

## Islamic Educational Systems and Institutions During the Prophet Muhammad SAW

**Zainuddin**

Universitas Ibrahimy

ORCID: [0009-0001-4552-0662](https://orcid.org/0009-0001-4552-0662)

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*Corresponding author*

[zainumm@gmail.com](mailto:zainumm@gmail.com)

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**Abstract:** Islamic education was first carried out by the Prophet Muhammad SAW, a prophet and teacher who succeeded in producing a superior generation as the output of Islamic education. His ability to foster and form a society that has a high civilization was the best education system of all time. As a form of effort to develop community knowledge. The Islamic education system during the time of the Prophet Muhammad SAW was as follows; developing all human potential (tarbiyah), transferring knowledge from teacher to student (ta'lim), and educating morals and character (ta'dib). While the tasks of educators that must be fulfilled were as follows; made a clear work plan for the progress of students, made yourself a role model in the learning process, have a sincere, honest, fair, noble character, be patient, and keep your speech. Educational institutions during the time of the Prophet were as follows; houses, mosques, Suffah, Khuttab), with methods of discussion and giving input, telling stories, parables and case studies, pictures, and graphics, with learning techniques of conditioning learning atmosphere, interacting actively, using body language, doing self-reflection, giving affirmation and repetition, teaching the essence of the lesson, guessing with questions, familiarizing students with various challenges, observing and classifying them.

**Keywords:** system; Islamic education; the era of Prophet Muhammad SAW

### Introduction

Education plays an important role in the framework of the growth and development of every human being, education that is taught well will produce a good generation as well. Education is something that is constructive and is a basic need for human life socially. As is known, the verses of the Qur'an which were first

revealed by Allah SWT to the Prophet Muhammad SAW include the command to read in a broader sense which is learning, studying, researching, collecting, and looking for something, which is then manifested in the application of social life in the form of actions. As stated in surah Al-Alaq verses 1-5 as follows;

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ١٢٥

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢ أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ٥

Meaning: "Read by (mentioning) the name of your god who created, He has created man from a clot of blood, Read, and your Lord is the most gracious, who teaches (humans) through the word. He teaches man what is not known" (Departemen Agama RI, 2009).

Education is an obligation and the first meeting point in Islamic teachings, seeking knowledge is mandatory for men and women, as in the Al-Qur'an and hadith have many contents and encouragement and obligations. In the Al-Qur'an Al-Alaq verses 1-5 are the first verses that contain reading instructions which are an important part of the educational process, which has the aim of understanding Islam and building civilization or culture as a whole in human life.

The obligation to study in Islam is not limited by time and age, in other words, Islam strongly encourages Muslims to seek knowledge throughout their lives. As hadith Rasulullah (Muhammad SAW) in the hadith narrated by Muslim. as follows:

أَطْلُبُوا الْعِلْمَ مِنَ الْمَهْدِ إِلَى اللَّهْدِ

Meaning: Seek knowledge from the cradle to the grave. (HR. Muslim)

Islamic education was first carried out by the Prophet Muhammad SAW, a prophet and teacher who succeeded in producing a superior generation as the output of Islamic education. The Prophet's ability to foster and shape a society that has a high civilization is the best education system of all time. This is a form of effort to develop and make humans who are educated and get instructions about the truth as contained in the word of Allah SWT;

Meaning: Call (people) to the way of your Lord with wisdom and good lessons and argue with them in a good way. Verily, your Lord is He who knows best who has strayed from His way and He who knows better those who are guided (Departemen Agama RI, 2009).

This is under the wishes of National Education as stipulated in the 1945 Constitution of the Republic of Indonesia Law no. 20 of 2003 article 1 paragraph 1 which reads;

"Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state".

