

THE MODEL OF ISLAMIC EDUCATION DURING THE PROPHET MUHAMMAD'S ERA AND ITS RELEVANCE IN THE MODERN ERA

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Abstrak

Pendidikan Islam pada masa Rasulullah SAW merupakan fondasi utama dalam pembentukan masyarakat beriman dan bertakwa. Penelitian ini bertujuan mendeskripsikan model pendidikan Islam yang diterapkan di Makkah dan Madinah serta relevansinya di era modern. Penelitian menggunakan metode deskriptif kualitatif dengan strategi analisis isi terhadap berbagai dokumen yang relevan. Hasil penelitian menunjukkan adanya perbedaan orientasi pendidikan di dua fase tersebut. Pendidikan di Makkah menitikberatkan pada penguatan akidah dan tauhid, dengan tujuan menanamkan nilai ketauhidan ke dalam jiwa setiap individu Muslim agar tercermin dalam perilaku sehari-hari. Sementara itu, pendidikan di Madinah lebih menekankan aspek sosial dan politik sebagai kelanjutan dari pendidikan tauhid, sehingga ajaran Islam menjadi dasar dalam kehidupan bermasyarakat. Model pendidikan pada masa Rasulullah SAW ini memiliki relevansi signifikan dengan pendidikan Islam masa kini, terutama dalam menanamkan nilai spiritual, moral, dan sosial secara terpadu guna menjawab tantangan modernitas.

Kata kunci: Pendidikan Islam; Makkah; Madinah; Rasulullah SAW

Abstract

Islamic education during the Prophet Muhammad's era served as the primary foundation for building a faithful and God-conscious society. This study aims to describe the model of Islamic education implemented in Makkah and Madinah and its relevance in the modern era. The research employed a qualitative descriptive method with content analysis applied to various relevant documents. The findings reveal a clear

distinction between the two phases of education. In Makkah, education emphasized the strengthening of faith and monotheism (tawhid), aiming to instill the values of divine unity within each Muslim so that they were reflected in daily behavior. Meanwhile, education in Madinah focused more on social and political aspects as a continuation of tawhid-based education, positioning Islamic teachings as the foundation of community life. The model of education in the Prophet's era holds significant relevance for contemporary Islamic education, particularly in integrating spiritual, moral, and social values to address the challenges of modernity.

Keywords: *Islamic education; Makkah; Madinah; Prophet Muhammad*

A. INTRODUCTION

When Prophet Muhammad (peace be upon him) was born in 570 CE, Makkah was already an important and renowned city among the towns of Arabia, both because of its traditions and its strategic location. The city lay along a busy trade route that connected Yemen in the south with Syria in the north. With the Ka'bah at its center, Makkah functioned as the religious heart of the Arabs. The Ka'bah served as a pilgrimage site, housing 360 idols, with Hubbal as the central figure of their polytheistic devotion.¹ The socio-religious condition of the Arabian people at that time was characterized by ignorance (*jahiliyyah*), immorality, and spiritual decline. Their belief system was fragmented and largely influenced by idolatry, leaving society in a state of disorientation and moral crisis. The Qur'an itself describes this condition in Surah al-Rum (30:41):

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared on land and sea because of what people's hands have earned, so He may let them taste part of what they have done, that perhaps they will return [to righteousness].

The reality of human deviation prior to the arrival of Prophet Muhammad (peace be upon him), according to Abuddin Nata, was not merely a normative-theological assertion an article of faith that had to be believed without rejection but was also supported by historical evidence. The book written by Shaykh al-Nadwi, *Madḥa Khasira al-'Alam bi Inhabit al-Muslimin* as cited by Abuddin Nata, provides extensive information regarding the

¹ Nadya Amalia Meifrasinta et al., "Peradaban Islam Pada Masa Nabi Muhammad Saw Islamic Civilization During the Time of Prophet Muhammad Saw," *JPT: Jurnal Pendidikan Tematik* 4, no. 2 (2023): 148–58.

errors and deviations of humanity before the coming of the Prophet. These deviations manifested across various domains, including religion and morality, economics, society, politics, culture, and even knowledge.²

However, after the arrival of Islam in the Arabian Peninsula through the Prophet's mission, the prevailing patterns of life began to shift. Among the most significant social transformations was the elevation of human dignity, particularly for slaves. Gradually yet decisively, the Prophet sought to reduce the practice of slave trading and to grant them rights as fellow human beings. One example was the stipulation within Islamic law that the emancipation of slaves could serve as expiation for certain sins. This regulation was intended to decrease the number of slaves being traded at that time.³

Implicitly, Islam restored fundamental human rights that centuries later were echoed in the Atlantic Charter through the concept of the Four Freedoms of Mankind. Consequently, the Prophet endeavored to minimize warfare and violent conflict, which had long been ingrained in the traditions of the Arabian tribes. Instead of perpetuating cycles of vengeance, the Prophet emphasized forgiveness and magnanimity. This attitude was most evident during the Conquest of Makkah (*Fath Makkah*), when the Quraysh who had been the fiercest opponents of the Prophet were not subjected to punishment but were instead granted pardon for their transgressions.⁴

In his governance, following a pattern familiar to the pre-Islamic Arabian system, the Prophet also appointed governors (*wulat*) or administrators who were responsible for various areas such as economics, law, judiciary, defense, and religious affairs. This demonstrates that Islam did not reject all pre-Islamic Arabian traditions; rather, it accommodated certain systems and customs that were deemed beneficial and not contradictory to the principles of Islamic law, such as the concept of marriage, trade practices, and other social arrangements.⁵

² Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Raja Grafindo Persada, 2006).

³ Babun Suharto, *Moderasi Beragama Dari Indonesia Untuk Dunia*, I (Yogyakarta: LKiS, 2019).

⁴ Zainal Abidin and Nurul Muhassanah, "Jurnal Mudabbir," *Jurnal Research and Education Studies* 3, no. 1 (2023): 11–20..

⁵ Nasron, "Arab Pra Islam, Sistem Kepercayaan Dan Kebudayaan" 1, no. 3 (2023): 88–98.

