

THE PATTERNS OF ISLAMIC EDUCATION DURING THE TIME OF THE PROPHET MUHAMMAD

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Abstrak: Penelitian ini bertujuan untuk menganalisis pola pendidikan Islam pada masa Nabi Muhammad SAW. Kajian ini menjadi penting karena pendidikan Islam mempunyai arti penting bagi umat Islam dalam meneladani proses pendidikan Islam sejak zaman Nabi, yang bermanfaat untuk memahami pertumbuhan dan perkembangan pendidikan Islam, sehingga mampu menjawab persoalan-persoalan kontemporer dalam pendidikan Islam. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan deskriptif. Data mengenai sejarah pendidikan Islam pada masa Nabi Muhammad diperoleh melalui pembacaan dan kajian mendalam terhadap berbagai literatur. Penelitian ini menemukan pendidikan Islam di masa Rasulullah telah berlangsung di Mekah dan Madinah. Di Mekah, Nabi menjadikan lembaga pendidikan, yakni rumah, Dar al-Arqam dan Kuttab sebagai sarana yang efektif dan efisien. Materi pendidikan Islam berisi pendidikan akhlak dan budi pekerti, dan pendidikan jasmani (kesehatan), seperti menunggang kuda, memanah, dan menjaga kebersihan. Sementara pola pendidikan yang diterapkan Nabi di Madinah berorientasi pada pemantapan nilai-nilai persaudaraan antara kaum Muhajirin dan Anshar. Nabi mendirikan masjid dan Suffah sebagai sarana yang efektif. Muatan pendidikannya menekankan pada penanaman tauhid, pendidikan keluarga, pendidikan masyarakat, dan budi pekerti. Semua ini efektif karena motivasi dari dalam masyarakat Madinah dan karisma serta metode yang digunakan Nabi dalam menangani kepentingan masyarakat secara adil dan demokratis. Temuan ini menunjukkan pola pendidikan Islam yang diterapkan Nabi Muhammad SAW. di Mekah dan Madina. Kesimpulannya, pendidikan Islam dalam sejarahnya telah berkontribusi besar terhadap peradaban manusia terutama umat Muslim di dunia.

Abstract: The Patterns of Islamic Education During the Time of the Prophet Muhammad. This research aims to analyze the patterns of Islamic education during the time of the Prophet Muhammad. This study is important as Islamic education holds significance for Muslims in emulating the process of Islamic education since the time of the Prophet, which is beneficial for understanding the growth and development of Islamic education, thus addressing contemporary issues in Islamic education. The research methodology employed is qualitative with a descriptive approach. Data regarding the history of Islamic education during the time of the Prophet Muhammad was obtained through extensive reading and study of various literature sources. The study finds that Islamic education during the Prophet occurred in Mecca and Medina. In Mecca, the Prophet established educational institutions, such as homes, Dar al-Arqam and Kuttab as effective and efficient means. The curriculum of Islamic education included moral and character education, as well as physical education (health), such as horse riding, archery, and hygiene. Meanwhile, the educational pattern implemented by the Prophet in Medina focused on strengthening the values of brotherhood between the Muhajirin and the Ansar. The Prophet established mosques and Suffah as effective means. The educational content emphasized the cultivation of monotheism, family education, community education, and manners. All of these were effective due to the motivation from within the Medina community and the charisma and methods employed by the Prophet in fairly and democratically addressing the community's interests. These findings illustrate the pattern of Islamic education implemented by the Prophet Muhammad in Mecca and Medina. In conclusion, throughout history, Islamic education has significantly contributed to human civilization, particularly for the Muslim community worldwide.

Keywords: history of Islamic education; pattern of Islamic education; educational institutions; Islamic education curriculum; Mecca and Medina.

Introduction

Education is the institutionalization of knowledge, instilling qualities, skills, and abilities in individuals necessary for preserving, operating, and continuing the social system.¹ It can be regarded as the action undertaken by generations possessing knowledge and understanding towards those who still need to prepare for social life.² Its purpose is to awaken and develop within the child physical, intellectual, and moral states demanded of them, both by society as a whole and by the environment in which they are specifically destined.

Therefore, the transfer of knowledge, values, and beliefs of society from one generation to the next is crucial: education upholds the basic structure of society by preserving all that is valuable in its values and fundamental institutions, transmitting them to the next generation, and renewing culture fresh each time there is degeneration, stagnation, or loss of values.³

¹ Muhammad Idris et al., "Peace Resolution in Education and Application on Information and Communication Technology," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 3349–58, <http://sersc.org/journals/index.php/IJAST/article/view/14076>.

² Jemmy Jemmy et al., "The Influence of Multicultural Education, Cultural Identity, and Political Participation on Minority Rights Awareness in Jakarta," *West Science Social and Humanities Studies* 2, no. 1 (2024): 68–76, <https://doi.org/10.58812/wsshs.v2i01.573>.

³ Siti Rohmah et al., "Truth Claims and Multicultural Values in Learning Religious Education," *Al-Hayat: Journal of Islamic Education* 7, no. 2 (July 12, 2023): 343–54, <https://doi.org/10.35723/ajie.v7i2.376>; Muh. Idris et al., "The Role of Islamic Education in the Formation of the Nation's Character," *West Science Islamic Studies* 1, no. 1 (October 31, 2023): 27–33, <https://doi.org/10.58812/wsiss.v1i01.283>; Muh Idris et al., "The Implementation of Religious Moderation Values in Islamic Education and Character Subject at State Senior High School 9 Manado," *Academy of Strategic Management Journal* 20, no. 6 (2021): 1–16,

Every society develops mechanisms through which it prepares, trains, and produces potential individuals to pursue its aspirations, realize its objectives, and help adequately function its system. Every society carries out this specific social activity in various forms and manners to maintain integrity and continuity.

Education generally becomes necessary for every human being, encompassing general and religious education.⁴ In Islam, seeking knowledge is not just a necessity but an obligation,⁵ transcending gender,⁶ *طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ* "Seeking knowledge is obligatory for every Muslim,⁷ both men and women." The knowledge referred to here encompasses both religious and general knowledge. This indicates that through education, humans acquire both general and religious knowledge. It is not surprising that since the early period of Islam, education has been one of the focal points and actively promoted by the Prophet Muhammad due to its crucial importance for human development in his time,⁸ as embraced by the Prophet's companions⁹ and subsequent generations.

Education during the time of the Prophet Muhammad cannot be separated from the socio-cultural conditions of his society, Mecca and Medina. The educational model was still largely informal, initially conducted covertly and then openly, and centred around homes, Kuttab (schools),¹⁰ mosques, and the Suffah,¹¹ established as educational institutions. The

<https://www.abacademies.org/articles/the-implementation-of-religious-moderation-values-in-islamic-education-and-character-subject-at-state-senior-high-school-9-manado-12232.html>.

