

TRANSFORMATION OF ISLAMIC EDUCATION FROM MARGINAL MAKKAH TO CIVILIZED MADINAH

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Abstract

The transformation of Islamic education from the marginal phase in Mecca to the civilized phase in Medina brought significant changes. In Mecca, education was carried out in secret due to pressure. In Medina, organized educational centers such as the Nabawi Mosque and Kuttab were formed. The curriculum becomes more systematic with varied teaching methods. The number of teachers and students increased. Education includes religious and general knowledge, as well as character formation. This transformation has an impact on the spread of Islam more effectively, the formation of a strong Muslim society, the development of science, and tolerance between people. This experience provides valuable lessons for contemporary Islamic education.

Keywords: *Islamic Education, Mecca, Medina, Transformation, Contemporary Implications*

1. INTRODUCTION

Rasulullah SAW, as an example full of grace for all people, was a major pioneer in the field of Islamic education. The process of transferring knowledge, appreciating spiritual values, and emotional guidance provided by him can be called an indescribable miracle, something that cannot be imitated by humans anywhere and at any time. The impact of Islamic education during the time of the Prophet was very clearly visible from the excellence of his students (companions). For example, Umar Ibn Khattab was prominent in the fields of law and government, Abu Hurairah as a hadith expert, Salman al-Farisi as an expert on comparative religion, who mastered religions such as Magi, Judaism, Christianity and Islam, while Ali ibn Abi Talib was famous as an expert law and interpretation of the Koran. Later, many of the students of these friends, known as tabi'in, also mastered various fields of science, technology, astronomy, philosophy, which in turn brought Islam to its golden age. It was only during the time of the Prophet, especially in the Mecca and Medina phases, that educational practitioners were able to absorb various basic theories and principles related to educational patterns and social interactions commonly used in Islamic education management.

The track record and pattern of Islamic education during the time of the Prophet Muhammad in Mecca and Medina is a valuable part of history that needs to be reintroduced. This is a source of inspiration, ideas and strategies in carrying out the Islamic education process successfully. The pattern of education during the time of the Prophet not only included methods, evaluation, materials, curriculum, students, educational institutions, foundations and objectives, but also other aspects related to the implementation of Islamic education, both from a theoretical and practical perspective. The social conditions of Arab society at that time were divided into several different classes. They highly respected masters and looked down on slaves. The master had full control over the spoils and the servant had to pay fines and taxes. Slaves were considered a source of wealth. Power is dominated by dictators, causing many rights to be neglected. Slaves could not rebel and often experienced fatal starvation and suffering. Economic conditions follow the social situation with trade as the main source of livelihood. Judaism and paganism had a profound impact on social, political, and religious life. The Jews became arrogant and considered their leaders to be gods. Christianity turned into human worship.

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In terms of morality, they compete, compete and pride themselves on generosity, keeping promises, respecting justice, helping others, the simplicity of the Bedouin lifestyle. Education patterns during the Prophet's period in Mecca and Medina were significantly influenced by the social and cultural conditions of the people in these two cities. While the number of individuals who embrace Islam in Mecca tends to be fewer than in Medina, this cannot be separated from the cultural heritage and character of their ancestors. On the other hand, the people of Medina, especially the Aus and Khazraj tribes, who were experiencing internal conflict, felt more open to the teachings of Islam because they needed leaders who could overcome disputes and protect them from external threats, especially from the Jews.

In the history of the development of Islam, the move from Mecca to Medina was an important milestone for the transformation of Islamic education. The marginal Makkah phase changed to the civilized Madinah phase, reflecting the changes in social, cultural and political dynamics experienced by Muslims in the early stages of their development. This transformation has had a significant impact on the development of Islamic education and world civilization. The implementation of Islamic education development at that time could be divided into two stages, both in terms of time and place of implementation, as well as in terms of educational content and materials, namely the initial phase of Islamic education development, where Mecca was the center of activity, and the advanced phase (refinement) of educational development. Islam with Medina as the center of its activities.

2. RESEARCH METHODS

This study uses a qualitative approach, which is considered most suitable to answer the research objectives. This type of research is categorized as a literature study, because the main method used is collecting and analyzing data from various literature. According to Kaelan (2010), library studies are not only descriptive in nature but also often have a historical character. This is relevant to the topic discussed in this article, namely: Transformation of Islamic Education: From Marginal Mecca to Civilized Medina. The data collection process was carried out by analyzing various literature sources related to Islamic education in that period. The collected data was then analyzed using an interactive model developed by Miles and Huberman (2014). This model involves three main stages: data reduction, data presentation, and drawing conclusions. In the data reduction stage, irrelevant information is filtered out to focus the analysis. Next, relevant data is organized and presented in a systematic way. Finally, conclusions are drawn based on the patterns and relationships found in the data. This method allows the author to gain a deep and comprehensive understanding of Islamic education at that time.

3. RESULTS AND DISCUSSION

3.1 Islamic Education in Makkah: Marginal Phase

In the Makkah period, Islamic education was in a marginal phase. Rasulullah Muhammad saw. facing big challenges in spreading Islamic teachings among the Quraish community who still adhered to tribal traditions and the beliefs of their ancestors. Several characteristics of Islamic education in Mecca include: 1) Education is limited to family and close friends. Rasulullah saw. convey Islamic teachings in secret to closest family and friends who believe in them. 2) Focus on forming beliefs and morals. The main educational material is monotheism and the formation of noble character in accordance with Islamic values. 3) Dealing with intimidation and opposition. Muslims faced intimidation, insults and opposition from the Quraish community who adhered to paganism. 4) Limited resources. Human, financial and educational infrastructure resources are still very limited in this phase.

3.2 Challenges and Strategies in an Oppressive Environment

Education in Mecca during the early days of Islam faced various significant challenges due to pressure from the Quraish tribe. Persecution and oppression were common things experienced by the Prophet Muhammad SAW and his followers. The Quraysh used various methods to prevent the spread of Islamic teachings, including physical violence, social and economic boycotts, and the spread of misinformation about Islam. Strict supervision of Muslim activities is also carried out to prevent them from gathering and studying. In this situation full of threats, the Prophet Muhammad SAW implemented various strategies to ensure education and faith formation continued. In the early phase of Islam in Mecca, the Prophet Muhammad saw. and his followers faced great challenges in spreading the teachings of Islam. The Quraysh who controlled Mecca at that time strongly opposed the presence of Islam and carried out various acts of oppression. In the book "Al-Sirah al-Nabawiyah" by Abu Fida' Isma'il Ibn Kathir, it is explained: "The Quraysh people were very angry and intimidated the Prophet Muhammad and his followers, and tortured them for abandoning the religion of their ancestors."