Islamic Education Institutions before madrasas had been started by the prophet Muhammad himself when he was still in Makkah. The Prophet Muhammad lived in Makkah since he became a Prophet until he moved to Medina, for 12 years 5 months, and 21 days. The teaching given by the Prophet during that time was conveying Allah's revelation, in which it was understood that the Qur'an consisted of 114 letters as narrated by Ikrimah and Hasan bin Abil Hasan, saying that the letters of the Al-Qur'an which were revealed in Makkah totalled 89 letters before the migration to Medina (Yunus, 1992), until the time when the Messenger of Allah migrated to Medina and then the next letter was revealed which totalled 33 letters so that the total number was 114 letters, this happened after the Prophet and his companions (Muhajirin) migrated to Medina, the Prophet's efforts the first is to build a mosque, the mosque was

where the Prophet Muhammad SAW established congregational prayers, even in the mosque that Rasulullah SAW recited the Koran and provided education and teaching about Islam (Yunus, 1992).

The birth of Islamic education is marked by the emergence of Islamic educational institutions. When Allah's revelation was revealed to the Prophet Muhammad SAW., then to explain and teach his companions, the Prophet took the house of Al Arqam bin Ibn Arqam as his place, besides delivering lectures in various places. The growth and development of this institution lasted for 13 years. Based on this information, the house is categorized as the first Islamic educational institution. The education system in this institution is in the form of a halaqoh and does not yet have a curriculum and syllabus as it is known today, the system and material to be delivered are left entirely to the Prophet Muhammad SAW (Fahmi, 1997).

To develop and perfect Indonesian people under the word of Allah SWT and the National Education System Law, one of which is through Islamic Education. Islamic education is a vital element in education because Islamic education is the foundation of success and the main pillar of human and societal development of a nation. In other words, Islamic education is organized based on the philosophy of social human life and the basis of Islamic education (Zuhairini, 2004).

So it becomes important to analyze educational systems and institutions during the Prophet's time as a reference to the development of the national education system that the current government is implementing.

This education was given by Allah directly to the Prophet Muhammad SAW with the aim that humans would imitate and imitate the Prophet Muhammad SAW, as humans who were given education directly

from Allah SWT. A mistake for educators, namely ignoring historical evidence that Allah SWT has sent prophets as the best role models in implementing essential educational values for humans. Prophet Muhammad SAW, as the last prophet and messenger, was ordered by Allah as an example for mankind, as Allah's word is:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُرَكِّبُهُمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ٢

Meaning: " It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error."(Departemen Agama RI, 2009).

## Research Method

This study uses a qualitative approach, qualitative research intends to understand what phenomena are experienced by research subjects such as behaviour, perceptions, motivations, actions, etc. holistically and through descriptions in the form of words and language, in a natural context and by utilizing natural methods (Moleong, 2013).

Another opinion says that qualitative research or naturalistic inquiry is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour, namely the opinion of Bogdan and Guba. Meanwhile, Kirk and Miller define qualitative research as a particular tradition in the social sciences that fundamentally relies on observing humans in their field and relating to these people in their language and terms (Moloeng, 2006).

Descriptive is a characteristic of a qualitative approach because data

descriptions are more descriptive, and more concerned with process than results, analyzing data inductively and design is temporary and research results can be negotiated (Arikunto, 2017).

This type of research is library research, which tries to reveal new concepts by reading and recording information that is relevant to needs. Reading materials include books, journal tests, and research results.

### Findings

The Islamic education system during the time of Prophet Muhammad SAW had the goal of developing all human potential (tarbiyah), transferring knowledge (knowledge), and improving character (ta'dib). In this case, it is the educator's task that must be fulfilled is to make a clear work plan, and make oneself a role model, and the characteristics that must be possessed, namely; sincerity, honesty, practising knowledge, fairness, noble, humility, brave, patience, guarding speech, deliberation.

While the institutions used as places for the learning process in education to take place are; houses, mosques, as-suffah, al-Khuttab, with methods of discussion, giving responses, telling stories, parables, case studies, pictures and graphics, and the techniques applied namely; conditioning the learning atmosphere, interacting actively through auditory and visual, using body language, doing self-reflection, giving affirmation and repetition, teaching the core of the lesson, guessing with questions, familiarizing students with various challenges, being honest, observing and categorizing.

