

REVITALIZATION OF ISLAMIC EDUCATION IN THE PROPHETIC PERIOD OF MUHAMMAD (610-633 AD)

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Abstract

The aim of this research is to understand 3 things: (1) forms, (2) factors, and (3) implications of the research theme. The method used is a library research with a literature review approach. Data collection was carried out using a library research procedure and data analysis techniques using content analysis. The results of the research indicate that, first, the forms (1) purpose: to form a person who is faithful, pious, and has noble morals. (2) material: monotheism, the Qur'an, social, and economic. (3) method: dialogue, parable, demonstration, and story or narrative. (4) mursyid: Prophet Muhammad. (5) students: Khadijah, Ali bin Abi Thalib, Abu Bakar As-Shiddiq, Zaid bin Tsabit, Ummu Aiman. Second, internal factors: the person of the Prophet Muhammad as a good role model and al-Amin (trustworthy). External factors: idol worship and irrational and unusual customs of Arab society. Third, positive implications: many people embraced Islam and the paradigm and customs of Arab society changed. Negative implications: many challenges and sufferings were received by the Prophet Muhammad in realizing the forms and the followers of the Prophet Muhammad were tortured. The conclusion of this research is that various forms, factors, and implications are holistic and religious and relevant to the social context of the time. In addition, this study can be used as a guide in the construction of responsive, progressive and adaptive Islamic history, social and education.

Keywords: Islamic Education, Prophetic Period of Muhammad (610-633 AD).

Abstrak

Tujuan dari penelitian ini untuk memahami 3 hal: (1) bentuk-bentuk, (2) faktor, dan (3) implikasi dari tema penelitian tersebut. Metode yang digunakan penelitian kepustakaan dengan pendekatan tinjauan literatur. Pengumpulan data dilakukan dengan prosedur penelitian kepustakaan dan teknik analisis data menggunakan analisis konten. Hasil penelitian menunjukkan bahwa, pertama bentuk-bentuk (1) tujuan: membentuk manusia yang beriman, bertaqwa, dan berakhlak mulia. (2) materi: tauhid, al-Qur'an, sosial, dan ekonomi. (3) metode: dialog, perumpamaan, demonstrasi, dan kisah atau cerita. (4) mursyid: Nabi Muhammad. (5) murid: Khadijah, Ali bin Abi Thalib, Abu Bakar As-Shiddiq, Zaid bin Tsabit, Ummu Aiman. Kedua, faktor internal: pribadi Nabi Muhammad sebagai teladan yang baik dan al-Amin (dapat dipercaya). Faktor eksternal: penyembahan berhala dan adat-istiadat masyarakat Arab yang tidak rasional dan tidak lazim. Ketiga, implikasi positif: banyak orang memeluk agama Islam dan berubahnya paradigma dan adat-istiadat masyarakat Arab. Implikasi negatif: banyak tantangan dan penderitaan yang diterima Nabi Muhammad dalam mewujudkan bentuk-bentuk tersebut dan para pengikut Nabi Muhammad disiksa. Kesimpulan dari penelitian ini ialah berbagai macam bentuk-bentuk, faktor, dan implikasi yang bersifat holistik dan beragama serta relevan dengan konteks sosial masa tersebut. Selain itu, penelitian ini dapat dijadikan panduan dalam konstruksi sejarah, sosial dan pendidikan Islam yang responsif, progresif dan adaptif.

Kata Kunci: Pendidikan Islam, Periode Kenabian Muhammad (610-633 M).

A. Introduction

Islamic education in the prophetic period of Muhammad (610-633 AD) is an interesting theme to be studied and discussed. This is because the theme always presents a unique and relational nuance with the times. There are 3 important things discussed in this study. First, conceptually, this theme discusses the transformation of the life of the Jahiliyah Arab society which is full of inequality, towards a civilized social order and an education system oriented to Islamic values, within the scope of the periodization of the life of the Prophet Muhammad during the prophetic period. Second, functionally, this study functions as the main guideline and foundation in realizing a society based on Islamic educational

values in accordance with the universally initiated guidance of the Prophet Muhammad, including the strengthening of religion and ethics in social life. Third, contributively, this research provides theoretical contributions in the form of various learning theories in religious education, practical contributions in the form of role models in changes and advances in the fields of education, social, and religion. These three things show how important this theme is to be studied in depth.