⁴ Adit Mohammad Aziz et al., "Implementation of a Philosophical Framework to Foster Critical Thinking in Islamic Education for Boarding School Students in Indonesia," *West Science Interdisciplinary Studies* 1, no. 10 (October 30, 2023): 1059–67, <https://doi.org/10.58812/wsis.v1i10.297>.

⁵ Muh Idris and Sabil Mokodenseho, "Model Pendidikan Islam Progresif," *J-PAI: Jurnal Pendidikan Agama Islam* 7, no. 2 (July 13, 2021): 72–86, <https://doi.org/10.18860/jpai.v7i2.11682>.; Ismail Suardi Wekke, Sabil Mokodenseho, and A. Fadzilur Rahman, "Values of Religious Tolerance in Islamic Learning Material of Muslim Minority State High School," in *International Seminar on Islamic and Arabic Education in Southeast Asia (2017)* (Malang: Universitas Muhamamadiyah Malang, 2018), <https://doi.org/10.31227/osf.io/tfbkc>.; Muh Idris et al., "Urgensi Pendidikan Islam Dalam Pelestarian Lingkungan," *Journal of Islamic Education Policy* 7, no. 1 (2022): 38–51, <https://doi.org/10.30984/jiep.v7i1.1907>.; Muh Idris et al., "Mengintegrasikan Pendidikan, Lingkungan, Dan Nilai-Nilai Islam Sebagai Upaya Meningkatkan Etika Dan Literasi Lingkungan," *Journal of Islamic Education Policy* 7, no. 2 (2022): 102–14.

⁶ Abdillah bin Muhammad bin Abi Yazid Al-Qazwini, *Sunan Ibnu Majah*, 1st ed. (Beirut: Dar al-Fikr, 2004), 87. See also Khalil M. Dirani, Christine Silva Hamie, and Hayfaa Tlaiss, "Leadership in Saudi Arabia: A Multifaceted Phenomenon," in *Leadership Development in Emerging Market Economies* (New York: Palgrave Macmillan US, 2017), 245–60, https://doi.org/10.1057/978-1-137-58003-0_14.

⁷ HR. Ibnu Majah No. 224, from Anas bin Malik ra, authenticated by al-Albani in *Shahih al-Jaami ash-Shaghir* No. 3913. See Abdillah bin Muhammad bin Abi Yazid Al-Qazwini, *Sunan Ibnu Majah*, 2nd ed. (Riyadh: Darussalam, 2000).

⁸ Md. Mizanur Rahman, "Education, Teaching Methods and Techniques in the Early Years of Islam During the Era of Prophet Muhammad (SAW)," *IJRDO-Journal of Business Management* 4, no. 2 (2018): 1–22.; Muhammad Zulazizi Mohd Nawi, "The Implementation of Islamic Education during Prophet Muhammad SAW Era in Mecca and Medina: A Review," *UMRAN - International Journal of Islamic and Civilizational Studies* 7, no. 3 (October 4, 2020): 27–43, <https://doi.org/10.11113/umran2020.7n3.430>.; Cory Indar Pratiwi et al., "Education Actualization of the Prophet Muhammad in Facing the Era of the Industrial Revolution 4.0," *Islam in World Perspectives Symposium* 1, no. 1 (2020): 142–52, <https://doi.org/10.26555/IWOS.V1I1.5670>.

⁹ Dafer Abdulrazaq Al-Jasim, "The Prophet's (PBUH) Method in Education and Teaching," *College of Basic Education Researches Journal* 13, no. 1 (2014): 435–54, <https://www.iasj.net/iasj/article/86286>.

¹⁰ Muhammad 'Athyyat Al-Abrasyi, *Al-Tarbiyah Al-Islamiyah Wa Falsafatuha* (Kairo: Isa al-Babi al-Halabi, 1969), h. 73.; Fajar Farham Hikam et al., "Islamic Classical Education Institution of Kuttab Model," in *The First International Conference on Culture, Religion, and Education (The 1st Inter-Culture)* (Learning Center Postgraduate of UIN Alauddin Makassar, 2019), h. 79–87.

¹¹ George Maqdisi, *The Rise of Colleges: Institution of Learning in Islam and the West* (Edinburgh: Edinburgh University Press, 1981), h. 21.; Muhammad Munir Mursi, *Al-Tarbiyah Al-Islamiyah: Usuluhā Wa Tatawuruhā Fī Al-Bilād Al-'Arabiyyah* (Kairo: Dar al-Kutub, 1982), h. 199.; Saleh Zaimeche, *Education in*

guidance provided by the Prophet Muhammad through education and his contributions to human thought continue to influence thought and action, subsequently becoming principles governing the lives of Muslims and the spirit of modern times. Because the contributions of Islam as a religion brought by the Prophet Muhammad to education, including Western civilization, are still largely underappreciated,¹² this paper raises questions about the educational patterns during the time of the Prophet, specifically focusing on the implementation of Islamic education during the Meccan and Medinan phases, both theoretically and practically. When discussing the contributions of Islam, we specifically refer to the contributions of Islamic civilization inspired by the Prophet Muhammad,¹³ including Islamic education within it. Besides examining the pattern of Islamic education in the early Islamic period, this paper can serve as a source of ideas and reference for successfully implementing Islamic education activities today. This historical review provides a general analysis of the pattern of Islamic education during the time of the Prophet Muhammad.

Method

This research is a literature review.¹⁴ The method employed is qualitative descriptive. Qualitative descriptive research describes, explains, and provides detailed answers to the researched problems by studying as many individuals or groups as possible or by examining a particular event.¹⁵ The research data is sourced from literature that has been studied using several relevant sources related to Islamic education during the time of the Prophet Muhammad. The collected research data is analyzed descriptively qualitatively. This research follows the steps outlined by Miles and Huberman, which begin with data collection, reduction, and presentation, and then conclusion/verification.¹⁶

Results and Discussion

The Concept of Islamic Education

In discussing education during the era of the Prophet Muhammad, the author adopts the concept of Islamic education, which refers to an integrated process of imparting Islamic knowledge so that the recipient is equipped spiritually, intellectually, and physically to fulfil the dual roles assigned by Allah as His servant and steward on earth.¹⁷ The term “*tarbiyyah*” is most frequently used to denote education. However, other terms, such as “*ta'lim*” and “*ta'dib*”, have also been widely accepted by scholars when discussing the concept of Islamic education.¹⁸ *Ta'lim*, derived from the root word *'allama* (to teach), primarily refers to the

Islam: The Role of the Mosque (United Kingdom: Foundation for Science Technology and Civilization, 2002), h. 3.

¹² William Montgomery Watt, *A Short History of Islam* (Oxford, UK: Oneworld Publications, 1996), h. 118-122.