### Discussion

#### *Islamic Education System During*

#### *The Prophet's Time In Makkah*

The Prophet Muhammad SAW received his first revelation in the Hira Cave in Makkah in 610 AD the revelation contained a verse of the Koran which means: "Read (O Muhammad) in the name of your god who has created (the universe). He made man from a clot of blood. Read, and your Lord is most gracious. Who teaches with a pen? Teaching people what they don't know.

Then followed by the second revelation as contained in the verses of the Qur'an in Al-Mudassir Verses 1-7 as follows;

يَا أَيُّهَا الْمُدَّثِّرُ ۝ ۱ قُمْ فَأَنْذِرْ ۝ ۲ وَرَبَّكَ فَكَبِّرْ ۝ ۳ وَثِيَابَكَ  
طَهِّرْ ۝ ۴ وَالرُّجْزَ فَاهْجُرْ ۝ ۵ وَلَا تَمْنُنِ تَسْتَكْثِرُ ۝ ۶  
وَلِرَبِّكَ فَاصْبِرْ ۝ ۷

Meaning: "1. O you who covers himself [with a garment], 2. Arise and warn 3. And your Lord glorify, 4. And your clothing purify, 5. And uncleanness avoid, 6. And do not confer favor to acquire more, 7. But for your Lord be patient." (Departemen Agama RI, 2009).

With this revelation, the Prophet Muhammad SAW was given the task by Allah, to get up, throw blankets and roll up his sleeves to warn and teach all mankind, as a sacred duty, the task of educating and teaching Islam. Then the two revelations were followed by revelations - another revelation. All of this was conveyed and taught by the Prophet, initially to his close relatives and colleagues in secret.

The verse above is an order to the Prophet to rise and be enthusiastic in preaching, so like the Prophet, a teacher must also be able to rise and be brave in conveying the truth to his students, even with various risks that will be faced later. 36 The teacher must also be proficient in conveying the truth, as well as obligatory to always pursue and add more knowledge.

According to Mukti Ali, a teacher with the knowledge he has mastered must have the courage to say something even though his words are different from other people (Ali, 1991).

In conveying the truth to their students, a teacher will face various challenges, but no matter how hard the challenges are, a teacher must be brave and able to raise the enthusiasm of his students, even with their different backgrounds. There is no word of giving up until the last drop of blood because Allah will always love His servant who is serious in His way and promises to provide a way to achieve success (Asmani, 2019).

The prophet must convey warnings to people about what they should know, so as a conveyer of truth a teacher has the main task, namely to free students from ignorance, ignorance, backwardness, weakness, fear, and from all things that make them left behind by teaching various sciences good knowledge and values in life, to realize a better life in the future (Azzet, 2016).

After many people embraced Islam, the Prophet provided the house of Al-Arqam bin Abil Arqam as a meeting place for his friends and followers, where it was the first Islamic education in the history of Islamic education. It was there that the Prophet Muhammad taught the basics or principles of the Islamic religion to his friends and read the revelations (verses) of the Koran to his followers and the Prophet received guests and people who wanted to embrace Islam or ask questions. - Matters related to the religion of Islam. Even there the Prophet worshipped (prayed) with his companions.

Then came the revelation to instruct the Prophet, to spread the religion of Islam to all the inhabitants of the Arabian peninsula openly. The Prophet carried out the task as well as possible. Many challenges and sufferings were received by the Prophet and his friends, the Prophet continued to

broadcast Islam and educate his friends with Islamic education. During the fostering of Islamic religious education in Mecca, the Prophet Muhammad also taught the Koran because the Koran is the essence and main source of Islamic teachings. Besides that, the Prophet Muhammad SAW taught monotheism to his people.