In the field of education, the pursuit of knowledge during the time of the Prophet and the caliphs was regarded as something of immense value. Scholars were considered the heirs of the prophets, and no one was deemed capable of fulfilling scholarly responsibilities unless adorned with noble character, possessing a soul purified from blameworthy traits, and equipped with sufficient knowledge. Through knowledge, righteous deeds, and sincere effort, their spirituality was elevated, drawing them nearer to the Creator, Allah SWT. Education constitutes one of the main pillars in the development of society and civilization. In the Islamic context, education is not merely a means of transmitting knowledge but also a vehicle for shaping character and moral integrity. The educational model implemented by Prophet Muhammad (peace be upon him) in the 7th century has served as an important reference for understanding how education can contribute to the formation of a faithful and God-conscious society.⁶

During the time of the Prophet Muhammad (peace be upon him), education took place within the context of Arabian society, which was marked by complex social, political, and moral conditions. Makkah and Madinah, as two pivotal cities in Islamic history, possessed distinct characteristics and challenges. In Makkah, education was primarily focused on strengthening faith (*aqidah*) and monotheism (*tawhid*), whereas in Madinah, education expanded to encompass broader social and political dimensions. This demonstrates that education during the Prophet's era was not solely religious in nature but was also adaptive to the conditions of society.

Islamic education in the time of the Prophet Muhammad (peace be upon him) became a crucial foundation for the development of education within the Islamic world. Several studies indicate that education during this period did not only emphasize the spiritual dimension but also addressed social and political aspects. This aligns with the perspective of Neuis Marfuah (2024), who argues that Islamic education must continue to integrate Qur'anic and Prophetic values into effective and holistic learning strategies, while

⁶ Ahmad Tantowi, *Pendidikan Islam Di Era Transformasi Global* (Semarang: PT. Pustaka Rizki Putra, 2022).

also offering practical recommendations for educators in applying these values in contemporary contexts.⁷

However, there remain limitations in understanding the educational model applied during the Prophet Muhammad's era. The relevance of the Prophet's educational model in contemporary times has become an important issue that requires further exploration. In today's increasingly complex world, shaped by global challenges such as technological advancement and social dynamics, this issue is particularly pressing. In line with Nurdyanto (2024), it is emphasized that the existence of the *halaqah* method practiced by the Prophet must be harmonized with the development of technology and information, especially within the sphere of education. This adaptation would enable the method to serve as an effective medium for the transmission of knowledge—both foundational Islamic sciences and supplementary general sciences.⁸

How can the educational principles taught by Prophet Muhammad (peace be upon him) be adapted and applied in the modern context? This question presents a challenge for educators and policymakers alike. Furthermore, the teaching methods employed by the Prophet such as sermons, discussions, and leading by example also warrant close attention. The key inquiry is to what extent these methods remain effective within contemporary educational settings. This issue provides an interesting area for deeper investigation. Therefore, this study seeks to examine the model of Islamic education during the Prophet Muhammad's era and its relevance in the modern age.

B. RESEARCH METHOD

This study employed a qualitative descriptive method. A qualitative descriptive approach seeks to explain the object of study as it is, portraying phenomena in their actual condition.⁹ The research utilized a content analysis strategy, which includes both structural

⁷ Neuis Marpuah, "Metode Pembelajaran Dalam Hadits Dan Relevansinya Dengan Konteks Pendidikan Kontemporer," *Jurnal Ilmu Sosial Dan Pendidikan* 5, no. 5 (2024): 1–23.

⁸ Nurdyanto Nurdyanto et al., "Konsep Pendidikan Halaqah 'Ala Nabi Muhammad SAW Dan Relevansinya Di Era Society 5.0," *ISLAMIC PEDAGOGY: Journal of Islamic Education* 2, no. 1 (2024): 57–74, <https://doi.org/10.52029/ipjie.v2i1.198>.

⁹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&B* (Bandung: Alfabeta, 2012).

analysis and in-depth examination of the substance of the object under study.¹⁰ In this research, content analysis was applied to documents related to Islamic education during the Prophet Muhammad's era, consisting of relevant scholarly articles and books. The data sources were documentary in nature, and data collection was conducted through content analysis techniques. The data analysis procedure followed an interactive model, involving three stages: data reduction, data presentation, and conclusion drawing/verification.

C. RESULT AND DISCUSSION

1. Islamic Education during the Prophet's Mission in Makkah

Makkah is regarded as the holy city of Islam, the site of the Ka'bah, which was built by Prophet Abraham (Ibrahim) and his son Prophet Ishmael (Ismail). It also serves as the destination for Muslims performing the pilgrimage (*hajj*), which constitutes the fifth pillar of Islam. The geographical setting of Makkah contributed significantly to shaping the character of its people. Surrounded by vast deserts, the city's economic life depended primarily on trade.

The social structure of Arabian society prior to Islam was organized along a caste-like system. There were distinct groups of masters, slaves, and laborers. This stratification, determined by lineage, wealth, and gender, resulted in discriminatory, unjust, and exploitative practices. From the perspective of culture and civilization, pre-Islamic Arab society was often characterized by the so-called *jahiliyyah* (age of ignorance). However, the term *jahiliyyah* in this context does not denote a civilization devoid of knowledge or technology. Rather, it refers to a civilization plagued by the erosion of values, moral decadence, rebellion, denial, and disobedience to truth.¹¹

This condition eventually prompted the Prophet Muhammad (peace be upon him) to reconstruct, and in some respects even deconstruct, the long-standing civilization of Arabian society that had been entrenched in the culture of *jahiliyyah*. In the economic sphere, trade was the most dominant means of fulfilling their livelihood. However, their

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2013).

¹¹ Rahmadani Rahmadani, Haidar Putra Daulay, and Solihah titin Sumanti, "Studi Sistem-Sistem Kebudayaan Masyarakat Arab Pra Islam," *Journal Of Human And Education (JAHE)* 4, no. 6 (2024): 1222–32, <https://doi.org/10.31004/jh.v4i6.1973>.

economy was also characterized by liberal practices, monopoly, capitalism, and the justification of unethical means. Dishonesty in trade, such as reducing weights and measures, taking false oaths, deceit, and engaging in illicit practices, had become ingrained in their economic activities. Before the arrival of Islam, Arabian society was already diverse in terms of religion, customs, moral values, and social regulations. When Islam was introduced, it brought reforms in ethics, law, and societal regulations. Consequently, Islamic teachings came into direct confrontation with the *jahiliyyah* systems and beliefs of the Arabs, leading to a long period of ideological and practical conflict.