There is previous research relevant to this research. First, research by Nurdianzah et al on this theme. It tends to be discussed only from a historical perspective so that it gets caught up in historical romanticism. This is because the author idealizes the past without considering the challenges, limitations, and social context that accompany it, making it less relevant if interpreted in a contemporary or contemporary context (Nurdianzah et al., 2023). Second, research by Kurniawan & Rohmat on the theme. It tends to be discussed only from the perspective of the personality of the Prophet Muhammad so that it is trapped in individualist fanaticism. This is because the author emphasizes the individual role of the Prophet Muhammad and ignores the collective contribution and broader social aspects in the development of Islamic education at that time (Kurniawan & Rohmat, 2021). Third, Vachruddin's research on these themes tends to be discussed only from the perspective of conception so that it gets stuck in the problem of terminology. This is because the author has an excessive focus on the definitions, terms, or concepts of Islamic education, making the research seem abstract and far from its practical application, thus failing to demonstrate useful historical relevance to the current context (Vachruddin, 2021). Meanwhile, this study discusses 3 things, namely the form, factors, and implications of the above theme, so that this research is different from previous research.

The purpose of this research is to understand 3 things: first, shape. This is in the form of objectives, materials, methods, teachers and students as stated in the theme above. Second, the factors that influence these forms. This is related to internal factors concerning the person of the Prophet Muhammad and external factors regarding the condition of the Jahiliyah Arab society. Third, the implications of these forms on the Jahiliyah Arab society. This is related to positive impacts that show acceptance and change. Meanwhile, negative impacts show rejection and resistance.

In addition, this research has 3 arguments that strengthen this research, first, historically the theme has been studied in a long historical span so that there is no doubt about its historical footprint in the history of religious education (Firdausiyah, 2020). Second, philosophically, the theme has been tested in the study of philosophy, both ontologically, epistemologically, and axiologically, in the philosophy of religious education (Purnomo & Mansur, 2024). Third, methodologically, the theme can be proven by research methods that have validity and reality as well as triangulation in religious education research (Haryono, 2023).

B. Metode

The research method used in this study is literature research with a literature review approach. Literature research is research conducted through the collection of data and information from written sources, such as books, articles, official documents, and other literature sources relevant to the research topic (Zed, 2008). While the literature review approach is an approach with review (read, understand, and conclude or comment) on scientific works that have been published in a particular publisher (Halim et al., 2025).

The data sources in this study were taken from primary and secondary sources. The primary sources in this study are 30 relevant and significant articles with the theme of the research with details: first, articles 1-10 to answer the first objective about form. Second, articles 11-20 to answer the second objective about the factors that influence these forms. Third, articles 21-30 to answer the third objective regarding the implications of these forms

on the Jahiliyah Arab society. The entire article is presented in the form of a table. Meanwhile, secondary sources are various books and scientific literature related to the research theme.

The data collection technique was carried out by a literature research procedure. First, formulate the purpose and scope of the article study on the research theme. Second, find and collect 30 articles that are relevant to the 3 objectives and scope of the article study. Third, identification, that is, introducing the article, placing it in a table according to certain characteristics. Fourth, the classification of various articles according to the research objectives, namely: 10 articles for forms, 10 articles for factors and 10 articles for implications. Fifth, descriptive-critical analysis and systematic compilation of the results of article reviews.

The data analysis technique in this study uses the content analysis technique. The stages and steps taken in conducting content analysis in this study are: first, formulating research objectives that include forms, factors, and implications in the research theme. Second, review articles according to the purpose of the research. Third, determine the observation unit and the analysis unit in the form of 30 articles. Fourth, look for relevant articles. Fifth, create categorization and coding guidelines. Sixth, collecting primary data from 30 articles. Seventh, perform data encoding. Eighth, processing data.

C. Result and Discussion

Result

In this section, three outcomes will be explored: First, the forms found in the research theme. Second, the factors that influence these forms. Third, the implications of these forms on the ignorant Arab society. These three things are displayed in the form of tables, explanation, and relationships.

Table 1: Forms of the research theme

Information:

The forms intended in the research theme include: first, the purpose of education: is to develop individual potential comprehensively, including aspects of knowledge, attitudes, and skills. Second, educational materials: are all forms of knowledge, skills, values, and attitudes that are taught to students in the learning process. Third, educational methods: are the methods or techniques used by teachers to convey subject matter to students. Fourth: teachers are individuals who are in charge of guiding, directing, and developing students' potential through the educational process. Fifth, pupils: are individuals who are in the process of learning under the guidance of teachers.