The point is that the education and teachings given by the Prophet while in Mecca were religious and moral education and advised humans to use their minds to pay attention to the human, animal, plant, and natural phenomena as a recommendation for 'aqliyah and scientific education.

Islamic education was first carried out by the Prophet Muhammad SAW when he preached the spread of Islam because preaching was part of education. The Prophet Muhammad SAW, as a prophet and teacher has succeeded in producing a superior generation as the output of Islamic education. This can be seen from the santri or generation of salafussalih (the best Islamic generation) who love Islam. Students directly implicate existing knowledge, such as piety to Allah, good morals, and amar mar'ruf nahi mungkar.

Prophet Muhammad SAW is the best educator because he is also the best human being. His example covers all aspects of human life. His noble character, impeccable patience, depth of knowledge, and ability to communicate won the admiration of many people. His ability to foster and form a society that has a high civilization is the best education system of all time, as well as is a subject for discussion and astonishing reference throughout history (Mansir, 2022).

One of the reasons for the success of the Prophet Muhammad's education was due to the developed education system. A system is a unit consisting of components or elements linked together to facilitate the

flow of information, material, or energy to achieve a goal (Wahidah & Samsuri, 2021).

The system that allows the process of Islamic education to take place consistently and continuously to achieve educational goals is the existence of Islamic educational institutions. By knowing Islamic educational institutions, it will be known the direction of education that existed at that time. Islamic institutions are the result of local ideas that are triggered by the needs of the Islamic community and their development is driven by the spirit of Islam and guided by its teachings and goals (Fahmi, 1997).

The education developed by the Prophet Muhammad SAW was informal as it is today. Education that is developed is more flexible, meaning that all efforts can be categorized into education, especially those related to mental, intellectual, or moral development. To understand the educational direction of the Prophet Muhammad, it is necessary to know the educational institutions that existed at that time (Clarissa Ayangco-Derramas, 2022).

The steps taken by the Prophet Muhammad SAW were very wise, considering that at that time he was under tremendous pressure, so for the sake of maintaining the safety of his companions he forbade them to show their Islam, either in words or deeds. Because, according to the Prophet Muhammad SAW, if a physical collision occurs, of course, it can destroy the Muslims themselves (Zaairul Haq, 2010).

There are several reasons why the Prophet Muhammad SAW decided to choose the residence of al-Arqam as an educational institution, Al-Arqam bin Abi al-Arqam was not yet known as a Muslim by the Quraysh, and he came from the Bani Makhzum who had been enemies with the Bani Hasyim. Thus, the Quraysh couldn't think that the Prophet would hide among his family's enemies. In addition, al-Arqam himself was only 16 years old at the time. At

that time, the attention of the Quraysh was more directed toward overseeing the homes of prominent companions (Clarissa Ayangco-Derramas, 2022). (Seven Education Centers in the Age of the Prophet | Sharia Talk, n.d.).

Geographically, the location of al-Arqam bin Abi al-Arqam's house is near the hill of Shafa which is a remote place where naturally at that time there was very little community activity, this condition made it difficult for someone to know there was a special movement (gathering of many people) in that place.

Arqam's house was difficult for the Quraysh spies and their allies to detect. In this way, the safety of this place was guaranteed, and its remoteness kept the house hidden and safe from public attention. That is, getting to and leaving that place does not need to worry too much (Husin et al., 2020).

#### *Islamic Education System During the Prophet's Period in Medina*

The education system in Medina was different from the education system in Mecca, during the Medina period, Islam was a political force. Islamic teachings relating to people's lives descended a lot in Medina. The Prophet Muhammad also had a position, not only as head of religion but also as head of state.

The guidance and teaching system of Islamic Education carried out by the Prophet Muhammad SAW in Medina is as follows:

Formation and development of a new society, towards a single social and political unit. In this case, the Prophet Muhammad SAW began to lay the foundations for the formation of a united society internally (inwardly) and externally recognized and respected by other communities (as a political unit). These are:

The Prophet Muhammad eroded the remnants of animosity and conflict between tribes, by tying the ties of brotherhood between them. With the birth of this brotherhood, the unity of the Muslims grew stronger.