¹³ Dwight W. Allen and Raymond Henry Muessig, “Islamic Contribution to American Education,” in *Heritage of American Education*, ed. R. E. Gross (Boston: Allyn & Bacon, 1962), h. 158.

¹⁴ Mike Allen, ed., “Library Research,” in *The SAGE Encyclopedia of Communication Research Methods* (SAGE Publications, Inc, 2017), <https://doi.org/10.4135/9781483381411>.

¹⁵ Mandy Stanley, “Qualitative Descriptive: A Very Good Place to Start,” in *Qualitative Research Methodologies for Occupational Science and Therapy*, ed. Shoba Nayar and Mandy Stanley, 1st ed. (Routledge, 2014), 21–36, <https://doi.org/10.4324/9780203383216-3>.

¹⁶ M. B. Miles and A. M. Huberman, *Qualitative Data Analysis (II)* (Newbury Park, CA.: Sage Publication, Inc., 1996).

¹⁷ QS. Al-An'am [6]: 165; QS. Fathir [35]: 39.; Ismail Raji Al-Faruqi, “The Principle of World Order,” in *Al Tawhid: Its Implications for Thought and Life* (International Institute of Islamic Thought, 2000), 185–193, <https://doi.org/https://doi.org/10.2307/j.ctvk8w28n.16>.

¹⁸ J. Mark Halstead, “An Islamic Concept of Education,” *Comparative Education* 40, no. 4 (2004): 517–29, <http://www.jstor.org/stable/4134624>.

process of teaching and learning.¹⁹ *Tarbiyyah* connotes nurturing, fostering, upbringing, developing, guarding, and raising. Due to its broad quality, al-Attas suggests that *tarbiyyah* is less preferred than *ta'dib* in explaining the concept of Islamic education. For al-Attas, education is the cultivation of manners within a person; manners essentially indicate discipline of the mind and soul, the acquisition of good qualities of mind and soul, the right performance towards what is wrong and right from what is wrong, and the preservation of honour.²⁰ *Ta'dib*, therefore, reflects the morality of life, recognizing Allah as the true source of knowledge to be followed by humans from "intelligence, spiritual knowledge, and virtue." While *tarbiyyah* can be generalized to encompass minerals, plants, and animals, with the goal of measured material and quantitative 'tarbiyyah' upbringing, *ta'dib* is specific to humans, whose spiritual nature consists of the soul and intellect responsible for one's actions in fulfilling or neglecting what Allah commands of them. Such responsibility applies throughout life as long as one is intellectually and physically healthy. Islamic education is a lifelong process,²¹ both in formal and informal senses.

If observed closely, all the educational concepts mentioned above were implemented by the Prophet Muhammad in educating the Muslim generation of his time on how to instill Islamic knowledge, thereby equipping them spiritually, intellectually, and physically to fulfil the dual roles assigned by Allah, as His servants and stewards on earth. According to the author, the difference between the current and current contexts lies in applying educational concepts in the education process regarding how Islamic education should be conducted. Certainly, it is not meant as a comparison, but regardless of contextual differences, the Prophet Muhammad's success in the education field needs to be highlighted.

The Existence of Islamic Education During the Period of the Prophet Muhammad

Islamic education, which we currently develop, cannot be separated from its history,²² in which the Prophet Muhammad was a pioneer of education and the pioneering teacher of Islamic education. Zuhairini refers to the period of Islamic education during the time of the Prophet Muhammad as a period of nurturing,²³ while in the context of the development of Islamic education, Mursi describes it as a phase of construction and establishment.²⁴ Since Islamic education became known after the mission of the Prophet Muhammad, this marks the starting point for Muslims to become acquainted with education.

The education initiated by the Prophet Muhammad was due to the revelation from Allah, which began through an informal channel connecting the Prophet Muhammad with his close associates, relatives, and companions in Mecca. Since 610 AD, the Prophet Muhammad had received the first revelation from Allah.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۖ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۚ

¹⁹ Syed Muhammad Naquib Al-Attas, *Islam and The Philosophy of Science* (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980).

²⁰ Syed Muhammad Naquib Al-Attas, "Preliminary Thoughts on The Nature of Knowledge and the Definition and Aims of Education," in *Aims and Objectives of Islamic Education*, ed. Syed Muhammad Naquib Al-Attas (London: Hodder & Stoughton, 1979), h. 19–47.

²¹ Salmi Ahmad Sudan, "The Nature of Islamic Education," *American International Journal of Contemporary Research* 7, no. 3 (2017): 22–27, <http://www.aijcnrnet.com/>.

²² Sabil Mokodenseho et al., "Elaboration of The History of Islamic Education in the Dutch Colonial Period," *Journal of Islamic Education Policy* 8, no. 2 (2023): 67–81, <https://doi.org/10.30984/jiep.v8i2.2590>.

²³ Zuhairini Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Dirjen Binbaga Depag, 1986), h. 13.

²⁴ Mursi, *Al-Tarbiyah Al-Islamiyyah: Usūhūhā Wa Tatawuruhā Fī Al-Bilād Al-'Arabiyyah*, h. 171-172.

“Read, ‘O Prophet,’ in the Name of your Lord Who created— created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen— taught humanity what they knew not.”²⁵

Referring to the works of Daulay and Pasa, the first revelation from Allah was initially conveyed by the Prophet Muhammad to his wife, Khadijah (555-619 AD), who then relayed it to Waraqah bin Naufal (d. 610 AD).²⁶ It subsequently spread throughout the Arabian Peninsula through trade networks.

The second revelation accompanied the first revelation mentioned above:

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۚ وَتِيَابَكَ فَطَهِّرْ ۚ وَالرُّجْزَ فَاهْجُرْ ۚ وَلَا تَمْنُنِ بِسَخْتِكَ ۚ وَلِرَبِّكَ فَاصْبِرْ ۚ

“O you covered up ‘in your clothes’! Arise and warn ‘all’. Revere your Lord ‘alone’. Purify your garments. ‘Continue to’ shun idols. Do not do a favour expecting more ‘in return’. And persevere for ‘the sake of’ your Lord.”²⁷

The above-mentioned revelation instructed the Prophet Muhammad to invite humanity to the religion he brought (Islam). Following this, Islamic preaching, including education, began.