At the time when the Prophet was appointed as the Messenger, Makkah was the central hub of trade in Arabia, where most transactions were conducted orally, resulting in a limited culture of writing. Among the Quraysh elite, only about seventeen individuals were known to be literate. This low level of literacy reflected the scarcity of educational opportunities in Makkah, where the pursuit of knowledge was often neglected in favor of worldly desires.¹²

The educational activities that took place in Makkah cannot be separated from the socio-cultural background of Arabian society, whose level of faith and monotheism was considerably weak. For this reason, the Prophet Muhammad (peace be upon him) established a clear vision, mission, and objectives to guide the implementation of education in Makkah. The vision of education in Makkah was to achieve “excellence in faith (*aqidah*) and morality (*akhlak*) in accordance with Islamic values.” In line with this vision, he formulated a mission that was divided into three main aspects, namely:

1. Strengthening faith and monotheism (*tawhid*): to instill the belief in the oneness of Allah as the foundation of Islamic education, so that every Muslim internalizes divine unity in their heart and mind.

¹² Annisa Rasyidah, “Pendidikan Pada Masa Rasulullah Saw,” *Jurnal AL-HIKMAH* 2, no. 1 (2020): 32–44.

2. Developing noble character (*akhlak karimah*): to cultivate moral values in accordance with Islamic teachings, ensuring that behavior and social interactions reflect faith-based ethics.
3. Preparing a faithful community: to establish a generation of believers who were resilient, steadfast, and ready to uphold Islamic values in the face of challenges posed by the *jahiliyyah* environment.¹³

In addition, the primary objective was to shape individuals who possessed faith, piety, and noble character, serving as a foundation for them in leading their lives. The formulation of the vision, mission, and objectives of education in Makkah cannot be separated from the condition of society at that time, which had not yet embraced the true religion. Arabian society was characterized by religious diversity: some adhered to the traditions of their ancestors, while others worshipped multiple deities that were the product of human creation. Moreover, they were still immersed in clear misguidance (*fi dalalin mubin*), ignorant of the truth (*jahiliyyah*), inclined toward warfare (*a'daan*), spreading corruption on earth (*yufsiduna fi al-ard*), and living in darkness without true religious guidance (*fi zulumat*).¹⁴

The curriculum of education in Makkah contained teaching materials that were closely related to the conditions, situations, and events experienced by Muslims at that time. Its content primarily consisted of lessons on faith (*aqidah*) and morality (*akhlak*), the fundamentals of religion, acts of worship (*ibadah*), and the recitation of the Qur'an. The first aspect of this curriculum was the teaching of *aqidah*. The Prophet Muhammad (peace be upon him) invited his followers to read, observe, and reflect upon the greatness and power of Allah. He then guided them on how to realize the meaning of *aqidah* in daily life. Gradually, customs and practices that contradicted Islamic belief were corrected and reformed. Among the practices he instilled was the habit of beginning every action with the invocation of *Bismillah*.

¹³ Andi Nova, "Implementasi Pendidikan Islam Masa Nabi Muhammad SAW," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no. 1 (2022): 116, <https://doi.org/10.35931/am.v6i1.879>. Abuddin Nata, *Sejarah Pendidikan Islam* (Jakarta: Kencana, 2011).

¹⁴ Nata, *Sejarah Pendidikan Islam*.

In addition to *aqidah*, the Prophet also emphasized the teaching of noble character (*akhlaq karimah*). This was not limited to individual piety expressed through ritual worship or humility in personal conduct but extended to social, economic, and political life. In the social sphere, noble character meant upholding justice, equality, and humanity. In the economic domain, it involved honesty, fairness, transparency, and mutual benefit in transactions. In the political sphere, it required the use of authority to protect, safeguard, and ensure the security, comfort, and welfare of the people.

Another central component of the Makkah curriculum was Qur'anic instruction. As the essence and primary source of Islamic teachings, the Qur'an occupied a pivotal role in education. In the early days of revelation, when the Prophet taught Islam secretly, the Companions gathered to read the Qur'an and to study the meaning of each verse revealed by Allah. The Prophet encouraged them to memorize the verses, making Qur'anic recitation obligatory in prayer. This practice gradually replaced the pre-Islamic custom of reciting poetic verses with the more elevated literary and spiritual language of the Qur'an. Qur'anic instruction can be divided into three elements: reading and writing the Qur'an (today referred to as *imla'* and *iqra'*), memorization of Qur'anic verses (*tahfiẓ*), and understanding the Qur'an (*tafhim* or *tafsir*). These elements aimed not only to preserve the revealed text but also to shape the worldview of Muslims, correcting the thought patterns that had been influenced by *jabiliyyah*.¹⁵

Through the materials or curriculum delivered by the Prophet Muhammad in Makkah, it is evident that the primary aim of Islamic education at that time was to strengthen faith, morality, and worship. The Prophet sought to transform the lives of the Makkah community into a better state—becoming a society that recognized the One true God worthy of worship, eliminated oppression against the weak, and cultivated mutual respect among individuals. In line with Mahmud Yunus, in his book *Sejarah Pendidikan Islam* (The History of Islamic Education), the development of Islamic education during the Makkah period encompassed several key aspects: religious

¹⁵ Samsul Nizar, *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Di Indonesia* (Jakarta: Kencana, 2011).

education, which emphasized reading in the name of Allah alone without associating Him with idols; intellectual and scientific education, which encouraged the study of human creation from a clot of blood as well as the phenomena of the universe; moral and ethical education, in which the Prophet Muhammad taught his companions to embody noble character in accordance with the principles of monotheism; and physical or health education, which prioritized cleanliness of clothing, the body, and the living environment.¹⁶

The initial targets or learners in Makkah were the Prophet's closest family members, followed by more distant relatives and, subsequently, the wider community. Among them were Khadijah (the Prophet's wife), Ali ibn Abi Talib (the Prophet's cousin), Abu Bakr (his childhood companion), Zaid (the former slave who had become the Prophet's adopted son), and Umm Ayman (the Prophet's caretaker since the lifetime of his mother, Aminah). Through Abu Bakr's influence, several of his close friends also embraced Islam, including Uthman ibn Affan, Zubair ibn al-Awwam, Abdurrahman ibn 'Auf, Sa'd ibn Abi Waqqas, and Talhah ibn Ubaydillah. These early converts are known as *al-sabiqun al-awwalun* (the first to embrace Islam), and they were directly taught and nurtured by the Prophet Muhammad to become Muslims who were prepared to receive and implement Allah's guidance and commandments.