The strong opposition carried out by the Quraysh against the Prophet Muhammad saw. and his followers are rooted in their fanaticism towards the traditions of their ancestors. The Quraysh felt that the teachings of monotheism brought by Islam threatened their belief in idols and the practice of polytheism which was deeply rooted. Apart from that, the Quraysh were also worried that the spread of Islam would disrupt their position as social and economic leaders in Mecca. Therefore, they made various efforts to hinder the development of Islam, including intimidation and physical violence. Forms of intimidation and torture experienced by the Prophet Muhammad saw. and his companions are very varied and threaten the safety of their lives. They are often physically abused, such as being beaten, tortured with whips, and burned by the hot sun. Some of them were even thrown out of their homes and lost their possessions. Apart from that, the Quraysh also carried out a social and economic boycott of Muslims, so that they experienced difficulty in meeting their daily needs. This intimidation and torture continued for years, showing the deep hatred of the Quraysh towards Islamic teachings.

Despite facing very heavy intimidation and torture, the Prophet Muhammad saw. and his companions remained firm in holding their faith. They are not afraid to face threats and continue to spread the teachings of Islam with great courage. This attitude reflects the extraordinary depth of faith and determination of the pioneers of Islam. The bitter experience they went through actually strengthened their determination to continue fighting in the path of Allah SWT. The example of the Prophet Muhammad saw. and his friends in facing intimidation and torture became an inspiration for the next generation of Muslims in facing various challenges and obstacles. Facing a situation full of threats and oppression, the Prophet Muhammad saw. implement several strategies to ensure education and faith formation continues. In the book "Sirah Nabawiyah" by Syaikh Shafiyurrahman Al-Mubarakfuri, it is stated: "The Prophet Muhammad SAW taught Islam in secret to his family and close friends, and conveyed the teachings in stages according to the conditions faced."

One of the main strategies was to educate secretly in Muslim homes. As explained in the book "History of Islamic Education" by Hasan Asari: "The Prophet Muhammad taught Islam in secret in the houses of friends, such as the house of Al-Arqam bin Abi Al-Arqam, which became a meeting and teaching place for Muslims." Apart from that, the Prophet Muhammad saw. also emphasizes religious and moral education as the main foundation for its followers, so that they have strong faith and noble character in facing all challenges.

3.3 Persecution and Persistence amidst Pressure from the Quraysh

In the early days of the spread of Islam, Mecca became the center of complex dynamics and full of challenges. Prophet Muhammad SAW, as the bearer of the new message, faced severe persecution from the dominant Quraish tribe. In this situation full of threats and pressure, Islamic

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education not only functioned as a means of spreading religious teachings but also as a tool for moral and social formation for the early Muslim community. The Quraysh tribe, as the main rulers in Mecca, saw the new teachings brought by the Prophet Muhammad SAW as a threat to their social order and power. They used various methods to suppress and stop the spread of Islam. Physical persecution became common, with many early followers of Islam subjected to beatings, torture, and even murder. Additionally, the Quraysh imposed a social and economic boycott on Muslims, isolating them from access to resources and social support. To overcome this challenge, the Prophet Muhammad SAW adopted a clever and effective strategy. One of the key steps was to establish a secret education center in the home of Arqam bin Abi Arqam, known as Darul Arqam. This place became an important location where teaching and meetings could take place away from the supervision of the Quraysh. The education provided at Darul Arqam does not only focus on religious teachings but also on moral and social development, which aims to strengthen the faith and steadfastness of the followers.

The Prophet Muhammad SAW also often told stories of previous prophets who faced similar challenges and oppression. These stories provided inspiration and moral strength for the followers, confirming that their struggle was part of a long tradition of God's messengers. With hidden and closed teaching methods, meetings were held in secret to avoid detection and close supervision from the Quraysh. Increasing faith and steadfastness was the main focus in the education provided by the Prophet Muhammad SAW. He continued to teach the Koran and emphasized the importance of good morals such as honesty, patience and steadfastness. By providing direct examples through his behavior and actions, he shows how a Muslim should behave in the face of pressure and challenges. Education is carried out in stages and consistently, ensuring that each individual understands and internalizes Islamic teachings well. Determination and strong belief in Allah SWT are the main foundations emphasized in every teaching.

The Prophet Muhammad SAW also emphasized the importance of solidarity and brotherhood among Muslims. He encouraged followers to protect and support each other, strengthening ties of kinship and brotherhood. Protection from family members or community leaders who do not convert to Islam but respect their freedom also helps in overcoming some forms of persecution. Moving to Medina was a very important final strategy. This step allows the formation of a safer and more stable society for the development of Islam. In Medina, the Prophet Muhammad SAW and his followers were able to build a stronger and more protected community, which became the foundation for the further spread of Islam.

Education in Mecca during the early days of Islam faced major challenges from Quraish persecution. Through clever strategies such as the establishment of Darul Arqam, increasing faith and steadfastness, as well as fostering solidarity and brotherhood, the Prophet Muhammad SAW succeeded in maintaining the enthusiasm and steadfastness of his followers. Education is an important foundation for the development and spread of Islamic teachings, showing that determination and strong belief can overcome various forms of oppression. The strategy and determination implemented by the Prophet Muhammad SAW became an eternal inspiration for Muslims in facing various challenges in difficult times.

3.4 The Prophet's Approach to Building Initial Faith

The Prophet Muhammad SAW faced great challenges in spreading Islamic teachings in the early days in Mecca. In conditions full of oppression from the Quraysh, he developed a wise and strategic approach to building initial faith among his followers. This approach includes not only spiritual but also moral and social aspects, all of which aim to form a strong foundation for the Muslim community. The first approach applied by the Prophet was moral development. He emphasized the importance of ethics and morals as the foundation of faith. Through the teachings of the Qur'an, the Prophet Muhammad SAW taught values such as honesty, patience and steadfastness. He also provides direct examples through his behavior and actions, which show

how a Muslim should behave in various situations. His example is a strong inspiration for his followers, helping them to understand and internalize Islamic teachings well. Apart from moral development, the Prophet Muhammad SAW also used a gradual and consistent educational approach. He ensures that each individual gains a deep understanding of Islamic teachings through a continuous learning process. Teaching was carried out in secret at first, especially at Darul Arqam, to avoid close supervision from the Quraysh. In this safe environment, followers can study the Koran and deepen its meaning without fear of persecution. The formation of a solid and mutually supportive community is also an important focus in the Prophet's approach. He emphasized the importance of solidarity and brotherhood among Muslims. Followers are encouraged to protect and help each other, strengthening ties of kinship and brotherhood. This not only increases the spirit of togetherness but also provides additional protection from external threats.