To meet their daily needs, the Prophet Muhammad advised the Muhajirin to try and work according to their abilities and work, just like when they were in Makkah.

To establish cooperation and help each other to form a just and prosperous society, the law of zakat and fasting descended, which is education for citizens in social responsibility, both materially and morally.

A policy that is very effective in fostering and developing new communities in Medina, is the distribution of communication media based on revelation, namely Friday prayers which are held in a congregation and call to prayer. With the Friday prayers, almost all members of the community gathered to directly hear the sermon from the Prophet Muhammad and the Friday congregational prayers.

This sense of self-esteem and social pride went deeper after the Prophet Muhammad SWA received a revelation from Allah to move the Qibla in prayer from Baitul Maqdis to Baitul Haram Makkah because by doing so they felt they were people who had an identity.

After the Prophet Muhammad had finished uniting the Muslims, so that they became brothers, then the Prophet agreed with the Jews, residents of Medina. In the agreement it was emphasized that the Jews were friends with the Muslims, helping each other, helping each other, especially when there was an enemy attack on Medina. They must pay attention to the country together with the Muslims, besides that the Jews are free to embrace their religion and are free to worship according to their beliefs. This is

one of the friendship agreements made by the Prophet Muhammad.

#### *Social and political education and citizenship*

- a. Islamic social and citizenship education materials at that time were the main ideas contained in the Medina constitution, which in practice were further detailed and refined with verses that were revealed during the Medina period.
- b. The aim of coaching is so that gradually, the main ideas of the Medina constitution are recognized and apply not only in Medina, but broadly, both in the life of the Arab nation and in the lives of nations throughout the world.

#### *Children's Education in Islam*

In Islam, children are the inheritors of Islamic teachings developed by the Prophet Muhammad and it is the young generation of Muslims who will continue the mission of conveying Islam to all corners of the world. Therefore many warnings in the Qur'an related to it. Among these warnings are:

There is a warning so that we protect ourselves and family members (including children) from destruction (hellfire) contained in the letter At-Tahrim verse 6 follows;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا  
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا  
يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ٦

Meaning: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He

commands them but do what they are commanded" (Departemen Agama RI, 2009).

There is an order not to leave children and offspring weak and helpless in facing life's challenges, as contained in the letter An-Nisa verse 9 as follows;

وَلْيَحْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ٩

Meaning: " And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice " (Departemen Agama RI, 2009).

Allah SWT warns that people who get glory include those who pray and ask Allah SWT, so that they will be blessed with a happy family and children, as found in Surah Al-Furqan verse 74 as follows;

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَرْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ٧٤

Meaning: " And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (Departemen Agama RI, 2009).

### Educational Institutions In the Time Of The Prophet

Islamic Education Institutions before the madrasa had been started by the prophet Muhammad himself when he was still in Mecca. The Prophet Muhammad, lived in Makkah since he became a Prophet until he moved to Medina, for 12 years 5 months, and 21 days. The teachings given by the Prophet during that time were conveyed Allah's revelations, the Qur'an consisted of 93 letters which were revealed in Mecca

before the migration,<sup>2</sup> until the time when the Prophet migrated to Madina after the Prophet and his companions (Muhajirin) migrated to Medina, efforts The first prophet was to build a mosque. It was in the mosque that the Prophet established congregational prayers. It was even in the mosque that the Prophet recited the Koran and provided Islamic education and teaching (Yunus, 1992).

### Home

Before the mosque was built, Rasulullah SAW., delivered revelations that were revealed by Allah, apart from using Al-Arqam bin Abi Arqam's house as the main place, Rasulullah SAW also used his house as a place of learning. This condition continued until the Verse of the Al-Qur'an Surah Al-Ahzab verse 35 was revealed as follows; (Hasibuan et al., 2007).