The emergence of Islamic education during the time of the Prophet Muhammad provides a chronological overview of the development of Islamic education, including its institutions and curriculum, in the classical era. In studying Islamic education during the period of the Prophet Muhammad, according to Fahmi, it is important to learn and understand the system and educational institutions, curriculum, objectives, teaching methods, and approaches. This phase of education during the time of the Prophet Muhammad is crucial in understanding the evolution of the Islamic education system. In general, the methods used by the Prophet Muhammad in spreading his teachings included lectures (*kulliyah*), memorization, discussions (*muhadathah*), study circles (*halaqah*), experiential learning, travelling (*rihlah*), dialogues, and debates (*mujadalah*).²⁸ As the Prophet Muhammad was unlettered (*ummi*),²⁹ he orally taught the verses which were later compiled into the Quran, initially from his home, then from the house of al-Arqam ibn al-Arqam (590-673 AD), and later from the Prophet's Mosque “an Nabawi Mosque” after he migrated to Medina in 622 AD. Subsequently, a nearby place known as *al-Suffah* was established to accommodate people interested in learning and delegations visiting the Prophet Muhammad from across the Arabian Peninsula.³⁰ Writers and teachers were appointed from among the Prophet's companions to disseminate the message to the community further.

The emergence of Islamic education during the time of the Prophet Muhammad provides a chronological overview of the development of Islamic education, including its institutions and curriculum, in the classical era. According to Fahmi, studying Islamic education during the Prophet Muhammad is important because it allows one to learn and understand the system and educational institutions, curriculum and objectives, teaching

²⁵ See QS. Al-'Alaq [96]: 1-5.

²⁶ Haidar Putra Daulay and Nurgaya Pasa, *Pendidikan Islam Dalam Lintasan Sejarah*, 3rd ed. (Jakarta: Kencana Prenada Media Group, 2016), h. 17-18.

²⁷ See QS. Al-Muddaththir [74]: 1-7.

²⁸ Abdullah Ishak, *Pendidikan Islam Dan Pengaruhnya Di Malaysia* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1995), h. 68.

²⁹ See QS. Al-A'raf [7]: 157, 158.

³⁰ M. Yusuf Ahmad, *Falsafah Dan Sejarah Pendidikan Islam* (Kuala Lumpur: Penerbit Universiti Malaya, 2002), h. 54-55.; Ishak, *Pendidikan Islam Dan Pengaruhnya Di Malaysia*, h. 26-27.

methods, and approaches.³¹ This phase of education during the time of the Prophet Muhammad is crucial in understanding the evolution of the Islamic education system.

Institutions of Islamic Education

The institutions that served as education centres during the Prophet Muhammad's time are often mentioned in various literature, such as *Dar al-Arqam* and *Kuttab* in Mecca, followed by the mosques and Suffah in Medina. These institutions were not formal educational establishments as we see today, but they played a significant role in advancing education among the Muslim community.

Firstly, Dar al-Arqam. In 610 AD, the Prophet Muhammad utilized the al-Arqam bin Abi Arqam house on Mount Safa,³² in Mecca as the first educational institution or school.³³ The Prophet Muhammad gradually educated his followers, starting with his close family members, initially in secrecy. The first individuals invited to embrace faith and accept Allah's guidance were Khadijah (555-619 AD), followed by Ali bin Abu Thalib (599-661 AD) and Zaid bin Haritsah (581-629 AD). Later, he called upon his close companions, such as Abu Bakr. The message gradually expanded but remained limited within the Quraysh tribe, including individuals like Usman bin Affan (d. 656 AD), Zubair bin Awwam (594-656 AD), Sa'ad bin Abi Waqas (595-674 AD), Abdurrahman bin Auf (580-653 AD), Thalhah bin Ubaidillah (594-656 AD), Abu Ubaidah bin al-Jarrah (583-639 AD), Arqam bin Abi al-Arqam (590-673 AD), Fatimah binti Khattab, and Said bin Zaid (593-671 AD).³⁴

At Dar al-Arqam, the teachings of the Prophet Muhammad were conducted secretly to his companions for three years, initially limited to reciting the first revelations and their application in daily life. Dar al-Arqam was where the Prophet Muhammad guided his companions in memorizing, understanding, and practising the sacred verses revealed to him. Additionally, it was where the Prophet Muhammad received guests, individuals interested in embracing Islam, or those seeking guidance on matters related to Islam. On several occasions, Dar al-Arqam also served as a venue for collective prayers with his companions.³⁵ The number of Muslims present during this early period of Islam was small but continued to increase, reaching 38 individuals from the Quraysh nobility, traders, and formerly enslaved people.³⁶

In addition to Dar al-Arqam, teachings were conducted discreetly in the homes of the Prophet Muhammad's companions. This involved bringing a companion who had learned the Quran to recite and teach the house inhabitants who had embraced Islam. This method was exemplified in the early conversion story of Umar bin Khattab, where he discovered Khabbab bin al-Arat (587-658 AD) reciting the Quran to Umar's sister, Fatimah, and her husband, Said bin Zaid, at their home.³⁷

Home-based education continued until the Prophet Muhammad migrated to Medina, alongside learning at the Suffah. Al-A'dzamy (1932-2017 AD) cited Ibn Sa'ad (784-845 AD), stating that Abdullah bin Umme-Maktum (d. 636 AD) migrated to Medina shortly after the

³¹ Asma Hasan Fahmi, *Sejarah Dan Filsafat Pendidikan Islam - Terjemahan Ibrahim Husein*, 1st ed. (Jakarta: Bulan Bintang, 1979), h. 29.

³² Shofiyyurrahman Al-Mubarakfury, *Ar Rahiq Al-Makhtum* (Riyadh: Dar Al-Islam, 1994), h. 91.

³³ Abbas Mahbub, *Ushul Al-Fikri at Tarbawy Fi Al-Islam* (Beirut: Dar Ibn Katsir, 1987), h. 70.

³⁴ Zuhairini Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 2010), h. 22.

³⁵ Mahmud Yunus, *Sejarah Pendidikan Islam* (Jakarta: Hidakarya Agung, 1992), h. 6.

³⁶ M. Syafii Antonio, *Muhammad SAW: The Super Leader Super Manager* (Jakarta: Tazkia Publishing, 2009), h. 196.

³⁷ Al-Mubarakfury, *Ar Rahiq Al-Makhtum*, h. 103.

Battle of Badr and stayed at Dar al Qurra', the house of Makhramah bin Naufal. There is no definite explanation as to whether this house served as a residence for Quran memorizers or as a place for learning. However, Al-A'dzamy tends to lean towards both possibilities.³⁸

Secondly, the Kuttab. Initially, Kuttab was an educational institution established by pre-Islamic Arabs to educate their children, particularly in reading and writing.³⁹ Syalabi mentions that during the pre-Islamic era, Kuttab offered basic education, consisting of literacy in the Arabic language, arithmetic, history, and poetry.⁴⁰ Hardaker and Sabki mention that Kuttab was established initially to combat illiteracy.⁴¹ However, this institution received little attention. During the Jahiliyyah period, as described by Totah, the Arabs could produce poetry but were illiterate compared to Christians and Jews, known as the People of the Book "*ahl al-Kitab*".⁴² Sources indicate that before Islam came, only 17 Quraysh individuals could read and write.⁴³ These individuals later held positions as the Prophet Muhammad's scribes in recording the revelations. Subsequently, during the time of the Prophet Muhammad, some Kuttab taught the Quran and the basics of religious doctrines, while others focused on teaching basic reading and writing skills, language, and so on.