No	Article Title	Substance & Description	Keywords
1	Education during the time of the Prophet in Makkah and in Medina	In addition, the goal is to form human beings who have faith, piety, and noble character, as a foundation for them to live life (Rasyidah, 2020).	Purpose: To form human beings who have faith, piety, and noble character, as a foundation for them to live life.
2	The Development of Islamic Education during the Prophet Muhammad Period in Makkah	Educational materials in the Makkah phase can be divided into two parts, namely: <i>First</i> , monotheistic education materials. <i>Second</i> , the Qur'an teaching material (Rahimi, 2021).	Material: 1) monotheism, 2) the Qur'an.
3	Islamic Education in the Periodization of Makkah	The educational methods carried out by the Prophet in educating his companions include the dialogue method, the parable method (Firdaus, 2017).	Methods: 1) dialogue, 2) parables.

4	Islamic Education Efforts in the Early Days of the Prophet Muhammad SAW	After that, the Prophet Muḥammad began to invite his companions from the Quraish to be extra careful and not careless (Siregar, 2016).	Mursyid: Prophet Muḥammad.
5	Islamic Education Development Period: A Critical Study of the Education of the Prophet in the Makkah Period	The first to receive the call was his family in his own house consisting of his wife Khadijah1, Ali bin Abi Talib, Abu Bakr, Zaid, Um Aiman (Ifendi, 2020).	Students: Khadijah, Ali bin Abi Talib, Abu Bakar, Zaid, Um Aiman.
6	Education in the Time of the Prophet Saw	Looking at the vision in Medina, it can be concluded that the purpose of education held in Medina is to form a society that has great awareness and responsibility in realizing Islamic ideals, namely realizing a society that is pleased with Allah SWT by implementing Islamic sharia in its entirety (Muid et al., 2024).	Purpose: To form a society that has great awareness and responsibility in realizing Islamic ideals, namely to create a society that is pleased with Allah SWT by implementing Islamic sharia in its entirety.
7	Social History of Islamic Education in the Prophetic Era	In the Medina phase, Islamic education is provided more comprehensively, not only monotheistic education, morals, but more broadly touching aspects of sharia, social life, and economy (Nurdiyati et al., 2019).	Material: 1) Social, 2) Economic.
8	The Roots of Islamic Education in the Time of the Prophet Muhammad SAW. and Khulafaur Rosyidin	The Islamic religious learning method used in the time of the Prophet was a demonstration, story or story method (Saefuddin, 2022).	Methods: 1) demonstration, 2) stories or stories.
9	Development of Islamic Education in the Second Century Hijri	The next step in the da'wah of the Prophet Muhammad (peace be upon him) is to make an appeal to the community. The Prophet began to openly appeal to Islam to all sectors of society, including nobles and servants (Norhabibah, 2022).	Mursyid: Prophet Muhammad
10	Actualization of Islamic Education in the Time of the Prophet Muhammad Saw with Islamic Education in Modern Times	The Prophet began to invite his closest relatives and companions. This phase has attracted several friends to join a line, after which these friends become objects for the cultivation of Islamic educational values or in other words are said to be students. Among them were his wife, 'Ali bin Abi Talib, Zaid bin Tsabit and Abu Bakr as-Shiddiq (Putri, 2023).	Students: his wife (Khadijah), 'Ali bin Abi Talib, Zaid bin Tsabit and Abu Bakr as-Shiddiq.

Explanation: Article 1 expounds the goal of education, namely forming human beings who have faith, piety, and noble character, as a foundation for them to live life. This goal is an effort for humans to live their lives with faith in Allah SWT, obey the sharia they make, and think and behave positively in their activities. Article 2 expounds educational materials, including: 1) monotheism, the teaching of the existence of God (Allah SWT) which is one and the prohibition of associating it. 2) the Qur'an, teaching how to read, memorize, and write the Qur'an and understand the essence of life in it. Article 3 expounds educational

methods, including: 1) the dialogue method, which is a method that involves the exchange of ideas, questions, and answers between two or more parties. 2) the parable method, is a method that simplifies a learning material by using analogies and metaphors that are easy to understand. Article 4 expounds teacher, namely Prophet Muhammad, he provided Islamic educational materials including monotheistic education and the teaching of the Qur'an to his students so that they have a good understanding in knowing Allah and understanding the Qur'an. Article 5 expounds students, including: Khadijah, Ali bin Abi Talib, Abu Bakr, Zaid, Um Aiman, they received Islamic education teachings in the form of monotheism and the Qur'an from the Prophet Muhammad so that they had a strong faith in Allah SWT and made the Qur'an a guide in life.