In addition, the Prophet also directed his educational mission toward some of the people of Yathrib who came to Makkah for pilgrimage. During this period in Makkah, the sole educator was the Prophet himself, in accordance with Allah's command as stated in the Qur'an, Surah al-Baqarah (2:129);

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ
الْعَزِيزُ الْحَكِيمُ

“Our Lord, appoint from among them a Messenger who will recite to them Your revelations, impart to them the Scripture (the Qur'an) and wisdom, and purify their souls. Truly, You are the All-Mighty, the All-Wise” (Qur'an, al-Baqarah 2:129).

¹⁶ Mahmud Yunus, *Sejarah Pendidikan Islam Di Indonesia* (Jakarta: Hidakarya Agung, 1993).

The teaching methods employed by the Prophet Muhammad were diverse and adapted to the natural disposition (*fitrah*) of human beings, who possess various inclinations, limitations, and strengths. Accordingly, the Prophet at times utilized: (1) the lecture method, by conveying newly revealed verses and providing explanations and clarifications; (2) the discussion or question-and-answer method, in which the Companions frequently asked him about legal rulings and he responded accordingly; (3) dialogue; (4) the use of parables; (5) storytelling; and (6) memorization techniques.¹⁷

Following the significant increase in the number of people embracing Islam, the Prophet Muhammad established the house of al-Arqam ibn Abi al-Arqam at al-Safa, which later became known as *Dar al-Arqam*. This institution is widely regarded as the first center of Islamic education in history. Within *Dar al-Arqam*, the Prophet provided instruction on the fundamental principles of Islam, recited the divine revelations (verses of the Qur'an) to his followers, and received guests—both those seeking to embrace Islam and those inquiring about matters related to the faith. In addition to *Dar al-Arqam*, the Prophet also employed other venues as educational settings, most notably the mosque, which later developed into a central institution for learning, and the *kuttub*, an early form of elementary education in the Islamic tradition.¹⁸

In addition to *Dar al-Arqam*, which primarily functioned as a center for religious instruction and the dissemination of Islamic teachings, the Prophet Muhammad also made use of other educational settings such as the mosque and the *kuttub*. However, the role of the *kuttub* differed from that of *Dar al-Arqam*. In its early form, *kuttub* education was mainly concerned with teaching literacy skills, including Arabic literature, poetry, and basic numeracy. With the emergence of Islam, the curriculum of the *kuttub* was expanded to include the reading and writing of the Qur'an as well as the study of Islamic legal principles, thereby integrating religious knowledge into what had previously been a primarily secular form of education.

¹⁷ Ridwan Wirabumi, "Metode Pembelajaran Ceramah," *Annual Conference on Islamic Education and Thought* I, no. I (2020): 105–13.

¹⁸ Maimun, *Ilmu Pendidikan Islam, Pamekasan: Duta Media Publishing*, 2021. Ahmad Sjalabi, *Tarichut Tarbiyah Al-Islamijah, Ter Muchtar Yahya, Sejarah Pendidikan Islam* (Jakarta: Bulan Bintang, 1989).

2. Islamic Education during the Prophet's Mission in Madinah

The migration (*hijrah*) of the Prophet Muhammad from Makkah to Madinah was not merely a physical relocation to escape the pressures and threats posed by the Quraysh and other residents of Makkah who opposed reforms to ancestral religious practices. It also carried a strategic purpose: to organize human and social potential, consolidate strength, and prepare for future challenges. Before the Prophet's arrival, the city was known as Yathrib. Following his arrival on 22 September 622 M., the city was renamed *al-Madinah al-Munawwarah*.

The social conditions in Yathrib prior to the Prophet's arrival shared some similarities with those of Makkah. The city was inhabited by various tribes and social groups that often engaged in conflicts with one another. Yathrib's society comprised two major cultural groups: Arab and Jewish communities, each maintaining distinct traditions. Although there were instances of intermarriage and Arabs who had adopted Jewish practices, the cultural patterns and lifestyles of the Arabs and Jews remained largely separate. Historically, both groups trace their ancestry to the Semitic lineage of Prophet Abraham, through his sons Ismail and Ishaq Arabs through Ismail and Jews through Ishaq. Over time, these groups developed their own distinct cultural identities and expanded into multiple tribes or clans, further diversifying the social fabric of Yathrib.¹⁹

In Madinah, there were three major Jewish tribes, whose youth population exceeded 2,000 individuals. These tribes were Qaynuqa, Nadir, and Qurayzah, and they were often in conflict with one another. The Qaynuqa resided within the city after being expelled by the Banu Nadir and Banu Qurayzah, who lived outside the city limits. Each tribe maintained dedicated spaces for religious instruction, worship, and discussions on both religious and worldly matters, which they referred to as *madaris*.

The Jewish tribes in Madinah followed their own religious laws and regulations, partially derived from their sacred scriptures and partially established by their religious

¹⁹ Haddad Fauzie Iqbal, "Kondisi Sosial Masyarakat Madinah Pra Islam," *Jurnal Sejarah Islam* 3 (2024): 35–48.

leaders. They were also known for practices such as magic, the preparation of poisons in food, and the careful use of language with multiple layers of meaning. This structured approach to religious and social life highlights the existence of organized educational and legal systems among the Jewish communities, which influenced the broader cultural and intellectual environment of Madinah prior to the arrival of the Prophet Muhammad.²⁰

The inhabitants of Madinah, in contrast to those of Makkah, were more influenced by tribal affiliations than by religious devotion. The people of Makkah and the Quraysh were regarded as custodians of the House of Allah, religious leaders, and exemplars of faith and worship. They adhered to pagan practices that were widespread across the Arabian Peninsula, worshiping multiple idols, which were also venerated by the Quraysh and other residents of the Hijaz. However, the relationships between individuals and their idols were generally stronger than the social bonds among the people themselves, indicating that religious devotion was closely intertwined with personal and tribal identity rather than communal cohesion.²¹

The arrival of the Prophet Muhammad and the Muslims from Makkah was met with joy and a strong sense of fraternity by the people of Madinah. Islam thus found a new environment free from the threats posed by the Quraysh rulers of Makkah. Upon his arrival, the Prophet established the *Constitution of Madinah*, a formal agreement that facilitated a peaceful, harmonious, and stable social order. Given the enthusiasm of the Madinah community to receive and understand Islamic teachings, the process of education encountered relatively few obstacles. In comparison, the societal conditions in Makkah and Madinah were markedly different. The people of Makkah were largely characterized by idol worship, whereas the people of Madinah were more inclined toward peace and social cohesion. These differences in social background shaped the vision, mission, objectives, and content of Islamic education as delivered by the Prophet in the two cities. In Makkah, the focus was on establishing faith, morality, and personal

²⁰ Rasyidah, "Pendidikan Pada Masa Rasulullah Saw." Philip K Hitti, *History Of Arabs, Terj Cecep Lukman Yasin Dan Dedi Slamet Rhyadi* (Jakarta: Serambi Ilmu Semesta, 2006).