As mentioned above, due to the limited number of individuals who could read and write, the Prophet Muhammad voluntarily empowered the dhimmis⁴⁴ to become teachers in the Kuttab, instructing them in reading, writing, and other subjects for the Muslims in Mecca.⁴⁵ As noted by Kadi, this practice indicates that teachers did not receive a fixed salary in the early days of Islam. However, they were paid in some cases later on, and this practice eventually became customary as education became formalized.⁴⁶ The utilization of dhimmis as teachers demonstrates the "flexibility and inclusivity" of education during the time of the Prophet Muhammad, as long as it did not contradict the Islamic faith. Additionally, the educational context, namely the lack of teachers at that time, was a consideration for the Prophet Muhammad.

After the migration to Medina, the Prophet Muhammad seized the opportunity to educate the inhabitants of Medina to the best of his ability. He understood the importance of literacy skills. Following the Battle of Badr,⁴⁷ approximately 70 Meccan Quraysh were taken as prisoners of war. The Prophet Muhammad requested each of them to teach ten individuals, both children and adults in Medina, the basics of reading and writing as one of the conditions for their release. Consequently, in this context, around 700 illiterate individuals in Medina

³⁸ M. Mushtafa Al-Adzamy, *Dirasat Fi Al-Hadits an Nabawy* (Beirut: Al-Maktab al Islamy, 1992), h. 53.

³⁹ Drafting Team, *Ensiklopedi Islam*, 3rd ed. (Jakarta: Ichtiar Baru van Hoeve, 2002), h. 86.

⁴⁰ Ahmad Syalabi, *History of Muslim Education* (Beirut: Dar Al-Kashshaf, 1954).

⁴¹ Glenn Hardaker and Aishah Ahmad Sabki, "The Diversity of Islamic Educational Institutions," in *Pedagogy in Islamic Education* (Bingley: Emerald Publishing Limited, 2018), 17–25, <https://doi.org/10.1108/978-1-78754-531-120181002>.

⁴² Khalil A. Totah, *The Contribution of the Arabs to Education* (New York: Columbia University Press, 1926).

⁴³ Jamil Farooqi, "Education and the Muslim Situation," *Islamic Quarterly* 44, no. 1 (2000): 359.

⁴⁴ In terminology, a "dhimmi" is a non-Muslim individual living freely within an Islamic state who, in exchange for paying a personal tax, receives protection and security. The laws regarding dhimmis apply in a country that follows Islamic Shariah. The term "dhimmi" itself means "protected person."

⁴⁵ Ahmad Syalabi, *Sejarah Pendidikan Islam* (Jakarta: Bulan Bintang, 1973), h. 34.

⁴⁶ Wadad Kadi, "Education in Islam—Myths and Truths," *Comparative Education Review* 50, no. 3 (August 2006): 311–24, <https://doi.org/10.1086/504818>.

⁴⁷ See Husein Haykal, *The Life of Muhammad*, 8th ed. (Kuala Lumpur: Islamic Book Trust, 1976), h. 216–252.

were successfully educated. This number continued to increase as each taught others how to read and write in Medina.⁴⁸

Although most teachers in the Kuttab were dhimmis, the Prophet Muhammad appointed his companions as instructors. For example, al-Hakam Ibn Sa'id was appointed to teach at the Kuttab while the Prophet Muhammad was in Medina.⁴⁹ The subjects taught in the Kuttab during the Medina period were not different from those taught in Mecca, focusing on reading and writing and encompassing Arabic poetry and proverbs. Initially, Quranic recitation was not part of the curriculum in the Kuttab but was practised in the mosque and homes. However, over time, Quranic recitation was also included in the curriculum.

Thus, Kuttab can be distinguished into two types: those teaching literacy and those teaching the Quran. The former existed since ancient times and before the advent of Islam, while the latter emerged after the arrival of Islam. However, these Quranic Kuttab were not found at the beginning of Islam. As Syalabi states, although the initial educational plans focused on the Quran, few individuals had memorized the Quran at that time, as Quran memorization was uncommon.⁵⁰ Only when Islam spread did education expand beyond reading and writing to include proper Quranic recitation.

Thirdly, the Mosque. Apart from the educational institutions prevalent during the Meccan period, the mosque emerged as a significant educational institution when the Prophet Muhammad migrated to Medina in 622 CE. The mosque served as the primary venue for Muslims to receive education. Initially, the Prophet Muhammad established the Quba Mosque, followed by the Prophet's Mosque (Masjid Nabawi),⁵¹ in response to the growing needs of the Muslim community. Through these mosques, built on the foundation of piety,⁵² and designated for those dressed modestly and cleanly,⁵³ emerged the leaders of the Muslim community and the Islamic State centred in Medina.⁵⁴

Besides its role as a place of worship, the mosque also served as a platform for spreading Islamic teachings, resolving individual and societal issues, hosting foreign envoys, convening Islamic leaders, holding meetings, and functioning as a madrasah for those seeking specialized knowledge, particularly in Islamic teachings. The Prophet Muhammad optimized the mosque to build the Medina community towards a higher civilization. Inside the mosque, the Prophet taught and delivered sermons in halaqah, where companions sat in circles to listen and engage in discussions concerning religious and worldly matters.

The Prophet Muhammad earnestly utilized the mosque as a platform to advocate for Islam. This usage stems from the mosque's function as a place of prostration, symbolizing acknowledgement and reverence, akin to the prostration of the angels to Prophet Adam as,⁵⁵ The acknowledgement of the truth and the acceptance of divine decree, as demonstrated by various entities in Islamic teachings. For instance, it mentions the prostration of Pharaoh's sorcerers after witnessing the miracles of Prophet Moses and accepting the truth despite their earlier opposition. Additionally, it refers to the alignment with and submission to the

⁴⁸ Antonio, *Muhammad SAW: The Super Leader Super Manager*, h. 165.

⁴⁹ Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung: Mizan, 1994), h. 24.

⁵⁰ Syalabi, *Sejarah Pendidikan Islam*, h. 40.

⁵¹ M. Abdul Wahhab, *Mukhtasar Siratu-Rasul (SAW)* (Beirut: Darul-Arabiyyah, n.d.), 157.

⁵² See QS. At-Taubah [9]: 108.

⁵³ See QS. Al-A'raf [7]: 31.

⁵⁴ Muhammad Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: Mizan Pustaka, 1996), h. 461.