Article 6 expounds the goal of education, namely forming a society that has great awareness and responsibility in realizing Islamic ideals, namely realizing a society that is pleased with Allah SWT by implementing Islamic sharia in its entirety. This goal is intended to give birth to a society that is totality in implementing religious teachings. Article 7 expounds educational materials, including: 1) social, teaching about the injunction and relationships between individuals in a group or community based on the values, norms, and rules that govern their behavior. 2) economic, teaching about the income and production of an item that has economic value through sales and purchase contracts and so on. Article 8 expounds educational methods including: 1) demonstrations, is a method that exemplifies or practices directly about an action and a certain concept. 2) stories, is a method that explains a phenomenon or event that occurred in the past, present or future. Article 9 expounds teacher, namely Prophet Muhammad, he provided Islamic education materials including social education and economic teaching to his students so that they have a good social understanding and carry out economic practices in accordance with Islamic law. Article 10 expounds students, including: Khadijah, 'Ali bin Abi Talib, Zaid bin Tsabit and Abu Bakr as-Shiddiq, They receive Islamic education teaching in the form of social educators and economic teaching from the Prophet Muhammad so that they have good social relations between individuals and groups and carry out economic practices based on halal and haram principles in a conference manner.

Relationship: The relationship between the data in articles 1 to 10 above regarding the forms contained in the research theme is apparently closely related and cannot be separated. This shows that each of these forms has a different background, situation and condition when it is formed and can provide a variety of forms, unique nuances and varied patterns. The following is an explanation of the relationship from the article. Articles 1 and 6 have a continuous relationship in discussing the forms of Islamic educational goals that were to be achieved at that time. Articles 2 and 7 have a continuous relationship in discussing the forms of Islamic education in the form of Islamic educational materials taught at that time. Articles 3 and 8 have a continuous relationship in discussing the forms of Islamic education in the form of learning methods used at that time. Articles 4 and 9 have a continuous relationship in discussing the forms of Islamic education in the form of murshids that provide Islamic education teaching. As for articles 5 and 10, there is a continuous relationship in discussing the forms of Islamic education in the form of students involved in the learning process of Islamic education delivered by teachers.

Table 2: Factors influencing the forms contained in the research theme

Information:

The factors are as follows: (1) internal factors are factors that come from within an individual or organization that affect the process or results of an activity. (2) External factors are factors that come from outside the individual or organization that can affect the process or outcome of an activity.

No	Article Title	Substance & Description	Keywords
11	Islamic Education during the Prophet's Period of Mecca and Medina	Allah is wise, as a future role model for mankind, Muhammad ibn Abdullah has been prepared by Allah since "very beginning", guarding him from ignorant attitudes. With his commendable morals, the conditions with the values of humanism and spiritualism in the midst of a people who are almost inhumane (Mukhlis, 2020).	Internal Factors: the morals of the Prophet Muhammad as commendable morals.
12	History and Problems of Da'wah of the Prophet Saw	The way the Prophet (saw) preached in Medina is interesting to discuss, as a da'I. He organized a nation with divine guidance (Firmansyah, 2020).	Internal Factors: the person of the Prophet Muhammad as da'I.
13	Islamic Education during the Prophet	The Prophet Muhammad as <i>uswatun hasanah</i> and <i>rahmatan lil 'alamin</i> for those who hope for grace and the Day of Resurrection is the first and foremost educator in the world of Islamic education (Suriadi, 2017).	Internal Factors: the person of the Prophet Muhammad as <i>uswatun hasanah</i> (good example).
14	Implementation of Islamic Education during the Prophet Muhammad Saw	The al-Arqam house is a historical proof of the place where science and righteous deeds are taught in an integrated manner by the first pioneer teacher, the Prophet Muhammad (peace be upon him) (Nova, 2022).	Internal Factors: the personality of the Prophet Muhammad as a teacher.
15	Characteristics of the Period of Islamic Education Development during the Prophet's Time (Makkah and Medina)	Allah is the Most Wise, as a future role model for mankind, Muhammad has been prepared by Allah since the beginning by guarding him from an <i>ignorant</i> attitude. Muhammad SAW received the highest award title, namely <i>Al-Amin</i> (Ma'rifah, 2022).	Internal Factors: the person of the Prophet Muhammad is titled al-Amin.
16	Islamic Education During the Prophet's Time. (Mecca and Medina Period)	Another bad trait of Arab society before the advent of Islam was the distortion of the faith that Ibrahim brought and replaced it with the worship of idols. The central figure who received orders from Allah swt. to carry out the mission of Islam among the Arabs was Muhammad bin Abdullah (Ihsan, 2019).	External Factor: idolatry.
17	Understanding the Pattern of Islamic Education during the Prophet and Khulafaur Rosyidin	The Prophet Muhammad erased away all the remnants of hostility and antagonism between tribes, by tying the bond of brotherhood between them (Muthoharoh & Lazim, 2022).	External Factors: hostility and antagonism between tribes.
18	The Construction of Education in the Prophetic Era of Muhammad (A	The presence of the Prophet Muhammad is a breaker of irrational and unusual Arab traditions. The Prophet was sent to	External Factors: irrational and unusual Arab traditions.