The Prophet Muhammad SAW also often told stories of previous prophets who faced similar challenges. These stories serve as a source of inspiration and steadfastness for followers, confirming that their struggle is part of a long tradition of God's messengers. Through these stories, followers are taught to remain patient and steadfast in facing trials, and to believe that Allah's help will always come to those who believe. Immigrating to Medina was another important strategy in building initial faith. This step allows the formation of a safer and more stable society for the development of Islam. In Medina, the Prophet Muhammad SAW and his followers were able to build a stronger and more protected community, which became the foundation for the further spread of Islam. With these various approaches, the Prophet Muhammad SAW succeeded in building a solid foundation of faith among his followers. The education provided not only increases religious knowledge but also forms strong character and morals. Community solidarity and the Prophet's direct example strengthened the resolve of followers, enabling them to remain steadfast in the face of various challenges. This wise and comprehensive approach became an important foundation for the development and spread of Islam in its early days, as well as an eternal inspiration for Muslims in facing various challenges today.

3.5 Learning Methods in Makkah

In the early days of Islam in Mecca, the Prophet Muhammad SAW faced great challenges in conveying new teachings due to persecution from the Quraysh. To overcome this, he implemented various clever and effective learning methods. One of the main steps was secret learning at Darul Arqam, where followers could safely study the Koran and Islamic teachings. A gradual and consistent approach ensures that each individual understands the teachings in depth, while moral development through the direct example of the Prophet helps form a strong moral character. The Prophet Muhammad SAW also used the stories of previous prophets as a source of inspiration and motivation. The teaching of the Qur'an is carried out orally to maintain its integrity and practice the teachings immediately. In addition, the personal and family approach helped build strong bonds between the Prophet and his followers, and community solidarity enforced through various joint activities strengthened faith and provided protection from external threats. Through these methods, the Prophet Muhammad SAW succeeded in building a solid foundation of faith among the early Muslims.

Islamic educational thought during the time of Rasulullah SAW was not as structured and sophisticated as it is in the modern era. However, Muslims' attention to science was very high, according to the situation and conditions at that time (Nizar, 2001: 9). In this context, Nizar explained that even though during the time of Rasulullah SAW, the Islamic education system was not as sophisticated and structured as in the modern era, attention and enthusiasm for seeking knowledge was very high among Muslims. This was in line with the conditions and situation at that time, where Islamic education was still in its early stages of development. Several factors

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caused the Islamic education system during the time of Rasulullah SAW to not be structured in a sophisticated way, including: 1) The main focus in the early days of Islam was to strengthen the foundation of faith and build the character of Muslims. 2) Limited human resources and educational infrastructure at that time. 3) Political and social conditions are full of challenges, so the priority is to build a strong Muslim society. However, enthusiasm for seeking knowledge is very high among Muslims, as shown by their enthusiasm in studying the Koran, hadith and other sciences taught by the Prophet Muhammad and his companions. This became a strong foundation for the development of Islamic education in the following periods.

At the beginning of the spread of Islam in Mecca, the main teaching of the Prophet Muhammad SAW to his followers was the teaching of Tauhid, namely the unity of Allah. The Prophet Muhammad SAW conveyed this monotheistic education in a very wise way. He invited his people to use reason and thinking in understanding and accepting the teachings of monotheism being taught. Apart from that, the Prophet Muhammad SAW also provided a direct example in implementing these teachings, all without coercion. His method shows that Islamic education in the early days prioritized learning methods that were in-depth and full of wisdom, even though it was not as formal and systematic as education today.

3.6 Faith and Character Development at the Arqam House

In the early days of the spread of Islam in Mecca, the Prophet Muhammad SAW faced great challenges from the Quraysh who opposed the new teachings he conveyed. To overcome this challenge and ensure the continuity of da'wah, the Prophet used Arqam bin Abi Arqam's house as a center for developing faith and character for his followers. This house, known as Darul Arqam, became a safe and secret place for early Muslims to learn and strengthen their faith. At Darul Arqam, Rasulullah SAW focused on fostering strong faith through teaching the Koran and hadith. Followers are taught to memorize and understand the verses of the Qur'an in depth, which not only provides knowledge but also strengthens their belief in Islamic teachings. The Prophet conveyed the revelations he received with in-depth explanations, helping followers to internalize Islamic teachings and values. Learning is carried out in a gradual and consistent approach, ensuring that each individual can master the teachings well before moving on to more complex topics.

Apart from faith formation, character development is an important focus at Darul Arqam. Rasulullah SAW emphasized the importance of good morals and ethics in everyday life. He set a direct example through his behavior and actions, showing how a Muslim should behave. Values such as honesty, patience, determination, and compassion are taught and instilled in followers. By providing real examples, the Prophet helped his followers to understand and apply Islamic teachings in their lives. Coaching at Darul Arqam is carried out both individually and in groups. The Prophet paid special attention to the needs of each individual, helping them overcome personal difficulties and challenges in understanding and practicing Islamic teachings. Group teaching sessions are also held to strengthen social bonds and solidarity among followers. Through regular meetings and group discussions, followers can support each other and learn from each other's experiences, creating a strong and cohesive community.

The Prophet also often used the stories of previous prophets and great figures in Islamic history as a source of motivation and inspiration. These stories helped the followers to remain steadfast in their faith, despite facing persecution and pressure from the Quraysh. By hearing how previous prophets and people faced similar challenges, followers gain encouragement and confidence that they are not alone in their struggle. Darul Arqam played a vital role in cultivating the faith and character of the early followers of Islam. Through teaching the Koran, moral development through example, personal and group approaches, and the use of inspirational stories, Rasulullah SAW succeeded in forming a Muslim community that was strong and firm in their faith. The coaching methods applied at Darul Arqam not only help followers to understand

and internalize Islamic teachings but also prepare them to face challenges and pressure from the external environment. With a strong foundation of faith and character, the early followers of Islam were able to survive and thrive, which ultimately led to the wider spread of Islam.

3.7 Teaching of Monotheism and the Oneness of Allah

The teaching of tawhid, the concept of the oneness of Allah, is the core of Islamic teachings. In Mecca, the Prophet Muhammad SAW persistently conveyed the message about the oneness of Allah to the people, most of whom still believe in various gods other than Allah. This teaching was the main foundation built on Darul Arqam, a place that became a center of learning and secret meetings for early Muslims. The Qur'an, a revelation revealed to the Prophet Muhammad SAW, explicitly states the oneness of Allah in various surahs and verses. The Prophet Muhammad SAW conveyed these verses of the Qur'an to his followers at Darul Arqam with in-depth explanations, strengthening their belief in the oneness of Allah. Teaching about the attributes of Allah, His power, and the relationship of individual humans to Him helps followers to understand the concept of monotheism better.

