation Z learners are digital natives, globally aware and prefer relevant, real-world learning. Meaning is intent on these characteristics that pedagogy be engaging and relevant. PST offers an ethical principle-based holistic approach as it inherits good morality (*husn al-khuluq*) and purposeful intention (*Niyyah*) through which it combines moral-spiritual twofold dimensions into teaching practices. They present NPST norms explicitly as a professional context for teacher behavior, student-centered teaching practices and in-service

training. These latter inputs contribute to the basis for a pedagogy that contrasts professional and spiritual criteria.

#### 4.4 Discussion

This study's developed Integrated Pedagogical Framework advocates a systematic and evidence-informed process to bridge PST with NPST for the benefit of Generation Z learning. This model joins together both the necessity to have professional teaching ability and also quality, ethical, spiritual guidance in today's classrooms. Through integrating PST's ethical depth and NPST's procedural rigor, the framework self-governs in that teaching is holistic-integrated-ethically-grounded and professionally strong enough to cater to both the cognitive and socio-emotional needs of students. With respect to the research aims of the study, there were three main objectives.

The first to determine Prophetic spiritual teaching principles that are most suitable for Generation Z learners was the first aim. Findings indicate that the most successful principles are those that relate positively to good character (*Husn al-Khuluq*), pure intention (*Niyyah*), patience, empathy and self-reflection (*Muhasabah*). Teachers repeatedly mentioned that these values can assist students in internalizing values, learn to reason morally and gaining emotional strength. P5 mentioned, "The Prophet ﷺ that I often remind the students of is 'The best among you are those who have the best manners and character' (Sahih Bukhari, 6018)", thus showing first-hand how morality shapes classroom practice. These factors are consistent with Social Cognitive Theory, which highlights observational learning and self-regulation through the model of teachers and reflection on a student's acquisition of ethical and behavioral norms. The study also supports the proposition that PST promotes not only spiritual and moral growth, but self-regulation, student engagement and intrinsic motivation in learners.

The second objective examined how NPST standards coincide with Prophetic practices in actual teaching applications. The NPST standards related to professionalism, ethical conduct, student-focused pedagogy, classroom management and lifelong learning were perceived by teachers as consistent with PST principles. Participant P8 stated, "Regarding the Prophet ﷺ's very evident teaching in *halqah* assembly: 'Convey from me even if it is one verse' (Sahih Bukhari, 3461). Researchers frame collaborative interactions to promote deep understanding, but also keep cognitive learning objectives based on NPST." This illustrates that PST and NPST are like two hands washing, they both wash each other; professional standards undergird ethical application, while prophetic ideals deepen the morality of practice in ensuring classrooms are professionally responsible and morally rich. Teachers highlighted that this coherence supports them in being fair, consistent and reflective practitioners who ultimately contribute to students' academic/ moral development. In the third objective, framework was outlined. As per the framework, three main principles were identified as holistic and ethical development, interactive and contextual pedagogy and NPST reinforcement and professional growth.

The results of this study give credence to Social Cognitive Theory (Bandura, 1986) by highlighting the importance of observational learning, self-efficacy and reciprocal determinism.





How the atmosphere crucially promotes Teachers' role modeling of moral characters, ethical decision making, and reflection on practice is found to bear straightforwardly on students' learning, character building, as well as behavior in general (and vice versa), thereby influencing teachers' continuing work as pedagogues. The bi-directional nature of the teacher behavior-student engagement relationship and corresponding classroom outcomes confirms the theoretical foundations of the study.

## **5. Conclusion**

According to the findings of the study, PST principles like character, patience, empathy and muhasabah are significant to address the emotional and ethical needs of Gen Z learners. Moreover, alignment of these principles with NPST standards and an integrated pedagogical framework based on three basic principles as discussed earlier. These principles serve different purposes: that is to say, the first principle or a principle of holistic development is aimed at raising students' moral and spiritual development; an interactional pedagogy aims at enhancing learners' engagement by way of participatory and experiential learning strategies compatible with this digital age, while reinforcement on NPST aims at teacher professionalism competency ethical consistency.

The teachers who implemented such an integrated viewpoint, data analysis demonstrated concrete improvement of classroom culture, motivation and interdependence-oriented learning, besides development of ethical reasoning and emotional robustness among the students. The research underscores what Generation Z students enjoy in learning experiences that are connected, hands-on and ethically aligned. Academic challenge, ethical instruction and emotional support are three such mechanisms that teachers can deploy in their offerings (one among many examples of our NPST-aligned pedagogy). This is in line with the SCT in that it reveals that teachers' ethical and professional acts result in student learning outcomes (note that this reciprocal causality helps to construct reflective teaching). Implications to accommodate PST into teacher preparation, NPST standards in relation to moral and spiritual pedagogy, generational sensitive curriculum designs and the uptake of reflective-participatory learning are suggested. The Integrated Pedagogical Framework also works as a means of translating the ethical and spiritual principles into operational classroom-level strategies targeted at both moral and professional advancement simultaneously.

### **5.1 Recommendations**

- 1) Prophetic spiritual teaching (PST) needs to be introduced into the curriculum of pre- and in-service teacher training institutions.
- 2) Head teachers would need to create routines and awareness packages indicating that NPST proposals are in line with PST strategies.
- 3) The curricula should ensure that the cognitive, social and emotional learning needs of Generation Z students are taken care of.
- 4) It is essential to promote teachers to lifelong learning of pedagogical competence and moral competencies.



- 5) Schools should be able to facilitate teachers to use the Integrated Pedagogical Framework for holistic and ethical involvement/interaction in learning.

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