	Study of Islamic Educational Practice)	raise the dignity and dignity of human beings to get out of a social system that denies the expectation of the human dimension (Silakhudin, 2019).	
19	Characteristics of Islamic Education in the Period of the Prophet Muhammad in Makkah and Medina	Then slowly the Messenger changed the habits of the disbelievers of the Quraish at that time, for example, when they started doing certain work, they usually mentioned the name of the idol and then replaced it with the recitation of <i>basmalah</i> , doing something with the intention of Allah SWT (Setiawan & Pratama, 2018).	External Factors: the habits of the disbelievers of the Quraish.
20	Thoughts on the System and Institution of Islamic Education in the Prophet's Period in the Mecca Period and the Medina Period	From the above discussion, we can know that the news of the presence of a prophet in the last days has been known to Jews and Christians for a long time, such as knowing them with their children, but most of them do not admit that the Prophet Muhammad (saw) is an apostle (Husin, 2018).	External Factors: Jews and Christians.

Explanation: article 11 expounds on the internal factors that affect the emergence of forms is the morality of the Prophet Muhammad as a commendable morality. So that it plays an important role in the success of his da'wah and teaching. These morals are reflected through an attitude of honesty, patience, gentleness and affection. Article 12 expounds the internal factors that influenced the emergence of the forms is the person of the Prophet as da'I. This person is a messenger of religion to convey to humans and invite them with wisdom without coercion in believing and implementing the message. Article 13 expounds on the internal factors that influenced the emergence of the forms is the person of the Prophet Muhammad as *uswatun hasanah* (a good example). This person is a perfect exemplary figure for mankind both in terms of worship, morals, social relations and so on. Article 14 expounds the internal factors that influenced the emergence of the forms is the person of the Prophet Muhammad as a teacher. This person is a figure who teaches humans that covers the entire scope of life. Article 15 expounds on the internal factors that affect the emergence of the forms is the person of the Prophet Muhammad titled al-Amin. This person is a person who can be trusted both in words and deeds.

Article 16 expounds the external factors that influenced the emergence of the forms is the worship of idols carried out by Arab society. This act is very contrary to the teachings of Islam. Article 17 expounds on the external factors that influenced the emergence of the forms, namely hostility and opposition between tribes based on excessive fanaticism resulting in rifts in social relations due to the interests of certain groups. Article 18 expounds about the external factors that influenced the emergence of the forms are irrational and unusual Arab traditions to emulate such as slavery, this tradition was very common in Arab society at that time, so that it could create an unhealthy social gap. Article 19 expounds on the external factors that affect the emergence of the forms are the habits of the infidels of the Quraish who are contrary to Islamic teachings such as usury, adultery, gambling, robbery. So it is necessary to restore by applying perfect Islamic teachings. Article 20 expounds the external factors that influenced the emergence of the forms, namely Jews and Christians who did not recognize the apostolate of Muhammad and the teachings he brought. As a result, it

can have the potential to create an unhealthy order of life due to flawed ideological fanaticism.

Relationship: The relationship between the data from articles 11 to 20 above about the factors that influence the forms contained in the research theme. It turns out that they have a close relationship with each other and cannot be separated. This shows that each of these forms has a dominance, frequency and intensity that affects the formation of it and can have a significant influence on something, both internally and externally. The following is an explanation of the relationship from the article. Articles 11 and 15 have a significant relationship regarding the person of Muhammad which is an internal factor in the success of the forms. As for articles 16 and 20, there is a significant relationship in terms of external factors regarding the need to improve human life starting from aspects of faith, worship and social life to the ignorant Arab society which is a condition of ignorance. In addition, this is also the reason for the emergence of these forms.

Table 3: Implications of the forms on the Jahiliyah Arab society

Information:

The implications are as follows: (1) positive implications are the impact or consequences that benefit or bring good results from an action, policy, or change. (2) Negative implications are the adverse or undesirable impacts or consequences of a policy or action.