The Prophet Muhammad SAW had a deep understanding and awareness of the teachings of monotheism, the essence of which is reflected in Surah Al-Fatihah. The basic teachings of monotheism include: (1) Allah SWT is the sole creator and ruler of the universe; (2) Allah SWT provides blessings in the form of all the needs for His creatures, especially humans; (3) Allah SWT is the "king" of the next day, where all human deeds in the world will be taken into account; (4) Allah SWT is the only one worthy of worship; (5) Allah SWT is a true helper, so only to Him do humans ask for help; and (6) Allah SWT is a guide and giver of guidance to humans (Zuhairini, 2008:23). This understanding shows how central the concept of monotheism is in the Islamic teachings taught by the Prophet Muhammad SAW. The essence of the teachings of monotheism is not only the basis of faith, but also shapes the perspective and attitude of life of Muslims. Tawhid teaches that all aspects of life must be returned to Allah SWT, and to Him alone all matters are submitted. This awareness forms a strong moral and spiritual foundation for Muslims, teaching them to rely completely on Allah SWT and live their lives according to His guidance.

One of the biggest challenges in spreading monotheism in Mecca is the influence of idols. The people of Mecca at that time worshiped various idols and other gods and goddesses. The Prophet Muhammad SAW firmly rejected this belief and called on his people to worship only one Allah. At Darul Arqam, he taught about the dangers of worshiping idols and the importance of obeying Allah's commands sincerely. Faith formation at Darul Arqam also involves efforts to eliminate the practice of shirk, namely associating partners with Allah with something or someone. The Prophet Muhammad SAW repeatedly emphasized the importance of avoiding shirk and strengthening faith in the one God. This teaching is carried out gradually and continuously, providing a deep understanding of the consequences of shirk and the primacy of monotheism. Teaching monotheism also involves developing awareness of the greatness of Allah in everyday life. Followers are taught to acknowledge the existence of Allah in all aspects of life, and realize that only to Him must they surrender and depend completely. Awareness of the greatness of Allah helps followers to live lives in full obedience and devotion to Him.

The teaching of monotheism and the oneness of Allah was a very important aspect in the formation of faith in Mecca in the early days of Islam. Through teaching the Koran, rejecting idols, cultivating faith, and eliminating shirk, the Prophet Muhammad SAW succeeded in building a solid foundation of faith among his followers. This teaching helps Muslims to understand the basic concepts of their religion well and prepares them to face challenges and trials in the future. First of all, the Prophet Muhammad SAW, in teaching the concept of monotheism, invited his people to pay attention to the nature around them. He encouraged them to read, observe and reflect on the greatness of Allah SWT as reflected in humans and the

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universe. Gradually, the Prophet Muhammad SAW changed the habits of the Quraish people who often mentioned the names of idols when starting certain activities, by teaching them to say basmalah. He taught that every action should be carried out with sincere intentions for Allah SWT, hoping to get help and guidance from Him, and staying away from Allah SWT's prohibitions. Every action taught by the Prophet Muhammad SAW reflects love and obedience to Allah SWT. Apart from the teachings of monotheism, the Prophet Muhammad SAW also emphasized the importance of the Koran. There are several reasons why the Prophet needed to teach the Koran in depth to the people of Mecca. At that time, most Arab people could not read and write or were known as ummi, only a few people had this ability. This shows that the ability to read and write was not common among Arab society at that time. When the Prophet Muhammad SAW first came to Mecca, only a few people such as Umar bin Khattab, Ali bin Abi Talib, Uthman bin Affan, and Abu Ubaidah bin Al Jarrah had the ability to read and write.

By teaching people to understand and study the Koran, the Prophet Muhammad SAW not only spread religious teachings but also built a solid literacy base. This is important because the Qur'an is the main source of Islamic teachings, and the ability to read it yourself allows direct access to the revelation of Allah SWT. Education about the Koran is a way to form a society that not only believes, but is also educated, able to think critically, and understand Islamic teachings in more depth. The educational material taught by the Prophet Muhammad SAW included learning to read and write the Koran, which in the modern context is known as imla' and iqra'. The aim of this teaching is to shift the habits of Arab people who like to read poetry, because they have a strong oral cultural tradition, towards reading the Koran which has higher literary value. Apart from that, it is also important to memorize the verses of the Koran. Considering that Arab societies are renowned for their strong memorization abilities thanks to their oral traditions, this teaching is very effective.

Furthermore, material on understanding the Koran, which is now called tafsir Al-Qur'an, aims to improve the mindset of Muslims who are still influenced by the culture of ignorance. To strengthen the memorization of his companions, the Prophet Muhammad SAW often held repetition sessions. He asked them to read the verses of the Koran in front of him to measure the extent to which they had memorized them correctly. If there are errors in memorization or pronunciation, the Prophet Muhammad SAW will immediately provide correction. This teaching method not only instills religious values, but also improves the literacy and intellectual abilities of Arab society. This teaching led to significant cultural change, from an oral tradition centered on poetry, to a literate and educated society with the Koran as the main source of knowledge. Education during the time of the Prophet Muhammad SAW covered academic and spiritual aspects in depth, forming a community that was knowledgeable and had strong faith.

3.8 Migration to Medina: A Turning Point in Islamic Education

The migration of the Prophet Muhammad SAW from Mecca to Medina in 622 AD was an important event that marked the beginning of a new chapter in Islamic history. This event not only had an impact on political and social aspects, but also brought significant changes in Islamic education. According to M. Quraish Shihab in his book "Reading the Sirah of the Prophet Muhammad SAW in the Highlights of the Al-Qur'an and Sahih Hadiths," the hijrah was a turning point that changed Islamic education from a marginal phase in Mecca to a civilized phase in Medina. Before moving to Medina, Islamic education in Mecca took place in a very limited environment and was full of pressure from the Quraysh. In Mecca, Islamic education could only be carried out secretly in the homes of friends because of oppression from the Quraysh. However, after moving to Medina, Prophet Muhammad SAW had the freedom to build a strong Muslim society and develop an Islamic education system. One of the important steps taken by the Prophet Muhammad SAW after the hijrah was to build the Nabawi Mosque as a center for educational and teaching activities. As stated in the book "History of Islamic Education" by Hasan Asari,