²¹ Sirojuddin Aly, "Pemikiran Politik Islam: Sejarah, Praktik Dan Gagasan 204," *Suparyanto Dan Rosad* (2015 5, no. 3 (2020): 248–53. Ira M Lapindus, *Sejarah Sosial Umat Islam* (Jakarta: PT. Raja Grafindo Persada, 2000).

devotion, while in Madinah, the educational process also emphasized community building, social responsibility, and the application of Islamic law within a pluralistic society.²²

The vision of education in Madinah was to cultivate excellence in religious, moral, socio-economic, and communal domains, as well as their practical application in daily life. In line with this vision, the educational mission in Madinah aimed to provide guidance for Muslims toward the path pleasing to God, encourage them to strive (*jihad*) in the way of Allah, and instill moral education suited to various circumstances, including defeat, victory, happiness, hardship, security, and fear. Additionally, the mission sought to engage non-Muslim communities, such as Jews and Christians, to practice their religions righteously, enabling peaceful coexistence with Muslims, while ensuring that educational and missionary activities were adapted to the prevailing social and cultural conditions. This comprehensive framework demonstrates that Islamic education in Madinah was holistic, integrating spiritual, ethical, social, and practical dimensions to support both personal development and community well-being.²³

Based on the educational vision in Madinah, it can be concluded that the primary objective of Islamic education during this period was to cultivate a society endowed with strong awareness and responsibility in realizing Islamic ideals, namely establishing a community that is pleasing to Allah by fully implementing Islamic law (*sharia*). On this basis, Islamic education played a central role in shaping social systems and community structures grounded in the teachings and values of Islam as found in the Qur'an and the Sunnah of the Prophet Muhammad, while its implementation was adapted to prevailing social and contextual conditions. The curriculum in Madinah encompassed not only instruction on faith (*aqidah*) and moral character (*akhlak*) but also education in brotherhood (*ukhuwah*) among Muslims, social welfare, family well-being, children's education, the fundamentals of monotheism (*tauhid*), ritual practices such as prayer,

²² Muhammad Farhan Ur Rehman et al., "Islamic Revolution in Medina after the Arrival of the Rasoolullah: Exploratory and Analytical Studies," *Migration Letters* 21, no. 4 (2024): 1412–23.

²³ Aly, "Pemikiran Politik Islam: Sejarah, Praktik Dan Gagasan 204."

etiquette and manners (*adab*), personality development, and defense and security education.

Education in Madinah emphasized the cultivation of brotherhood (*ukhuwah*) among Muslims. In implementing this aspect of education, the Prophet Muhammad built upon existing family structures, striving to unify families into cohesive units. The bonds of brotherhood were established for the sake of Allah, rather than for personal or tribal interests, fostering solidarity and mutual support within the Muslim community.

Social welfare education was also central, ensuring that basic needs for daily life were met. Every individual was expected to work to support themselves, and to address employment needs, the Prophet instructed the *Muhajirin* (migrants from Makkah) who had been paired with the *Ansar* (residents of Madinah) to work alongside their new brothers according to their skills: those accustomed to farming were encouraged to participate in agriculture, while those with trade experience joined in commerce. Similarly, family welfare education focused on the well-being of husbands, wives, and children. The Prophet introduced a new system of kinship and familial relations grounded in piety and recognition of individual and family rights, as well as the preservation of lineage, thereby ensuring justice and balance within the social and familial structure. This principle is reflected in the Qur'an, Surah al-Hujurat (49:13):

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعْرِفُوا أَنْتُمْ عِنْدَ اللَّهِ أَكْرَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O mankind! We have created you from a male and a female, and made you into nations and tribes so that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous. Indeed, Allah is All-Knowing, All-Aware."

Education in defense and security (*hankam*) was also a significant component, reflecting the formation of the Muslim community as a sovereign entity under the Prophet's guidance. This foundation enabled the systematic dissemination of Islamic teachings to neighboring tribes, ensuring recognition of the *Constitution of Madinah* and

the political authority of the Muslim state.²⁴ The learners in Madinah were considerably more numerous than those in Makkah, as the Prophet had broader authority both as a religious and political leader. Initially, he was the sole educator, later assisted by prominent companions who transmitted knowledge to the *tabi'in* and subsequent generations of scholars (*ulama*). Notable figures included Masruq ibn al-Ajda, Sa'ib ibn al-Musayyab, Urwah ibn Zubair, Sa'id ibn al-Jubair, Umar ibn Abdul Azis, Amir ibn Syarahil, Thawus ibn Kaisan, al-Hasan al-Basri, Muhammad ibn Sirin, Imam al-Zuhri, Abu Hanifah an-Nu'man ibn Tsabit, Abdurrahman ibn Amr al-Auza'i, Sufyan al-Thawri, Malik ibn Anas, among others.

Pedagogically, the methods used in Madinah were similar to those in Makkah, aligned with human *fitrah* acknowledging learners' diverse tendencies, strengths, and limitations. The Prophet employed lectures, discussions, consultations, question-and-answer sessions, guidance through role-modeling, demonstrations, storytelling, memorization, assignments, and role-playing. The approach emphasized *fitrah*, tailoring instruction to learners' intellectual capacities, professional backgrounds, and contextual circumstances, thereby creating a joyful and engaging learning environment. Through these methods, the Prophet demonstrated a strong commitment to the advancement of Islam and the cultivation of noble, resilient character.

Educational institutions in Madinah were not substantially different from those in Makkah, with mosques serving as centers of learning. Masjid Quba was the first mosque established by the Prophet as an educational institution, where he taught and delivered sermons in *halaqah* sessions, with companions seated around him for discussions and questions related to religious and daily life matters. As Islamic territories expanded, so too did the number of mosques serving as centers of knowledge, including Masjid Nabawi, Masjidil Haram, Masjid Kufa, Masjid Basrah, and many others, which played pivotal roles in the dissemination of Islamic education and scholarship.²⁵

²⁴ Nizar, *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Di Indonesia*.

²⁵ Nata, *Sejarah Pendidikan Islam*.