No	Article Title	Substance & Description	Keywords
21	Islamic Education in the Time of the Prophet	After many people embraced Islam, the Prophet prepared the house of Al-Arqam bin Abil Arqam as a meeting place for his companions and followers (Hafiddin, 2015).	Positive Implication: many people embrace Islam.
22	The Implementation of Tarbiah Islamiah During the Era of the Prophet s.a.w in Mecca and Medina: A Spotlight	Most of the companions did talaqqi with the Prophet (s.a.w.) himself. They learned kalamullah by rote from the Prophet s.a.w so that great and famous huffaz experts emerged, including Sayyidina Abu Bakr, Sayyidina Umar, Sayyidina Uthman, Sayyidina Ibn Mas'ud, Sayyidatina A'ishah and so on (Nawi, 2020).	Positive Implications: the great and famous huffaz expert emerged.
23	History of Islamic Education during the Time of the Prophet Muhammad: History Islamic Education	The Prophet abolished all forms of hostility between tribes by tying the bond of brotherhood between them (Ansar and muhajirin) (Tarigan et al., 2024).	Positive Implications: the elimination of inter-tribal hostility.
24	The Prophet 's Da'wah Approach in the Mecca Era and Its Relevance in the Modern Era	The Mecca era was the early prophetic era that became the starting point of the Prophet Muhammad's da'wah journey. For 13 years, he spent all his life potential preaching. Changing the paradigm and tradition of ignorance into a society that lives based on Islamic values and light (Choirin, 2021).	Positive Implications: the change in paradigms and traditions of ignorance.
25	Masuk sini The Prophet's Da'wah Approach in the Medina Era and Its Relevance in the Modern Era	Justice and Humanity: The Prophet Muhammad upheld justice and gradually abolished inhumane practices such as usury and slavery. The application of the principles of social, economic, and	Positive Implications: the creation of justice and humanity.

		legal justice that he taught remains relevant to create a just and civilized society (Choirin, 2024).	
26	Tracing the Historical Roots of Islamic Education Systems and Institutions during the Time of the Prophet (Mecca and Medina Period)	A revelation came down to tell the Prophet to broadcast Islam to all the inhabitants of the Arabian Peninsula openly. The Prophet carried out the task as well as he could. There were many challenges and sufferings that the Prophet and his companions received (DP, 2021).	Negative Implications: many challenges and sufferings that the Prophet Muhammad received.
27	The Struggle of the Prophet Muhammad The Period of Mecca and Medina	The Da'wah of the Prophet (peace be upon him) was openly challenged and rejected by the Quraish people, on the grounds that they could not abandon the religion that had been inherited by their ancestors and that the tradition was already rooted in them (Julkaranain, 2019).	Negative Implications: The Prophet Muhammad was rejected by the Quraish.
28	Islamic Civilization and Thought in the Time of the Prophet Muhammad (saw)	The Prophet (peace and blessings of Allah be upon him) stood on Shafa and cried out: "O everyone!" and everyone gathered to fulfill his call, and he invited them to monotheism and faith in his pamphlets and faith in the Day of Resurrection. From those present, Abu Lahab spoke up: "Woe to you forever for this because you gather us". Then the verse comes down: "Woe to the two Tanga of Abu Lahab". (Lesnida et al., 2021)	Negative Implications: The Prophet Muhammad received a reproach from Abu Lahab.
29	The Prophet's Da'wah Strategy in Medina	The structural pressure of <i>al-mala</i> of the Quraish leaders became more and more severe against the Prophet's preaching, many followers and supporters of da'wah were tortured, for that reason the Prophet suggested emigrating to Habsyah ⁴⁸ and followed by the transfer of the target of the Prophet's preaching to Thaif, ⁴⁹ although in the end it failed (Mahmuddin, 2020).	Negative Implication: followers of the Prophet Muhammad were tortured.
30	The Prophet's Da'wah Method and Its Relevance to the Challenges of Da'wah in the Era of the Industrial Revolution 4.0	There are so many challenges and obstacles to the Prophet's da'wah beyond what has been explained above that the peak of the obstacle to da'wah is the economic boycott by the Qurais on the descendants of the Prophet Muhammad and Muslims, as well as the Hashim and Mutalib (Farida et al., 2021).	Negative Implication: economic boycott by the Quraysh.