"The Nabawi Mosque was the main place for Islamic educational activities, where the Prophet Muhammad SAW provided teaching and guidance to his friends." Apart from that, the Prophet Muhammad SAW also founded formal educational institutions such as Kuttab to teach reading, writing and the basics of religion. The move to Medina also opened up opportunities for the development of a more comprehensive Islamic education curriculum. According to Ahmad Syalabi in his book "Al-Tarbiyah al-Islamiyah," the Islamic education curriculum in Medina not only covers spiritual aspects, but also includes social, political, economic and military fields. This reflects the formation of an organized Muslim society and the need for broader education to build Islamic civilization. Another impact of the move to Medina was an increase in human resources for Islamic education. The number of followers of the Prophet Muhammad SAW continued to increase after the hijrah, so that there were more teaching staff and students who could develop Islamic education. Apart from that, the Prophet Muhammad SAW also built good relations with non-Muslim communities in Medina, such as Jews and Christians, which opened up opportunities for the exchange of knowledge and tolerance between believers.

a. Changes in Social and Political Context

The event of the Prophet Muhammad SAW's migration from Mecca to Medina in 622 AD brought major changes in the social and political context of Muslim life. As explained by Badri Yatim in his book "History of Islamic Civilization", the hijrah was an important milestone that ended the phase of oppression in Mecca and began a new chapter in the development of Muslim society in Medina. Socially, moving to Medina enabled the Prophet Muhammad SAW to build a solid and organized Muslim society. According to Samsul Nizar in his book "History of Islamic Education", in Medina the Prophet Muhammad SAW brought together the Muhajirin (immigrants from Mecca) with the Anshar (residents of Medina), creating strong social ties as the foundation of Muslim society. This opens up opportunities for the spread of Islam more effectively.

Changes in the political context were also very significant after the hijrah. As explained by Abuddin Nata in "History of Islamic Education", in Medina the Prophet Muhammad SAW had political authority as the leader of Muslim society and upheld the principles of Islamic government through the Medina Charter. This charter regulates relations between Muslims and non-Muslims, becoming the basis for the formation of the first Islamic state. Apart from that, moving to Medina also enabled Muslims to build military strength to face enemy threats. According to Suwito in "Social History of Islamic Education", the Prophet Muhammad SAW formed the first Muslim army in Medina and was involved in several battles to maintain the existence of the Muslim community. This represents a significant change in the political context and the ability of Muslims to defend themselves. Despite facing new challenges in Medina, changes in the social and political context after the hijrah created an environment more conducive to the development of Islam. Muslims can build a solid society, uphold the principles of Islamic government, and defend their existence from enemy threats. This change became the foundation for the progress of Islamic civilization in subsequent times.

b. Implications of Hijrah for Educational Strategy

The migration of the Prophet Muhammad SAW from Mecca to Medina in 622 AD brought significant changes in Islamic education strategies. In the book "History of Islamic Education" by Abuddin Nata, he emphasized that the emigration of the Prophet Muhammad SAW from Mecca to Medina in 622 AD was a very important turning point in the development of the Islamic education system. Before the hijrah, Islamic education in Mecca was limited to a narrow scope and faced great challenges from the oppression of the Quraysh infidels. However, after moving to Medina, Prophet Muhammad SAW had the freedom to build a more structured and comprehensive Islamic education system. In Medina, he was able to establish educational centers such as the Nabawi Mosque and

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Kuttab, develop a curriculum that covered various aspects of life, and increase human resources to support the wider dissemination of knowledge. In other words, the hijrah was an important momentum that enabled the Prophet Muhammad SAW to change Islamic education from a marginal phase to a more civil and organized phase. One of the main strategies taken by the Prophet Muhammad SAW after the hijrah was to build the Nabawi Mosque as a center for educational and teaching activities. In the book "Excerpts of Classical Islamic Thought" written by Hasan Asari, he states that after moving to Medina, one of the important steps taken by the Prophet Muhammad SAW was to make the Nabawi Mosque the main center for educational and teaching activities to his friends. The Nabawi Mosque was the place where the Prophet provided guidance and teaching regarding Islamic teachings directly to his friends.

This shows that the Nabawi Mosque not only functions as a place of worship, but is also an important center for the spread of Islamic knowledge and education. It was at the Nabawi Mosque that the companions learned directly from the Prophet about various Islamic teachings, such as creed, worship, morals and muamalah. The decision to make the Nabawi Mosque an educational center was a strategic step for the Prophet to build a strong Muslim community in Medina. Apart from that, the Prophet Muhammad SAW also implemented the strategy of establishing formal educational institutions such as Kuttab. In the book "History of Islamic Education", Samsul Nizar explains that one of the educational strategies implemented by the Prophet Muhammad SAW after moving to Medina was to establish a formal educational institution called Kuttab. Kuttab is a basic educational institution specifically established to teach reading, writing skills and the basics of Islamic teachings to children.

The establishment of Kuttab was an important milestone for the development of a more structured Islamic education system. Previously in Mecca, Islamic education was still limited to being carried out secretly in the homes of friends. However, in Medina, the Prophet Muhammad SAW had the freedom to build formal educational institutions such as Kuttab. The curriculum at Kuttab not only teaches reading and writing skills, but also covers the basics of the Islamic religion such as the Koran, hadith, creed and morals. In this way, Kuttab became the forerunner for the development of a more systematic and comprehensive Islamic education system in subsequent times.

The migration to Medina also enabled the Prophet Muhammad SAW to develop a more comprehensive Islamic education curriculum. In the book "History of Islamic Education" written by Zuhairini, he explains that after moving to Medina, the Prophet Muhammad SAW developed an Islamic education curriculum that was more comprehensive and not only limited to spiritual aspects. The Islamic education curriculum in Medina also covers other fields such as social, political, economic and military. This is in line with the context of life for Muslims in Medina which is experiencing significant changes, where they not only need spiritual knowledge, but also knowledge to build a strong and organized Muslim society. Therefore, the Islamic education curriculum is designed to meet these needs.

In the social field, the friends were taught how to build good and tolerant relations with the non-Muslim community in Medina. In the political field, they are taught the principles of Islamic government and how to manage the country. In the economic field, they are taught about mu'amalah practices and the Islamic economic system. Meanwhile, in the military field, friends are equipped with knowledge of defense and warfare strategies. In this way, the Islamic education curriculum in Medina becomes more comprehensive and in line with the need to build a strong and established Islamic civilization. This is in line with the need to build a strong and organized Muslim society. Changes in educational strategies after the hijrah also involved increasing human resources. In the book "Social

History of Islamic Education" written by Suwito, it is explained that after the emigration of the Prophet Muhammad SAW from Mecca to Medina, the number of his followers continued to increase. This resulted in the availability of more human resources, both as teaching staff and students, who could contribute to the development of Islamic education at that time. Apart from that, the Prophet Muhammad SAW also built good relations with the non-Muslim community in Medina, opening up opportunities for the exchange of knowledge.