⁵⁵ See QS. Al-Baqarah [2]: 30.

commands of Allah, akin to the prostration of celestial bodies, plants, and other creations, symbolizing their obedience to divine will.⁵⁶

The mosque served as the focal point of education and the powerhouse of the Muslim community during the time of the Prophet Muhammad. The Prophet appointed several teachers to instruct in the mosques, such as Abdullah bin Raw'ahah in the Quba Mosque and Abu Ubaidah al-Jarrah in the Prophet's Mosque.⁵⁷ They taught various skills and knowledge.

The Mosque, besides serving as a place of worship, also functions as a hub for spreading Islamic teachings, knowledge dissemination, resolving individual and societal issues, hosting foreign diplomats, convening Islamic leaders, conducting deliberations, and serving as a school for those seeking to deepen their understanding of Islam. Prophet Muhammad effectively utilized the Mosque to foster the development of Medina towards a high civilization.⁵⁸ Inside the Mosque, he taught and delivered sermons as "halaqah," where companions gathered in circles to listen and discuss religious and worldly matters.⁵⁹

Following the Prophet's demise, the Mosque continued to serve as an educational centre. The systematic collection and codification of Hadiths also commenced within the Mosque, marking the inception of scholarly studies within places of worship.⁶⁰ In the 3rd century of Islam, figures like Imam Shafi'i (767-820 M) taught various subjects at the Mosque of 'Amr bin Al-As. Around the year 326 H, approximately 15 groups studying both Shafi'i and Maliki jurisprudence congregated at the Mosque of 'Amr bin al-As, while the Hanafi school had three groups simultaneously. In addition to jurisprudence 'Fiqh' and Qur'anic studies, philological and Arabic language studies were conducted in the Mosque. For instance, Sa'id bin Musayyib (642-715 M.)⁶¹ discussed Arabic poetry in a mosque in Medina. The renowned Al-Azhar University in Cairo, Egypt, traces its origins back to a mosque.⁶²

Throughout its history, the mosque has played a crucial role in the lives of Muslims. Apart from serving as a place of worship, the mosque generally functions as a gathering place for various essential Islamic activities. Shihab delineates several functions and roles of the mosque, including its role as a place of worship, consultation and communication, education, social assistance, military training, peace and adjudication, healthcare, assembly hall and guest reception area, centre for enlightenment and defence of religion, as well as a detention facility.⁶³

Fourthly, the Suffah. Following the migration of Prophet Muhammad to Medina, the mosque established the Suffah school.⁶⁴ Monzoor and Kabir describe the Suffah as a building

⁵⁶ See QS. Ar-Rahman [55]: 6.

⁵⁷ Rahimah Embong, Fadzli Adam, and Anis Abdullah, "A Historical Review of Educational Dualism in The Muslim Classical Era," in *Proceedings of ICIC2015-International Conference on Empowering Islamic Civilization in the 21st Century* (Malaysia, 2015), 158-70.

⁵⁸ Antonio, *Muhammad SAW: The Super Leader Super Manager*.

⁵⁹ Muhammad al-Shadiq Argun, *Rasulullah SAW - (Translation)* (Beirut: Dar al-Qalam, n.d.).

⁶⁰ Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*, 462-463.; Maulana Muhammad Ali, *The Religion of Islam* (New Delhi: Taj Company, 1986), h. 385.

⁶¹ The full name of Said bin al-Musayyib is Said bin al-Musayyib bin Hazn bin Abi Wahb al-Makhzumi al-Qurayshi (642-715 CE). He was a scholar of hadith and Islamic jurisprudence from Madinah, belonging to the generation of the Tabi'in. He is counted among the Seven Jurists of Madinah and is often regarded as one of the most influential.

⁶² L.O. Abbas, "The Origin and Importance of Mosque in Islam," *Ibadan Journal of Religious Studies*, no. 1 (2008): 77-87.

⁶³ Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*, h. 462.

⁶⁴ The Suffah, also known as al-Zilla, is a seating area located at the edge of the mosque, adjacent to or adjoining the mosque courtyard or veranda.

or space connected to the mosque.⁶⁵ The Suffah can be seen as a school due to its systematic teaching and learning activities. For instance, the Mosque of the Prophet (Masjid Nabawi) had a Suffah used for scholarly gatherings. This institution also served as a dormitory for companions who did not have accommodation. According to Iqbal, the Suffah can be considered the first Muslim school established in Medina for daytime schooling and nighttime rest.⁶⁶ The residents of the Suffah were known as the "ahl al-suffah."⁶⁷

Prophet Muhammad established the Suffah as a centre for religious studies,⁶⁸ and taught various Islamic sciences.⁶⁹ This is what Khan refers to Suffah as the starting point of the educational system in Medina.⁷⁰ In facilitating learning alongside Prophet Muhammad, several competent teachers were appointed to instruct illiterate Muslims on reading and writing. Among these teachers, 'Ubadah ibn al-Samit (586-655 CE)⁷¹ is notable for teaching the Qur'an.⁷²

Following the establishment of the Suffah school in the Mosque of the Prophet (Masjid Nabawi), many other mosques adopted a similar practice. Some notable examples include the Al-Syafi Mosque, Abu Bakar as-Shami Mosque, Qadi Abul Hassan Mosque, and many others, which implemented the Suffah learning system. Most of these mosques were typically named after their renowned imams or leaders.⁷³

The Curriculum of Islamic Education

In Islam, the Qur'an is the core of knowledge – the primary force or authority to legitimize, generate, and operationalize truth in human life.⁷⁴ Therefore, the Qur'an, believed to be the revelation of Allah, is the main source of knowledge used by Prophet Muhammad in educating his followers. Its transcendent nature, as the word of God, protects it from human interpolation. According to this belief, the Qur'an contains all the knowledge needed to ensure salvation and essential beliefs and behavioural rules.⁷⁵ Traditionalists believe the Qur'an is an eternal source of knowledge and guides all aspects of human life. Changes in time and place cannot affect or annul the commandments of the Qur'an. or the material universe.

⁶⁵ Shahorin Monzoor and Dewan M. Humayun Kabir, *Primary Education in Bangladesh: Streams, Disparities, and Pathways for Unified System* (Dhanmondi, Dhaka, Bangladesh: Unnayan Onneshan, 2008).

⁶⁶ M. Iqbal, *Education in Pakistan*, 3rd ed. (Urdu Bazar, Lahore: Aziz Publisher, 1981), h. 15.

⁶⁷ Antonio, *Muhammad SAW: The Super Leader Super Manager*, h. 196.

⁶⁸ Rafia Riaz, "Comparative Analysis of Gulzar Ahmed and Richard Gabriel on the Military History of the Prophet (Peace Be on Him)," *Islamic Studies* 55, no. 1/2 (2016): 131–147, <http://www.jstor.org/stable/44739737>.