Explanation: article 21 expounds the positive implications of the forms on the Arab society of Jahiliyyah is that many people embraced Islam by expressing faith in the divinity of Allah SWT and the apostolic ministry of Muahmmad SAW, due to the influence of teachings carried out by the Prophet Muhammad. Article 22 expounds the positive

implications of the forms on the Arab society of jahiliyah is the emergence of great and famous huffaz scholars as a result of the teaching of the Qur'an given by the Prophet Muhammad so that they are able to memorize and apply it in their daily lives. Article 23 expounds the positive implications of the forms on the Arab society of jahiliyah is the elimination of inter-tribal enmity by tying the bond of brotherhood between them (the muhajirin and the anshar) carried out by the Prophet Muhammad so that a sense of brotherhood was born. Article 24 expounds on the positive implications of the forms on the ignorant Arab society, namely the change in the paradigm and tradition of ignorance of the ignorant Arab society is replaced by the teachings of Islam that are total or comprehensive so that it becomes a good society. Article 25 expounds the positive implications of the forms on the Arab society of ignorance, namely the creation of justice and humanity in the midst of Arab society by abolishing the practices of tiriba, slavery pioneered by the Prophet Muhammad.

Article 26 expounds the negative implications of the social and historical forms on the ignorant Arab society, namely the many challenges and sufferings that the Prophet Muhammad received due to his teaching in inviting people to the perfect teachings of Islam so that they do not get lost. Article 27 expounds the negative implications of the forms on the ignorant Arab society, namely that the Prophet Muhammad was rejected by the Quraish because the teachings or religions under him contradicted their teachings (the teachings of idolatry). Article 28 expounds the negative implications of the forms on the ignorant Arab society, namely that the Prophet Muhammad received reproach from Abu Lahab because he declared his apostolate and invited people to believe in his apostleship and the teachings he subordinated (the perfect teachings of Islam). Article 29 expounds the negative implications of the forms on the ignorant Arab society, namely the followers of the Prophet Muhammad were tortured by the infidels of the Quraish because their children followed the teachings of the Prophet Muhammad and did not want to leave the teachings. Article 30 expounds on the negative implications of the forms on the ignorant Arab society, namely the economic boycott by the Quraish due to the influence of the Prophet's claims that are becoming more widespread and this action as a form of resistance to the teachings of the Prophet Muhammad.

Relationship: The relationship between the data from articles 21 to 30 above regarding the implications of the forms contained in the research theme for the Arab society of Jahiliyah. It turns out that they have a close relationship with each other and cannot be separated. This shows that each of these implications has an impact that results in the formation of it and can have implications for the Arab community of Jahiliyah, both positively and negatively. The following is an explanation of the relationship from the article. Articles 21 and 25 have a close relationship in discussing the positive implications of Islamic educational forms on the Arab community of Jahiliyah. As for articles 26 and 30, there is a close relationship in discussing the negative implications of Islamic educational forms on the Arab community.

Discussion

Summary: This research can be summarized into 3 things: First, the forms: (1) the purpose of education is to form human beings who have faith, piety, and noble character, and have awareness and responsibility in realizing Islamic ideals by carrying out Islamic sharia in its entirety in living life. (2) the Ministry of Education, as follows: monotheism, the Qur'an, social, and economic. (3) Educational methods, as follows: dialogue, parables. demonstrations, stories or stories. (4) teacher is the Prophet Muhammad. (5) The disciples, as follows: Khadijah, Ali bin Abi Talib, Abu Bakr as-Shiddiq, Zaid bin Tsabit, Um Aiman. Second, internally influencing the forms: (1) the morals of the Prophet Muhammad as a commendable moral. (2) the person of the Prophet as da'I. (3) the person of the Prophet

Muhammad as *uswatun hasanah* (good example). (4) the person of the Prophet Muhammad as a teacher. (5) the person of the Prophet Muhammad is titled al-Amin.

As for externally, it affects the forms: (1) idolatry. (2) hostility and opposition between tribes. (3) irrational and unusual Arab traditions. (4) the habits of the infidels of the Quraish. (5) Jews and Christians. Third, the positive implications of the forms on the Jahiliyah Arab society are 5 things: (1) many people embrace Islam. (2) The great and famous Huffaz came arose. (3) the elimination of hostility between tribes. (4) the change of paradigm and tradition of ignorance. (5) the creation of justice and humanity. Meanwhile, the negative implications of the forms on the Jahiliyah Arab society are 5 things: (1) the many challenges and sufferings that the Prophet Muhammad received. (2) The Prophet Muhammad was rejected by the Quraish. (3) The Prophet Muhammad was rebuked by Abu Lahab. (4) The followers of the Prophet Muhammad were tortured. (5) economic boycott by the Quraish.