3.9 Islamic Education in Medina: The Civilian Phase

After moving to Medina, Islamic education underwent a significant transformation. Rasulullah saw. building a strong Muslim society and making Medina a center for the spread of Islam. Some characteristics of Islamic education in Medina include: 1) Formation of an organized Muslim society. Rasulullah saw. building mosques as centers of worship, education and government activities. 2) Comprehensive curriculum development. Education does not only cover spiritual aspects, but also includes social, political, economic and military fields. 3) Establishment of formal educational institutions. Rasulullah saw. established educational institutions such as Kuttab to teach reading, writing, and the basics of religion. 4) Increasing human resources. The Muslim population is increasing, so that adequate human resources are available to develop education. 5) Strengthening relations between people. Rasulullah saw. building good relations with non-Muslim communities in Medina, such as Jews and Christians.

3.10 Organizing a Civil Society

a. Establishment of the Nabawiyah Madrasah at the Nabawi Mosque

In the book "Islamic Education: History and Development" written by Ahmad Syalabi, it is explained that after moving to Medina, the Prophet Muhammad SAW formed the Nabawiyah Madrasah at the Nabawi Mosque as a center for Islamic education and teaching activities. The establishment of this educational institution was an important milestone in the development of Islamic education in Medina. Nabawiyah Madrasah not only functioned as a place of religious study, but also became the center of social and political activities for Muslims at that time. In this madrasa, the Prophet Muhammad SAW taught the Koran, hadith, fiqh, Arabic and other sciences to his friends. Apart from that, he also provides guidance and advice about social and state life. The existence of the Nabawiyah Madrasah in the Nabawi Mosque shows the importance of the mosque's role as a center for Islamic education in the early days of its development. Mosques not only function as places of worship, but also as a means of transferring knowledge and forming noble character and morals for Muslims.

b. Teaching Sharia and Fiqh for a Diverse Society

In the book "History of Islamic Education" written by Hasan Asari, it is explained that in the early development of Islam, teaching sharia and fiqh became very important considering that Muslim society consisted of various diverse backgrounds. This aims to provide a complete understanding of Islamic laws and correct procedures for worship in accordance with the guidance of the Al-Quran and the Sunnah of the Prophet. He also explained that the teaching of sharia and fiqh at that time was not only carried out in mosques or madrasas, but also in homes, gathering places, and even in markets. The companions of the Prophet who had in-depth knowledge of sharia and fiqh played a role as teachers and disseminators of knowledge to Muslim communities from various groups, such as different ethnicities, races and backgrounds. The diverse backgrounds of Muslim society at that time required intensive and comprehensive teaching in order to achieve uniformity in understanding and practicing Islamic teachings. Therefore, teaching sharia

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and fiqh is very important to unite the people and maintain the purity of Islamic teachings from deviations and mistakes in their implementation.

One of the important aspects in teaching sharia and fiqh at that time was ensuring the continuity of teaching and passing on knowledge from generation to generation. Therefore, the Prophet's companions who had expertise in this field founded special educational institutions, such as Kuttab and Halaqah, to teach these sciences. In these institutions, ulama and fiqh experts teach various disciplines of sharia and fiqh to students using systematic and structured methods. Apart from that, the teaching of sharia and fiqh is also carried out through a practical approach, where friends and students not only study Islamic legal theories, but are also invited to practice them in everyday life. This aims to enable them to understand and practice Islamic laws properly and correctly. This approach also helps create a Muslim society that is obedient and disciplined in implementing Islamic law.

3.11 Learning Methods and Materials in Medina

a. Implementation of Islamic Law in Daily Life

In the book "History of Islamic Education" written by Abuddin Nata, it is explained that during the time of the Prophet Muhammad SAW in Medina, Islamic learning methods and materials experienced significant developments. This is in line with the increasing number of Muslims and the formation of a solid Muslim society. The learning methods applied at that time varied greatly, such as lecture, discussion, question and answer, and direct practice. The Prophet Muhammad SAW himself often used the story method or real examples in conveying lessons to his friends. The learning material taught in Medina is not only limited to religious sciences, but also includes general sciences such as language, history and natural sciences. However, the main emphasis remains on teaching the Koran, hadith, and Islamic laws (fiqh).

One important aspect of learning in Medina is the application of Islamic laws in everyday life. The Prophet Muhammad SAW provided guidance and real examples of how to implement Islamic teachings in every aspect of life, including worship, muamalah, and morals. The Muslim friends and community in Medina not only studied Islamic laws theoretically, but also practiced them directly in everyday life. This makes them understand and practice Islamic teachings more fully and comprehensively. The success of the Prophet Muhammad SAW in teaching and implementing Islamic laws in Medina became a role model for the next generation of Muslims. This proves that Islamic education is not only limited to the transfer of knowledge, but also the formation of noble character and morals in accordance with Islamic teachings.

b. Social and Political Education in the Context of Islamic Countries

In the book "Islamic Education: Historical and Future Perspective" by Azyumardi Azra, it is explained that social and political education is an important aspect in the context of the formation of an Islamic state in Medina. After emigrating from Mecca, the Prophet Muhammad SAW not only built a spiritually strong Muslim society, but also developed a government and political system based on Islamic principles. Social and political education at that time was carried out in various ways, including strengthening the bonds of brotherhood between the Muhajirin (immigrants from Mecca) and the Ansar (natives from Medina). The Prophet Muhammad SAW also established the Medina charter which regulated relations between different groups of society, including non-Muslim communities. One important aspect of social and political education is teaching about the concept of leadership in Islam. The Prophet Muhammad SAW provided a direct example of how to be a leader who is just, wise, and prioritizes the interests of the people. He also teaches the principles of deliberation and justice in resolving social and political problems.

Social and political education also includes teaching about the rights and obligations of citizens in an Islamic society. The Prophet Muhammad SAW emphasized the importance of mutual respect, mutual assistance, and maintaining security and social order. He also taught economic principles and fair distribution of wealth in accordance with Islamic teachings. Apart from that, social and political education also includes teaching about war strategies and national defense. The Prophet Muhammad SAW provided guidance to his friends regarding war tactics and strategies that were in accordance with Islamic principles, such as the prohibition of harming women, children and the elderly. Through comprehensive social and political education, the Prophet Muhammad SAW succeeded in building a strong, solid and well-organized Muslim society. This became the foundation for the development of Islamic civilization in the future, where social, political and governmental aspects became an inseparable part of Islamic teachings.