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَشِيعِينَ وَالْخَشِيعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّانِتِينَ وَالصَّانِتَاتِ وَالْحَافِظِينَ وَالْحَافِظَاتِ وَالذَّاكِرِينَ وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ٣٥

Meaning: "35. Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allah often and the women who do so - for them Allah has prepared forgiveness and a great reward" (Departemen Agama RI, 2009).

Indeed, men and women who are Muslim, men and women who are believers,



men and women who are obedient, men and women who are righteous, men and women who are patient, men and women who are khusyu', men and women who give alms, men and women who fast, men and women who maintain their honour, men, and women who recite (name) Allah a lot, Allah has provided for them forgiveness and reward large (Departemen Agama RI, 2009).

This type of educational institution belongs to the oldest category, even those that existed before the halaqah at the Rasulullah SAW mosque, the Companions made their house the headquarters of the educational movement which focused on teaching aqidah and the messages of Allah SWT, in the Koran to conveyed to the public. When the first revelation was revealed by Allah to the Prophet Muhammad SAW, then to explain and teach his friends, the Prophet SAW took the house of Al-Arqam bin Abi Arqam as his place, besides delivering lectures in various places (Nizar, 2015).

### *Mosque*

When the Prophet and his companions migrated to Medina, one of the first programs he undertook was the construction of a mosque. The first mosque built by the Prophet was the At-Taqwa Mosque in Quba. According to al-baladzuri and ibn hasyim, the Quba mosque was founded by a friend of the Prophet who had previously migrated to Madina (Hasibuan et al., 2007), then after the Prophet entered the city of Madina, he built the al-mirbad mosque. When building the al-Mirbad mosque, he worked to motivate the immigrants and ansar and encourage them to work so that the mosque would be completed soon. The construction of the

mosque aims to advance and prosper the lives of Muslims.

In addition, the mosque also has multiple functions, including; As a place of worship, a place for doing I'tikaf, forging the heart so that it is always maintained. as a center for activities and information on various problems in the life of Muslims, as a place for socio-political activities, as a place for deliberations, a place for adjudicating cases, a place for fostering and developing cadres of community leaders a place for raising funds, storing and distributing them a place for conveying religious information and other information and mosques serve as centers and institutions of Islamic education (Zuhairini, 2004).

### *Kuttab*

Ahmad Syalabi stated that as an educational institution, kuttab has two functions. First, Kuttab functions to teach reading and writing with the basic texts of Arabic poetry and most of the teachers are non-Muslims. This first type of kuttab is only a basic educational institution that teaches literacy.

According to historical records, before the arrival of Islam, the Arab community, especially Makkah, was familiar with the existence of low education, namely kuttab. Kuttab/maktab comes from the same basic word, namely kataba which means to write. While kuttab/maktab means a place to write or a place where writing activities take place (Zuhairini, 2004).

At first, Kuttab's education took place in the teachers' homes or the yards around the mosque. The material taught in reading and writing is Arabic poetry or sayings that contain good traditional values. The use of the Qur'an as a text in kuttab only occurred later, when the number of Muslims who mastered the Qur'an had increased,

especially after the codification activities (Al-Aridl & Akrom, 1992), during the reign of Ustman bin Affan (Hasibuan et al., 2007).

Most kuttab teachers in the early days of Islam were non-Muslims because the number of Muslims who could read and write was still very small besides that they were busy with recording revelations.

### *Shuffah*

At the time of Rasulullah SAW shuffah was a place that was used for educational activities. Usually, this place provides accommodation for newcomers and those who are classified as poor. Rasulullah built a room to the north of the Medina mosque and the Al-Haram mosque called "Al-Suffah" for the residents of poor who have studied knowledge (Zuhairini, 2004).