3. Islamic Educational Institutions and Teaching Models during the Prophet's Era

a. Kuttab

A survey of various educational institutions indicates that the *kuttab* has played a significant role in Islamic education from the 3rd/9th century through the peak of Islamic educational development in the 5th/11th century. The *kuttab* originated from pre-Islamic Arab educational traditions and was fully adopted and utilized by Muslims from the earliest periods. With the growth of the Muslim population, the demand for basic education also increased, prompting the expansion of *kuttab* as a primary educational service institution. During the Islamic Golden Age, major cities reportedly had hundreds of *kuttabs*, with some accommodating thousands of students, reflecting their central role in providing foundational literacy and religious instruction to the broader community.²⁶ At the peak of its development during the medieval period, different regions of the Islamic world developed distinctive characteristics in their *kuttab* education. According to Ibn Khaldun, the *kuttab* tradition in Al-Maghrib emphasized the memorization of Qur'anic verses, while in Andalusia, the focus was on literacy and writing skills. In Ifriqiyya (North Africa), the curriculum prioritized *qira'at* (Qur'anic recitation), whereas in the eastern Islamic world, *kuttabs* implemented a mixed curriculum combining various elements of reading, writing, and religious instruction.

These regional variations reflect the adaptability of the *kuttab* system to local social, cultural, and educational needs, while maintaining its core function as a primary institution for foundational Islamic education.²⁷ With its various regional adaptations, the *kuttab* system expanded on a remarkably large scale throughout the Islamic Golden Age. Its widespread establishment across major cities and towns reflects the growing demand for foundational education in both religious and literary subjects. The *kuttab* became a central institution for transmitting Qur'anic knowledge, literacy,

²⁶ Hasan Asari, *Menyingkap Zaman Keemasan Islam: Studi Atas Lembaga-Lembaga Pendidikan* (Bandung: Citapustaka Media, 2013).

²⁷ (al-Rahman & Khaldun, n.d.)

and basic numeracy, serving as the cornerstone of early Islamic education and contributing significantly to the intellectual and cultural flourishing of the Islamic world.²⁸

b. Scholars' Houses

During the Islamic Golden Age, the homes of scholars became important centers of learning, reflecting the large number of scholars engaged in various branches of knowledge. In the classical period, it was common for a scholar to hold a *majlis al-'ilm* (assembly of knowledge) in their home. Notable examples include the houses of Ibn Sina and Sulayman al-Mantiqi in Baghdad. Although the number of students in these settings was generally small, they benefited from close intellectual, psychological, and spiritual interaction with the scholar, facilitating intensive and personalized education. This model highlights the role of informal yet highly effective educational environments in the transmission of specialized knowledge.²⁹

c. Al-Masjid al-Nabawi and Masjid-Khan

The first mosque to serve as an educational institution was Al-Masjid al-Nabawi in Madinah. The practice of education within mosques continued to evolve alongside the expansion of Islamic civilization, with an increasing number of mosques being established in conquered regions. The territorial expansion of the Islamic world, supported by political stability and economic prosperity, encouraged students to travel far from their homelands in pursuit of knowledge from renowned scholars. To accommodate these traveling students, many mosque complexes incorporated lodging facilities, commonly referred to as *khans*. As a result, major mosques in various cities became vibrant centers of learning, hosting *halaqahs* led by scholars specializing in diverse fields. Notable examples include Al-Masjid al-Nabawi in Madinah, Masjid al-Haram in Makkah, Masjid 'Amr ibn al-'As in Cairo, and Al-Azhar Mosque in Cairo. Numerous mosques were even named after the scholars teaching

²⁸ Mahfud Ifendi, "Kuttab Dalam Lintasan Sejarah : Dari Masa Pembinaan Hingga Kejayaan Pendidikan Islam (570 M-1258 M)," *At-Ta'Dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 13, no. 1 (2021): 27, <https://doi.org/10.47498/tadib.v13i01.511>.

²⁹ Hasan 'Abd al-'Al, *Al-Tarbiyah Al-Islamiyyah Fi Al-Qarn Al-Rabi' Al-Hijri* (Mesir: Dar al-Fikr al'Arabi, n.d.).

within them, highlighting the centrality of educational activities, such as Masjid al-Shafi'i, Masjid al-Sharmaqani, and Masjid Abu Bakr al-Shami. The tradition of *halaqah* education in mosques continues to this day, albeit with reduced intensity and at a lower academic level compared to the classical period.³⁰

d. Royal Palaces as Centers of Learning

The strong interest of classical Muslim rulers in education is evident in the scholarly activities that took place within royal palaces. Many rulers, including caliphs, sultans, amirs, and wazirs, were individuals with a deep passion for knowledge, and some possessed advanced expertise in specific fields. This intellectual enthusiasm led to the establishment of scholarly assemblies (*majlis al-'ilm*) within palaces, where scholars gathered to discuss various areas of knowledge. For instance, Caliph Harun al-Rashid (Abbasid, 170-193/786-809) was known for his love of learning and literature and sponsored intellectual gatherings at his palace. Similar practices were observed under rulers such as 'Adu al-Dawlah (Buyid, 367-372/978-983) and Sayf al-Dawlah (Hamdanid, 356-381/967-991).³¹ Khalifah Al-Mustansir bi-Allah (Abbasiyah, 623-640/ 1226-1242) yang mendirikan dan membiayai Madrasah al-Mustansiriyah di Baghdad.³² Sultan Shalah al-Din al-Ayyubi (Ayyubiyah, 564-589/1169- 1193) atau Raja al-Manshur Qalawun (Mamluk 678-689/1280-1290) yang mendirikan Madrasah al-Manshuriyah di Kairo.

Another method employed by rulers to promote education was the establishment and support of educational institutions outside the palace, often funded through *waqf* (endowments). Among the most notable examples is Vizier Nizam al-Mulk (Seljuk, 456-485/1064-1092), who founded the Nizamiyah Madrasahs in multiple cities. Similarly, Caliph Al-Mustansir bi-Allah (Abbasid, 623-640/1226-1242)

³⁰ Kamal Hossain, "An Analytical Overview of the Historical Development of Madrasah Education in the Medieval Muslim World," *INTERNATIONAL JOURNAL OF RESEARCH AND INNOVATION IN SOCIAL SCIENCE (IJRISS)* 9, no. 3 (2025): 5578–88, <https://doi.org/10.47772/IJRISS>.

³¹ Abd Mukti, *Konstruksi Pendidikan Islam: Belajar Dari Kejayaan Madrasah Nizhamiyah Dinasti Saljuq* (Bandung: Citapustaka Media, 2007).