3.12 The Role of Friends in Disseminating Knowledge

a. Friends' Contributions in Teaching and Disseminating Knowledge

The companions of the Prophet Muhammad SAW had a very vital role in continuing the relay of Islamic education after the death of the Prophet. They not only became students who learned directly from the Prophet, but also acted as teachers and disseminators of knowledge to the next generation of Muslims. Senior friends such as Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib became central figures in the teaching and dissemination of the Prophet's hadiths. For example, Umar bin Khattab was known as a friend who had a strong memory of hadiths and often gathered other friends to teach them the hadiths he had obtained from the Prophet. Apart from teaching hadith, the friends also contributed to spreading other knowledge such as interpretation of the Koran, fiqh and Arabic. For example, Ali bin Abi Talib was known as an expert in the field of Al-Quran interpretation and fiqh, so he often gave lessons and explanations about Al-Quran verses and Islamic laws to his students. Meanwhile, Abdullah bin Abbas, the Prophet's cousin, was one of his friends who was proficient in Arabic and became a professor in that field.

Apart from senior friends, there are also other friends who have special skills and contribute to developing Islamic knowledge. One of the most prominent examples is Zaid bin Thabit, a friend who was skilled in languages and writing. On the orders of the Prophet, he played an important role in codifying and compiling the Al-Quran into one complete mushaf. Zaid also taught writing skills to other friends and the next generation of Muslims. In spreading knowledge, the friends not only taught in Medina, but also traveled to various regions to convey Islamic teachings. For example, Muadz bin Jabal was sent by the Prophet to Yemen to teach Islam and become a qadhi (judge) there. Meanwhile, Umar bin Khattab sent several friends to Basrah, Kufa and Syam to establish educational institutions such as kuttab and mosques as centers of religious teaching.

Apart from oral teaching, the Companions also played an important role in codifying and documenting Islamic knowledge in written form. They wrote down the hadiths of the Prophet, interpretations of the Koran, and various other branches of knowledge so that they could be preserved and passed on to the next generation. One concrete example is the codification of hadith carried out by Abu Hurairah, a friend who was known to have a strong memorization of hadith. He wrote and collected thousands of hadiths of the Prophet in a book which became a reference for subsequent generations of Muslims. The great contribution of the friends in teaching and spreading Islamic knowledge became an important milestone for the development of Islamic education in the future. They became pioneers and role models for the next generation of Muslim scholars and educators in preserving and developing Islamic scientific heritage. Without the vital role of friends, the

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treasures of Islamic knowledge might not have been able to continue and develop as we see today.

b. Education in the Expansion of Islam After the Death of the Prophet

After the death of Rasulullah SAW, the expansion of Islamic territory to various directions opened up opportunities for the spread of Islamic teachings and Islamic education to new areas. Their friends and successors played a vital role in this mission, not only as preachers, but also as educators who founded educational institutions in the newly conquered territories. They become agents of change in transforming society through Islamic education and teaching. One clear example is in Iraq, especially the cities of Basrah and Kufa. During the leadership of Caliph Umar bin Khattab, he sent friends such as Abu Musa Al-Asy'ari to Basra to become qadhi (judges) as well as establishing kuttab, a basic Islamic educational institution. Abu Musa Al-Asy'ari acts as a teacher who teaches the Koran, hadith and fiqh to the local community. Meanwhile, in Kufa, Caliph Umar sent other friends such as Ibn Mas'ud for the same purpose.

In the Sham region (Syria, Palestine and Lebanon), Caliph Umar bin Khattab assigned his friend Muadz bin Jabal to spread Islamic teachings and establish educational institutions. Muadz was known as a friend who had in-depth knowledge of Islamic law (fiqh) and was a teacher for local residents in studying Islamic teachings. He taught in mosques and founded a halaqah (knowledge council) as a center for Islamic education in the region. Apart from establishing formal educational institutions, their friends and successors also taught Islam non-formally through knowledge assemblies (halaqah) in mosques. The mosque not only functions as a place of worship, but also as a center for education and teaching of Islamic sciences. For example, at the Prophet's Mosque in Medina, friends like Ibnu Abbas were known to often teach and give lectures on the Koran, hadith, fiqh, Arabic and other branches of knowledge to the Muslim community.

In the process of Islamic expansion, their companions and successors not only spread Islamic teachings, but also introduced Islamic science and civilization to the people of the conquered regions. They founded libraries, such as the Baitul Hikmah Library in Baghdad during the Abbasid Dynasty, which became a center for translating and writing scientific works in various scientific disciplines. Apart from that, they also developed Islamic art and architecture, such as the construction of magnificent mosques in various regions. The expansion of Islam after the death of the Prophet Muhammad became an important momentum for the spread of Islamic education to various corners of the world. Their friends and successors played a role as agents of change in spreading Islamic knowledge and civilization, as well as establishing educational institutions which became the forerunners for the development of the Islamic scientific tradition in subsequent times. Without their persistent efforts, the development of Islamic civilization might not have been able to reach its peak of glory in the future.

3.13 Impact of Transformation in Islamic Education

The transformation of Islamic education from the marginal phase in Mecca to the civilized phase in Medina had a significant impact on the development of Islamic education itself. In Mecca, Islamic education was still clandestine and limited due to pressure from the Quraysh. However, after moving to Medina, Islamic education experienced rapid progress due to freedom and support from the local community. In Mecca, Islamic education was only taught secretly in the homes of friends, such as at Arqam bin Abil Arqam's house. The material taught is still limited to reading and memorizing verses of the Koran as well as lessons on faith and morals. The number of students was also very limited due to threats from the Quraysh. For example, at the beginning of the Islamic preaching, there were only around 40 people who were followers of the

Prophet Muhammad SAW. In contrast, in Medina, Islamic education developed rapidly after the formation of a solid Muslim society.

The Prophet Muhammad SAW built the Nabawi Mosque which not only functions as a place of worship, but also as a center for Islamic education and teaching. In this mosque, the Prophet taught the Koran, hadith, fiqh, Arabic and other branches of knowledge to his friends. Apart from the Nabawi Mosque, Islamic education was also taught in the homes of friends, such as at the homes of Ubadah bin Shamit and Suhail bin Amr. In fact, the Prophet also founded a special educational institution for children, namely Kuttab, which was pioneered by his friend Ubadah bin Shamit. In Kuttab, Muslim children are taught reading, writing and the basics of the Islamic religion. The transformation of Islamic education from Mecca to Medina also had an impact on increasing the number of students and teaching staff. In Mecca, the number of students and teachers is still very limited. However, in Medina, the number of followers of the Prophet continued to increase, so that there were more teaching staff and students who could develop Islamic education. For example, after the Battle of Badr, the number of prisoners of war who converted to Islam reached 70 people, who then took part in studying and teaching in Medina.