Here students are taught to read and memorize the Koran correctly and Islamic law under the guidance of the Prophet SAW. At that time, there were at least 9 shuffah, 18 scattered in the city of Madina. One of them is located beside the Nabawi mosque. The Prophet appointed Ubaid ibn Al-Samit as a teacher at the Sufa school in Medina. In subsequent developments, shuffah also offered lessons on the basics of arithmetic, medicine, astronomy, genealogy, and phonetics (Nata, 2001).

That way, it can be seen that basic education existed at the time of the Prophet Muhammad SAW. His education system is also democratic, that is, there are no class differences in learning, both between the rich and the poor, or between men and women. Here, the Prophet Muhammad SAW tried to elevate his degree with knowledge. This is evidenced by his many words explaining the virtues of seeking knowledge (Ulya Mailasari, 2014).

Islamic educational institutions are something valuable in Islamic life. With the existence of the institutions mentioned above, educational institutions emerged such as those in remote small villages, as well as in large, bustling cities. Starting with systems such as these educational institutions, because they were unable to accommodate wider aspirations and learning needs such as fields of knowledge other than religion and the Qur'an, they developed in a formal form or what is commonly known as "madrasa" with all levels up to "university" (al-jami'ah) and non-formal forms, such as majlis ta'lim, Islamic boarding schools, and others (Ramdani, 2022).

The origin of the emergence of this term is inseparable from the change in the direction of the Qibla which was originally facing Bait al-Maqdis to the Kaaba in Mecca. As a result of this geographical shift, the first Qibla wall is behind the mosque wall. Rasulullah SAW then ordered to make an attic above it and then named it al-suffah (raised platform), but the sides were left open. Al-Suffah is a room or building connected to the mosque. Suffah can be said to be a school because teaching and learning activities are carried out regularly and systematically (Mustaqim & Akbar, 2021).

### **Differences in the Main Characteristics of the Development of Islamic Education in the Period of The City of Makkah and the City of Medina**

Identifying the educational curriculum at the time of the Prophet was difficult because the Prophet taught in a broad school of life without being limited by class walls. The Prophet took advantage of various opportunities that contained educational values and the Prophet conveyed his teachings anywhere, such as at

home, at the mosque, on the street, and in other places.

The Islamic education system relies more on the Prophet because apart from the Prophet no one has the authority to determine Islamic education materials. It can be divided into two periods:

#### *Makkah*

- a. The material taught only revolves around Makiyyah verses in many 93 letters and instructions known as sunnah and hadith.
- b. The material taught explains religious studies which focus on faith, worship, and morals.

#### *Madinah*

- a. The educational efforts carried out by the Prophet first built a mosque institution, through this mosque the Prophet provided Islamic education.
- b. The Islamic education material taught revolves around the fields of faith, morals, worship, physical health, and social knowledge. The method developed by the Prophet was:
- c. In the field of faith: through questions and answers with deep understanding and supported by rational and scientific evidence.
- d. Worship materials: conveyed by demonstration and example methods so that the community can easily follow them.
- e. The field of morality: The Prophet emphasized exemplary methods. The Prophet appeared in life as a person who has glory and majesty both in words and deeds.

## **Conclusion**

The education system during the time of the Prophet Muhammad SAW, namely; The purpose of education, which includes: tarbiyah (education aims to develop all human potential), ta'lim (education aims to transfer knowledge from teacher to student), and ta'dib (education aims to educate morals and character). Educators, tasks that must be fulfilled (making a clear work plan for the progress of students, making oneself a role model or role model), characteristics that must be possessed (sincere, honest, practising knowledge, fair, noble, humble, brave, cheerful, patient, keeping speech, consulting).

The educational institutions used during the Prophet's time were houses, mosques, shuffah, khuttab. Educational methods and techniques; the methods used are discussion and giving feedback, telling stories, parables and case studies, pictures, and graphics. While the techniques applied are conditioning the learning atmosphere, interacting actively through auditory and visual interactions, using body language, self-reflecting, providing affirmation and repetition, teaching the core of the lesson, guessing with questions, familiarizing students with various challenges, being honest, observing, and group

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