³² Meifrasinta et al., "Peradaban Islam Pada Masa Nabi Muhammad Saw Islamic Civilization During the Time of Prophet Muhammad Saw."

established and financed the Madrasah al-Mustansiriyah in Baghdad. In Egypt, Sultan Salah al-Din al-Ayyubi (Ayyubid, 564-589/1169-1193) and Sultan al-Manshur Qalawun (Mamluk, 678-689/1280-1290) founded the Madrasah al-Manshuriyah in Cairo. These initiatives demonstrate the pivotal role of rulers in fostering educational development, both within and beyond the palace, thereby ensuring the growth and institutionalization of learning across the Islamic world.³³

e. Bayt al-Hikmah (House of Wisdom)

Several researchers have concluded that Bayt al-Hikmah was the first higher education institution in Islamic history, thereby occupying a highly significant position in the development of Islamic education. Originally, it began as a library managing ancient manuscripts from Greek and Persian sources collected by the Abbasid rulers. In 215/830, Caliph Al-Ma'mun (Abbasid, 198-218/813-833) transformed it into Bayt al-Hikmah and invited scholars to work there. The main activities of the institution focused on translating these ancient manuscripts into Arabic. Bayt al-Hikmah played a central role in bridging the intellectual heritage of antiquity with the scholarly activities of the Islamic world, significantly accelerating the advancement of Islamic education and contributing to the broader scientific and cultural development of the period.³⁴

In terms of teaching methods, Prophet Muhammad (peace be upon him) employed various approaches tailored to the subject matter being taught. In the field of faith (*aqidah*), instruction was delivered through question-and-answer sessions, fostering deep comprehension and supported by rational and evidence-based explanations. For ritual practices (*ibadah*), the Prophet utilized demonstration and modeling, allowing learners to observe and emulate the correct performance of religious duties. In the domain of moral education (*akhlak*), the emphasis was placed

³³ Jonathan Lyons, *The Great Bait Al-Hikmah: Kontribusi Islam Dalam Peradaban Barat, Terjemahan Maufur* (Jakarta: Noure Books, 2013).

³⁴ Lyons.

on exemplary conduct, with the Prophet embodying virtue and nobility in both speech and action, serving as a living model for the community to follow.³⁵

4. Relevance of the Islamic Educational Model during the Era of Prophet Muhammad (peace be upon him) to the Present

Human civilization develops and is shaped by history, and past experiences provide valuable lessons for the present and future. By understanding cause-and-effect patterns from historical events, one can identify the emergence of problems and derive solutions based on past experiences. Accordingly, all historical events can serve as guidance for improving societal welfare. The Islamic educational model employed by Prophet Muhammad (peace be upon him) serves as a foundational reference for contemporary Islamic education. Allah (SWT) appointed the Prophet not only as a messenger but also as an exemplary role model (*uswah hasanah*) for all humanity, making his behavior and teaching methods a source of guidance, as emphasized in Surah Al-Ahzab, verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَ

"Indeed, in the Messenger of Allah you have a good example to follow for anyone whose hope is in Allah and the Last Day and who remembers Allah often."

The first lesson derived from the Prophet's educational model is the importance of clear educational objectives. Education should have a vision, mission, and well-defined goals to ensure effective learning outcomes. In Makkah, the focus of education was on *aqidah* (faith) and *akhlak* (morality), whereas in Madinah, the goals expanded to include religious, moral, social, economic, and communal development, emphasizing practical application in daily life. Contemporary Islamic education, such as in *pesantren*, aligns closely with these objectives, aiming to cultivate knowledge, moral integrity, and societal awareness. This parallels the goals of national education, as stated in Law No. 20 of 2003, which emphasizes fostering intellectual, moral, and civic development among

³⁵ Miftakhul Muthoharoh, "Memahami Pola Pendidikan Islam Masa Rasulullah SAW Dan Khulafaur Rosyidin," *Tasyri': Jurnal Tarbiyah – Syari'ah Islamiyah* 29, no. 02 (2022): 167–86. Armai Arief, *Sejarah Pertumbuhan Dan Perkembangan Lembaga Pendidikan Islam Klasik* (Bandung: Angkasa, 2005).

students.³⁶ National education serves to develop students' capabilities, shape their character, and cultivate a dignified civilization in order to advance the intellectual and moral life of the nation. Its goal is to foster the holistic development of students so that they become individuals who are faithful and devoted to God, possess noble character, are healthy, knowledgeable, competent, creative, independent, and able to participate as responsible and democratic citizens. Based on this understanding, the objectives of contemporary education are largely aligned with the educational goals established by Prophet Muhammad (peace be upon him), with an emphasis on upholding strong moral values and faith (*akhlak* and *aqidah*).

Another aspect that can be emulated from the educational model of Prophet Muhammad (peace be upon him) is the curriculum. During the Makkah period, the curriculum primarily focused on *tauhid* (monotheism) and Qur'anic instruction. In contrast, the curriculum in Madinah expanded to include faith (*iman*), ritual practices (*ibadah*), moral education (*akhlak*), physical health, and social education. This demonstrates that the Islamic educational curriculum is not limited solely to religious instruction but also encompasses general knowledge, addressing the holistic development of learners.³⁷ In contemporary Islamic education, particularly within the context of *pesantren*, the curriculum closely resembles that implemented by Prophet Muhammad (peace be upon him). The curriculum is defined as a structured document outlining detailed plans, including specific objectives to be achieved, the subject matter, and various learning experiences that students are expected to undertake. It also specifies methods for implementation and evaluation to assess the extent to which the objectives have been met, as well as the tangible realization of the planned framework. This curriculum typically comprises three types of activities: intramural (intracurricular), co-curricular, and extracurricular.

Intracurricular activities refer to learning processes directly related to the subjects outlined in the curriculum. In practice, however, these activities are often limited in their

³⁶ Karimah (2018)

³⁷ Amin (2018)

ability to fully develop students' potential for instance, the allocation of instructional hours for each subject is typically minimal, often only one to three hours per week. Consequently, supplementary activities are necessary to maximize students' potential, address individual learning needs, enrich the learning environment, and provide opportunities for students to practice and enhance their creativity. This highlights the important role of co-curricular and extracurricular activities in supporting holistic student development.