Reflection: This research can be reflected in three things: First, the various forms contained in the research theme show that the form is not singular, but very varied, thus refuting the existence of a single finding in terms of these forms. Second, the various factors that influence the emergence of these forms show that the factor is not singular, but very diverse both internally and externally, thus strengthening the existence of factors in influencing it. Third, the various implications resulting from these forms show that the impacts are not only positive, but also negative.

Implications: This research can have positive and negative impacts. The positive impacts are divided into 3 things: First, Reconception is a way of reorganizing concepts that are refreshing and enlightening related to the research theme. Second, Reinterpretation is an effort to reinterpret the theme and adjust the text to a certain context. Third, Reconstruction is an effort to rebuild the substance of the theme with a more progressive and productive thought structure. Meanwhile, the negative impacts are also divided into 3 things: First, Misconception is a lack of understanding of the concept resulting in misunderstanding of the concept and consequently losing the correct concept. Second, Misinterpretation is an error in interpreting the concept resulting in failure to interpret the concept and consequently losing the correct interpretation. Third, Misconstruction is an error in constructing the concept resulting in the collapse of the concept's structure due to the loss of correct construction.

Comparison: This research can be compared to other writings with similar themes, but not the same. There are 3 things that can be compared: First, in terms of the forms that Zubair's writing has elements of similarities and differences, when compared to Adnan's writings which state that the purpose of education at that time was only in Makkah, not mentioning the Medina period (Adnan et al., 2024). Second, when viewed from the factors that influence these forms, Zubair's writing has elements of similarities and differences, when compared with Mawasti's writing which states that the dominant factor is only the condition of the infidels, while the Prophet's personal factor is not significant (Mawasti, 2024). Third, from the perspective of the implications resulting from these forms, Zubair's writing has elements of similarities and differences, when compared with Syarif's writing which states that the impacts are only positive, no negative impacts were found (Syarif et al., 2023).

Action: This research can be followed up with actions related to the above theme into 3 things: First, Recognition, namely efforts to provide recognition for achievements or accomplishments in the theme achieved by individuals or institutions in both informal, formal, and non-formal education. Second, Repositioning, namely efforts to place the theme in the right position professionally so as to produce superior products and international reputation. Third, Reactualization, namely re-realizing the vision and mission of the theme in a tangible form so that its contribution to the intellectual life of the nation can be felt by all levels of society.

Interpretation: This research can be interpreted into three things: First, the existence of the forms contained in the research implies the meaning that religious education at that time required a gradual process of formation to achieve the desired goal. Second, the existence of factors that influenced the emergence of these forms implies the meaning of how great the personal influence of the Prophet Muhammad internally and also other factors that are no less dominant, namely the Quraysh infidels. Third, the implications resulting from these forms imply the meaning of how the positive impact of the Prophet Muhammad's teachings on the Arab society of Jahiliyyah was so significant that they could feel the change both individually and collectively. However, there were also negative impacts that indicate the existence of rejection and challenges that must be addressed wisely. This interpretation is subjective, but based on the data above, it shows an objective closeness.

D. Conclusion

Based on the above explanation, it can be concluded that this research contains various forms contained in the research theme, various factors that influence these forms and various implications resulting from these forms, indicating that this research provides new views and insights into religious education in the future in a projective, progressive, and futuristic manner. The projective integration of education with religion is a process of building a mentality carried out by humans as an effort to reflect, correct, and evaluate religious education by connecting what is in the realm of one's mind so that it can penetrate the minds of others. Progressively, the interrelation between the two is a stage in constructing religious education so that it experiences progress. Meanwhile, futuristically, the interrelation between the two is a concept of religious education that discusses thoughts, actions, and idealism driven by the spirit of the future.

This research can also contribute theoretically, methodologically, and practically. Theoretically, these findings enrich the theoretical framework on this topic, which is always dynamic. Methodologically, this research adds to the repertoire of research methods that are more varied, valid, and applicable. Practically, the findings of this study can be applied in everyday life, both for individual and institutional purposes, in an implementable, adaptive, and conducive manner. The limitations of this study are that it only discusses three things: the forms, factors, and implications of the research theme. Therefore, these three things certainly have limitations in the context of the study theme and methodology as well as the resulting findings, so that further research is needed that is more in-depth and detailed.

There are three recommendations that can be given: first, in terms of the theme, religious education can be studied with a focus on the classification of patterns and tendencies, identification of problems and their solutions, historicity and dynamics. Second, in terms of methodology, religious education can be studied with a study approach that emphasizes more varied and combinatorial methods, uniqueness and complexity, validity and reliability across disciplines. Third, in terms of findings, religious education can be studied with study results that emphasize more multidisciplinary.

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