Another impact of the transformation of Islamic education is that it opens up opportunities to develop more structured curricula and teaching methods. In Mecca, teaching is still simple and limited. However, in Medina, the Prophet began to develop a more systematic curriculum and apply varied teaching methods, such as lectures, discussions, questions and answers, and direct practice. This allows Islamic education to develop more rapidly and cover various branches of knowledge. The impact of the transformation of Islamic education in Medina can also be seen in the development of Islamic civilization in subsequent periods. The friends who studied in Medina became the next generation who spread Islamic teachings to various regions after the death of the Prophet Muhammad SAW. They established educational institutions in these areas, such as kuttabs, halaqahs and madrasas, which became centers for the development of Islamic knowledge.

The Islamic scientific tradition that developed rapidly in the glory days of Islamic civilization, such as during the Abbasid dynasty, cannot be separated from the foundations laid by the Prophet Muhammad SAW in Medina. Progress in the fields of science, philosophy, medicine, mathematics, astronomy and various other disciplines is the fruit of the transformation of Islamic education that began in Medina. Therefore, the transformation of Islamic education from Mecca to Medina has had a very significant impact on the development of Islam and world civilization to date. The transformation of Islamic education from the marginal phase in Mecca to the civilized phase in Medina had a very significant impact in spreading Islamic teachings more effectively and systematically. Organized and comprehensive Islamic education in Medina facilitates the spread of Islamic teachings to various corners more easily.

The friends who studied in Medina became the next generation who spread Islam to new areas after the death of the Prophet Muhammad SAW. They established educational institutions in these areas, so that the spread of Islam could be carried out in a more structured and sustainable manner. Apart from that, strong Islamic education in Medina is also the foundation for the development of a Muslim society that is spiritually, socially, economically and politically strong. A well-educated Muslim society is able to build a glorious Islamic civilization in the future. Another impact of the transformation of Islamic education in Medina was the rapid development of science. Medina became a center for the development of science, especially in the religious, social and cultural fields. The Prophet Muhammad SAW built a more structured curriculum and teaching methods, so that Islamic education could cover various branches of knowledge. This became the forerunner for the advancement of science in the subsequent glory days of Islamic civilization. In addition, inclusive Islamic education and the building of good relations with non-Muslim communities in Medina promote tolerance and peace between people. The Prophet Muhammad SAW taught mutual respect and peaceful coexistence with the non-Muslim

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community in Medina. This is an example for Muslims in establishing harmonious relations with followers of other religions in the future.

5. CONCLUSION

The transformation of Islamic education from the marginal phase in Mecca to the civilized phase in Medina is an important milestone in the history of Islamic development. This transformation reflects changes in the social, cultural and political dynamics experienced by Muslims in the early stages of their development. Islamic education has experienced significant improvements in terms of curriculum, human resources, infrastructure, and its impact on the spread of Islam, community development, development of science, and tolerance and peace.

1. The Relevance of the Prophet's Educational Methods in the Modern Context

The educational methods applied by Rasulullah SAW in Medina have strong relevance in today's modern educational context. Even though it took place in the 7th century AD, the educational approach used by the Prophet Muhammad was very advanced and visionary for his time. He applies methods that are varied, interactive, and adapt to the needs and level of understanding of the students. One method that is very relevant is a student-centered educational approach. The Prophet always paid attention to the ability and readiness of each individual to receive knowledge. He uses lecture, discussion, question and answer and direct practice methods according to the students' needs. This approach is in line with the concept of modern education which emphasizes student activity and involvement in the learning process.

Apart from that, Rasulullah also applied learning methods that were contextual and related to real life. He uses analogies, parables, and concrete examples from everyday life to facilitate students' understanding of abstract concepts in Islam. This method is in line with modern educational approaches which emphasize the relevance of material to the real world and students' life experiences. The Prophet also practiced holistic education, not only emphasizing cognitive aspects, but also the formation of character and noble morals. He teaches moral, ethical and spiritual values which are the basis for creating whole and quality humans. This is in line with the goals of modern education which are not only oriented towards the transfer of knowledge, but also the formation of character and emotional intelligence.

The Prophet's educational method also emphasized fun learning and avoiding violence or intimidation. He applies compassion, gentleness and a persuasive approach in teaching, thereby creating a conducive learning atmosphere and motivating students to continue learning. This approach is in line with modern educational principles which prioritize friendliness and avoid repressive or coercive educational practices. Even though he lived in the 7th century, the educational methods implemented by Rasulullah SAW in Medina have strong relevance to today's modern educational concepts and practices. This shows that the Islamic teachings brought by the Prophet were universal and visionary, and able to answer the challenges of the times while maintaining its basic values and principles.

2. Implications for Contemporary Islamic Education

The transformation of Islamic education from the marginal phase in Makkah to the civilized phase in Medina has significant implications for contemporary Islamic education today. The experiences and lessons from this transformation process provide valuable insight for the development of the Islamic education system in the modern era. One of the main implications is the importance of building Islamic educational

institutions that are organized, systematic and comprehensive. The experience in Medina shows that the existence of strong educational institutions, such as the Nabawi Mosque and Kuttab, has a vital role in producing a generation of Muslims who are intellectually and spiritually strong. Therefore, contemporary Islamic education needs to improve the quality and quantity of formal educational institutions, such as schools, madrasas and Islamic universities. Another implication is the need to develop curriculum and teaching methods that are relevant to the challenges of the times. As the Prophet did in Medina, contemporary Islamic education must be able to present a comprehensive curriculum, covering not only religious sciences, but also general knowledge needed in the modern era. Teaching methods must also be varied, interactive, and contextual in order to facilitate effective learning.

Apart from that, the experience in Medina also implies the importance of inclusive Islamic education and promoting tolerance. The Prophet succeeded in building good relations with the non-Muslim community in Medina, which became an example for Muslims in establishing harmony between religious communities. Contemporary Islamic education needs to instill the values of tolerance, mutual respect and peaceful coexistence with followers of other religions. Another implication that is no less important is the need to produce qualified and competent educators. In Medina, the Prophet himself acted as the main educator who taught knowledge to his friends. Contemporary Islamic education needs to improve the quality and competence of teachers, lecturers and other educational staff so that they can be good role models and able to transfer knowledge and Islamic values effectively. By taking lessons from the transformation of Islamic education in Medina, contemporary Islamic education can continue to develop and respond to the challenges of the times while adhering to the principles of universal Islamic teachings. These implications become guidelines for policy makers and practitioners of Islamic education in developing an education system that is capable of producing a generation of Muslims who are intellectually, spiritually and morally strong.

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