Co-curricular activities are conducted outside the classroom and regular instructional hours, aiming to deepen and internalize the knowledge and skills acquired during intracurricular learning. Extracurricular activities, on the other hand, are programs carried out by students beyond formal class hours and the standard curriculum, designed to develop their human resource potential. These activities not only support the practical application of acquired knowledge but also facilitate the cultivation of students' individual talents and abilities through both mandatory and elective programs. The implementation of extracurricular programs is an integral part of the overall development of the educational institution.

However, there exists a problematic perspective regarding the curriculum or content in Islamic education, characterized by a narrowing of understanding that separates the spiritual (*ukhrawi*) aspects of life from worldly (*duniawi*) matters, or the distinction between the spiritual and the physical. This approach is referred to as a dichotomous perspective. Such a dichotomy has contributed to delays in the development of Islamic education. Although institutions like *pesantren* and *madrasah* teach both religious and general knowledge concurrently, prevailing interpretations often segregate reason (*'aql*) and revelation (*wahyu*), as well as reflection (*fikir*) and remembrance of God (*dzikir*). This separation can create a paradigmatic imbalance, limiting the development of religious humanism in Islamic education, which remains primarily

oriented toward '*abdullah*' (humans as servants of God) rather than embracing the concept of *khalifatullah* (humans as God's vicegerents on earth).³⁸

The final aspect that can be reflected from the educational model of Prophet Muhammad (peace be upon him) is his teaching methodology. As previously discussed, his methods included lectures, storytelling, dialogue, discussion or question-and-answer sessions, modeling or demonstration, habituation, memorization, and the use of analogies. These teaching methods continue to be applied in contemporary Islamic education, particularly within *pesantren*. In *pesantren*, there are generally two approaches to instruction: traditional teaching methods and modern teaching methods.³⁹ Traditional teaching methods in *pesantren* consist of **sorogan** and **wetonan/bandongan**. The sorogan method derives from the Javanese word *sorog*, meaning "to present." In this method, students present the text or book to the *kiai* (religious teacher) or his assistant (*badal*). Sorogan focuses on individualized instruction, emphasizing the personal development of each student under the guidance of a *kiai* or *ustaz*. This system has proven effective as the foundational stage for students aspiring to become scholars (*alim*), as it allows the teacher to closely monitor, assess, and guide the student's mastery of Arabic.

The wetonan or bandongan method comes from the Javanese word for "time," referring to sessions conducted at specific times, such as before or after obligatory prayers. Wetonan is a lecture-style approach in which students sit around the *kiai*, who delivers the lesson while students follow along with their own texts and take personal notes. This method emphasizes collective learning and comprehension under structured instruction.

The next teaching methods are part of the more modern approaches in *pesantren* education. These include musyawarah (bahtsul masail), pengajian pasaran, memorization (muhafadzah), demonstration/practice of worship, rihlah ilmiah (educational trips), and

³⁸ Hikma H Amidong, Nursyamsi Maulana Insani, and Anderawan, "Paradigma Pendidikan Islam Masa Kini Dan Masa Depan," 2019, <https://doi.org/10.31227/osf.io/h4qgm>.

³⁹ Khamsil Laili, "Metode Pengajaran Di Pesantren Dan Perkembangannya," *AL-IMAN: Jurnal Keislaman Dan Kemasyarakatan* 4, no. 1 (2020): 22–42.

riyadhah. First, the musyawarah (bahtsul masail) method resembles a discussion or seminar. In this method, the *kiai* or teacher assigns group or individual tasks, which are then presented and discussed as key subtopics. Second, the pengajian pasaran method involves students studying a specific text (*kitab*) under the supervision of a teacher (*ustaz*) in a continuous group activity, often conducted intensively over a defined period. This practice is typically carried out during Ramadan, lasting from half a month to a full month, depending on the length of the text being studied. Third, the memorization (muhafadzah) method requires students to memorize certain texts under the guidance and supervision of a *kiai* or teacher. Fourth, the demonstration/practice of worship method teaches students religious practices by direct demonstration, allowing them to observe and replicate the rituals. Fifth, rihlah ilmiah (educational trips) involves teaching through visits to specific locations with the purpose of acquiring knowledge. Finally, the riyadhah method focuses on spiritual training to cultivate purity of heart among students, following guidance and instruction from the *kiai* or teacher.

Both traditional and modern teaching methods in *pesantren* can be integrated to optimize the learning process. Traditional methods primarily include sorogan and wetonan/bandongan. *Sorogan*, derived from the Javanese word “*sorog*” meaning “to present,” involves students presenting their texts directly to a teacher (*kyai*) or assistant (*badal*). This method emphasizes individualized learning under close guidance, allowing teachers to monitor, evaluate, and fully support the students’ mastery of Arabic and religious knowledge. *Wetonan*, derived from the Javanese word for “time,” involves scheduled group lessons, usually conducted before or after obligatory prayers, where students sit around the *kyai* and take notes while following a lecture-style instruction. These traditional methods emphasize close mentorship, personalized guidance, and mastery of classical texts.

The integration of traditional and modern methods ensures a holistic educational approach, combining individualized mentorship, group learning, practical application, and moral-spiritual development. Furthermore, *pesantren* increasingly leverage information technology to expand access to learning and *dakwah*. The Internet enables

the dissemination of Islamic teachings through e-mails, social media, websites, and file-sharing platforms, providing students with opportunities to engage with knowledge beyond the physical boundaries of the *pesantren*. This combination of time-tested methods and digital tools reflects the adaptability of Islamic education to contemporary needs, ensuring that students gain both religious and practical competencies in a modern context.

D. CONCLUSION

The study concludes that the model of Islamic education during the Prophet Muhammad's era demonstrates a distinct two-phase orientation shaped by the socio-historical context of Makkah and Madinah. The Makkah period was primarily centered on strengthening faith and monotheism (*tawhid*), aiming to instill the values of divine unity into the hearts of individual Muslims so that these values were reflected in daily conduct. In contrast, the Madinah period emphasized social and political education as a continuation of the Makkah foundation, ensuring that community life was guided by Islamic principles and infused with the spirit of *tawhid*. This dual model of education remains highly relevant to contemporary Islamic education. By integrating spiritual, moral, and social dimensions in a holistic manner, it provides a comprehensive framework for addressing the challenges of modernity. Such an approach not only nurtures individuals with strong faith and noble character but also equips them with social responsibility and resilience in navigating complex global dynamics. Hence, the educational practices of the Prophet Muhammad serve as a timeless reference for shaping a balanced and transformative educational system in the modern era.

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