⁶⁹ Maqdisi, *The Rise of Colleges: Institution of Learning in Islam and the West*, h. 21.

⁷⁰ M. Sharif Khan, *Education, Religion, and the Modern Age* (Punjabi Bagh: APH Publishing Corporation, 1990).

⁷¹ According to Muslim scholarly tradition, his formal title is Ubadah bin Samit al-Ansari al-Badri, in recognition of his actions during the Battle of Badr. See Tiffany Ellis, "Madrasas in Bangladesh," *IPCS Special Report* 47 (2007): 1–5, <https://www.files.ethz.ch/isn/9332>.

⁷² SM Ziauddin Alavi, *Muslim Educational Thought in The Middle Ages* (New Delhi: Atlantic Publishers & Distributors, 1988), h. 2.

⁷³ Syed Mahbul Alam Al-Hasani, "Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century," *Asian Journal of Education and Social Studies* 3, no. 2 (January 31, 2019): 1–9, <https://doi.org/10.9734/AJESS/2019/42932>.

⁷⁴ Seyyed Hossein Nasr, *Islamic Life and Thought* (Albany: State University of New York Press, 1981), h. 49.

⁷⁵ Jean Jolivet, "The Development of Philosophical Thought in Islam: Its Relationship with Islam up to Avicenna," in *Islam, Philosophy and Science* (Paris: Unesco, 1981), h. 40.

Thus, the role of the Qur'an in motivating individuals, groups, and Muslim educational institutions to play a significant role in life practices is undeniable. As the first educator 'al-tarbiyah al-ula' during the early growth of Islam, Prophet Muhammad made the Qur'an the basis of Islamic education alongside his Sunnah.⁷⁶ Therefore, the existence of the Qur'an, with its vast treasure trove for the development of human civilization, becomes the benchmark for understanding educational concepts in various dimensions, whether in societal, moral, and spiritual realms,⁷⁷ or the material universe.

Several Qur'anic verses serve as fundamental concepts in Islamic education, including the following:

Surah Al-Alaq [96]: 1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۚ الَّذِي عَلَّمَ بِالْقَلَمِ ۚ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۚ

“Read, ‘O Prophet,’ in the Name of your Lord Who created—created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen—taught humanity what they knew not.”⁷⁸

In the context of education, the above verse provides an understanding that one of the goals of the Qur'an is to educate humans through rational methods, which is replete with activities such as reading, researching, studying, and observing, commonly known as *tadabbur*. Therefore, implementing Islamic education must always refer to understanding the basic concept that humans must believe in themselves as noble creations of Allah, and through conviction and effort, humans will obtain a directed pattern of education.

QS. An-Nahl [16]: 64

وَمَا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ ۚ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

“We have revealed to you the Book (al-Qur'an) only to clarify for them what they differed about, and as a guide and mercy for those who believe.”⁷⁹

The above verse provides the interpretation that the Qur'an explains various matters that are sources of contention among scholars. It means that by striving to know and understand the proper methods and delivery, the Qur'an can serve as a mediator among differences among scholars and make their hearts submissive and obedient to the truth it contains.

QS. Sad [38]: 29

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

“This is a blessed Book which We have revealed to you ‘O Prophet’ so that they may contemplate its verses, and people of reason may be mindful.”⁸⁰

⁷⁶ Ramayulis Ramayulis, *Ilmu Pendidikan Islam*, 2nd ed. (Jakarta: Kalam Mulia, 1989).

⁷⁷ Saleh Abdul Aziz and Abdul Aziz Majid, *Al-Tabiyah Wa Al-Tawauq Al-Tadris* (Mesir: Dar Al-Ma'arif, 1982), h. 33.

⁷⁸ Khadim Al-Haramain Al-Syarifain, *Al-Qur'an Dan Terjemahnya* (Madina: Mujamma' al-Malik Fahd li Thiba'at al-Mushaf asy Syarif, n.d.), h. 1079.

⁷⁹ Al-Syarifain, h. 411.

⁸⁰ Al-Syarifain, h. 736.

The verse above emphasizes Allah's involvement in acquiring knowledge, leading to the education of humanity.

QS. An-Nahl [16]: 78

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۗ
لَعَلَّكُمْ تَشْكُرُونَ

“And Allah brought you out of the wombs of your mothers while you knew nothing, and gave you hearing, sight, and intellect so perhaps you would be thankful.”⁸¹

QS. Al-Insan [76]: 2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

“For indeed, We ‘alone’ created humans from a drop of mixed fluids,¹ ‘in order’ to test them, so We made them hear and see.”⁸²

The two verses above explain that hearing, sight, and intellect are inherent qualities of human beings from birth, and all these inherent elements can influence a person's mindset, making them knowledgeable or educated. Al-Maududi (1903-1979 CE) stated that the functions of hearing, sight, and intellect are means of education that humans must utilize.⁸³ Thus, it becomes increasingly clear that Islamic education will achieve its objectives effectively if individuals possess good inherent qualities, although this only guarantees some things.

The instructional material in the Islamic education system during the time of the Prophet Muhammad PBUH can be divided into two categories: during his teaching in Mecca and later in Medina, which began concurrently with his migration in 622 CE. The author's division of the material is not intended to differentiate them absolutely but only to emphasize according to the respective conditions of the Meccan and Medinan societies.

The central learning theme during the Meccan period was tawhid (the oneness of God). The teaching of tawhid in all its aspects became a continuous central theme promoted by Prophet Muhammad. This was closely related to the conditions of Meccan society. As described by Rahman (1919-1988 CE), the vital force of the Qur'an was its opposition to social injustice and economic imbalance in Meccan society. Rahman further stated that from the beginning, the Qur'an condemned two closely related aspects of Meccan society: the belief in more than one God or polytheism and socio-economic inequality.⁸⁴ From the perspective of Ulumul Qur'an (the Sciences of the Qur'an), this is what distinguishes the characteristics of verses and chapters revealed in Mecca from those revealed later in Medina.⁸⁵ All of these aspects are inseparable from their societal context.

⁸¹ Al-Syarifain, h. 413.

⁸² Al-Syarifain, 1003.

⁸³ Abdurrahman Al-Nahlawi, *Ashul Al-Tarbiyyah Islamiyyah Wa Asalibiha Fi Al-Baiti Wa Al-Madrasah Wa Al-Mujtama'* - Translated by Shihabuddin, *Pendidikan Islam Di Rumah, Sekolah Dan Masyarakat*, 1st ed. (Jakarta: Gema Insani Press, 1995).

⁸⁴ Fazlur Rahman, *Tema Pokok Al-Qur'an*, 1st ed. (Bandung: Pustaka, 1983), h. 55.

⁸⁵ Syaikh Manna Khalil Al-Qattan, *Mabahis Fi 'Ulumul Quran* - Translated by Mudzakir AS, 8th ed. (Jakarta: PT. Mitra Kerja Indonesia, 2004), h. 63.

In the context above, the study of the Qur'an is crucial. In Al-Munawar's words, the Qur'an establishes a tradition of genuine piety toward a civilized society.⁸⁶ Thus, the greatest mission of Prophet Muhammad in the early period of Islam was to purify the understanding of the essence of tawhid and to implicate it in the practices, formation of values, and morality of the Muslim community,⁸⁷ which later became the essence of Islamic education.

In practice, Prophet Muhammad conveyed the teaching of tawhid, accompanied by efforts to establish a society based on justice, with eloquence and wisdom,⁸⁸ employing rational approaches and setting exemplary behavior.

Yunus presents several educational subjects taught during the time of Prophet Muhammad in Mecca, specifically during the period of Islamic education development.⁸⁹ Firstly, religious education. This subject was taught to instill awareness that human deeds are closely related to God. No action can escape divine scrutiny and, subsequently, the reward to be given by God. Secondly, intellectual and scientific education. This subject emphasizes the activation of rational abilities in observing various natural phenomena while learning from them and the strong will to cleanse oneself from various myths that have bound the mind and actions. Thirdly, moral and ethical education. This subject relates to the reorganization of good relationships among humans and between humans and God. The restoration of relationships tainted by habits of exploitation and domination must be replaced with patterns of relationships based on mutual love and respect. Fourthly, physical education. This subject is closely related to the early messages of Islam, which emphasize the importance of cleanliness. Cleanliness in Islam is not limited to material quality but encompasses spiritual and emotional cleanliness. This is manifested in various acts of worship, such as prayer, which integrate physical cleanliness as the starting point for achieving spiritual cleanliness.

Thus, the learning materials during the Prophet Muhammad's stay in Mecca revolved around faith, worship, and morality issues, which later became the foundation of Islamic education. Prophet Muhammad's efforts in educational activities in Mecca lasted for approximately 13 years (610-622 CE). Essentially, Prophet Muhammad desired to improve the lives of the Meccan society, introducing them to a God worthy of worship, eliminating oppression against the weak, and fostering mutual respect.

After Prophet Muhammad migrated to Medina in 622 CE, the first thing he did was to establish a mosque. From the mosque, Prophet Muhammad advanced education. Considering the enthusiasm of the people of Medina to receive and understand the teachings of Islamic education brought by Prophet Muhammad, the process of Islamic education relatively faced no significant obstacles. The comparison between Mecca and Medina is quite significant; Meccan society was known for its brutality, while Medina society exhibited a character of peace and mutual love. This background also differentiates the Islamic education materials provided by Prophet Muhammad in Mecca from those in Medina. Generally, the teaching materials provided by Prophet Muhammad in Medina focused more on education in monotheism, worship, morality, health, and social interactions (*muamalah*).⁹⁰ In line with this,

⁸⁶ Said Agil Husin Al-Munawar, *Al-Qur'an: Membangun Tradisi Kesalehan Hakiki*, 1st ed. (Jakarta: Ciputat Press, 2004).

⁸⁷ Said Agil Husin Al-Munawar, *Aktualisasi Nilai-Nilai Qur'an Dalam Sistem Pendidikan Islam* (Jakarta: Ciputat Press, 2005).

⁸⁸ S. Amir Ali, *Api Islam* (Jakarta: Bulan Bintang, 1978), h. 135.

⁸⁹ Mahmud Yunus, *Sejarah Pendidikan Islam*, 1st ed. (Bandung: Al-Ma'arif, 1966).

⁹⁰ Samsul Nizar, *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia* (Jakarta: Prenada Media Group, 2008).

Zuhairini divides the Islamic education materials in Medina into three categories: education in monotheism, the Qur'an, and social education.⁹¹

Through the curriculum provided by Prophet Muhammad in the city of Medina, it is evident that the goal of Islamic education in Medina was more geared towards social improvement. Prophet Muhammad aimed for the Medina society to lead a harmonious and peaceful life while adhering to religion and Islamic law norms to the best of their ability.

Another important component in the educational process is the teaching method. The method can link actions with educational goals. Therefore, there is little chance that the material taught will be well received and understood without the use of appropriate methods. The method can be interpreted as a tool for achieving a goal. This tool will only be effective if its use is tailored to its function and capacity.

The educational methods employed by Prophet Muhammad in educating his companions included: (1) Lecture method; delivering newly received revelations and providing explanations and clarifications. (2) Dialogue method; engaging in discussions such as the dialogue between Prophet Muhammad and Mu'az ibn Jabal before he was sent as a judge to Yemen, as well as discussions among the companions to strategize for battles. (3) Discussion or question-and-answer method; addressing questions posed to Prophet Muhammad about various laws and providing answers. (4) Parable method; using parables, like likening believers to a single body where the rest of the body feels the pain if one part is afflicted. (5) Storytelling method; recounting stories such as Prophet Muhammad's journey of Isra' and Mi'raj, and the encounter between Prophet Musa and Khaidir. (6) Habituation method; instilling practices like congregational prayer among the Muslims. (7) Memorization method; encouraging companions to memorize the Quran. In addition to these methods, Al-Amar mentioned additional educational methods used by Prophet Muhammad in Mecca, including methods of admonition, irony, comparison, gesture, and exemplification.⁹²

Conclusion

During the time of Prophet Muhammad, Islamic education occurred both in Mecca and Medina. In Mecca, he leveraged the potential of the Meccan society by encouraging them to read and, write and contemplate the signs of Allah's power in the universe and within themselves. Furthermore, he continued the tradition of composing beautiful poems with Islamic nuances and reciting verses from the Quran, gradually shifting the Meccan habit of invoking the names of idols to invoking the name of Allah at the start of any endeavour. To achieve this, Prophet Muhammad established educational institutions such as homes, Dar al-Arqam, and Kuttab as effective and efficient means. The curriculum during this period focused on moral and ethical education and physical education (health), including horseback riding, archery, and hygiene. In contrast, the educational approach in Medina was more oriented towards solidifying the values of brotherhood between the Muhajirin and Ansar communities. The Prophet established mosques and the Suffah as effective platforms to achieve this. The educational content emphasized the importance of monotheism, family, community, and proper manners. These efforts proved effective due to the intrinsic motivation within the Medina community and Prophet Muhammad's charisma and methods, which were able to address the interests of society fairly and democratically.

⁹¹ Zuhairini, *Sejarah Pendidikan Islam*, 1986.

⁹² Najb Khalid Al-Amar, *Tarbiyah Rasulullah - Translated by Fakruddin Nursyam Ibn Muhammad* (Jakarta: Gema Insani Press, 1996).

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