



Implications of the Prophet's Educational Management in the Modern Era

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Abstract. Education has essentially emerged since the creation of humans. The development of education is called a period. In Islamic education, there is a period of Islamic education development, which took place during the time of the Prophet Muhammad. So this article aims to find out the management of Islamic education during the time of the Prophet Muhammad. The research method used in writing this research is the qualitative method of literature include data sources, data collection techniques, and analysis techniques. The results of this study are Islamic civilization and thought during the time of the Prophet Muhammad. Developing in two periods, namely the Mecca period and the Medina period. Both periods also developed civilization and thought in various fields, including the following: intellectual field, social and economic fields, as well as political and legal fields. The legal structure in Mecca and Medina was held by the Prophet Muhammad. The legal substance is in the form of the Koran and hadith, both of which come from the revelation of Allah SWT. Legal culture shows that the people of Mecca and Medina obey the law. It is hoped that this research can increase our insight regarding the history of Islamic education management in the time of the Prophet as a reference in implementing education in the present and future, so that the norms and values of Islamic teachings remain intact. This obedience is influenced by strong beliefs.

Keywords: *management, Islamic education, the time of the Prophet*

INTRODUCTION

The English word "education" is the origin of the word "education". The word "educare" which means progress or improvement, is the root of the word "education". Education, in its narrow sense, refers to the process of learning. On the other hand, the Greek word for education is *paedagogos*, which means "guide". Education is also known as *educare* in Latin, which also means "to offer a way out" (Putri, 2024). Education first appeared since the creation of humans, because humans are both the subject and object of education (Gumati, 2022). In navigating life, humans need education as a requirement so that they can grow and develop with the knowledge they gain. Education occupies an urgent position in building human civilization, without education humans are worthless and social relations do not work. The existence of education in society can be a place for the growth of civilization and culture. The initial goal of Islamic education was to form a complete Muslim person who believes and fears Allah SWT. (Choli, 2019). The history of Islamic

education itself records that Islamic education has begun since the sending of Muhammad SAW. as an Apostle (Sholihah & Maulida, 2020).

Islamic education is central in grounding the verses of Allah SWT. on earth. Rasulullah SAW. become the sole teacher in conveying the revelation of Allah SWT. who then cadres of his friends to spread the words of Allah SWT. Islamic education began during the time of the Prophet Muhammad. This is a requirement for values, so that in delivering the material the Prophet gave an example so that friends not only understand but reach the level of understanding and practicing. The presence of the Prophet Muhammad. bringing Arab society out of the dark era of Jahiliyyah, where gambling, adultery, laziness and burying girls alive were common practice (Nurdiyati et al., 2019). Through education, Rasulullah Saw. using systems and methods that have been established by Allah SWT. show. The success of the Prophet Muhammad in developing an Islamic society is something that Muslims need to emulate so that they can achieve success like the Prophet Muhammad. The study of Islamic education during the time of the Prophet Muhammad SAW is important to be re-examined as a reference and basis for implementing education in the present and future, so that the norms and values of Islamic teachings remain intact. This is because the figure of the Prophet SAW as an educator or teachers are a reference and guide for Muslims in implementing education. The era of the Prophet Muhammad became the first historical point of education in Islam so that if traced, it will depict education that was still very simple. This simple education gave birth to many Islamic leaders and subsequent educational developers. The periodization of Islamic education is not at least divided into five periods, namely (Zuhairini et al., 2006):

1. The period of the Prophet Muhammad SAW as the founder of the Islamic education system whose material was all taken from the Qur'an.
2. The period of development of Islamic education that took place since the death of the Prophet Muhammad SAW until the end of the leadership of the Umayyad Dynasty was marked by the development of the naqliyyah sciences.
3. The glorious period of Islamic education that lasted from the beginning of the Abbasid era until the fall of the city of Baghdad, leaving behind a legacy of aqliyyah sciences, the emergence of the term madrasa and the peak of Islamic culture.
4. The period of decline of Islamic education that began with the fall of Baghdad until the fall of Egypt by Napoleon. In this period, the development and progress of science moved to Western countries.
5. The period of renewal of Islamic education which began with Napoleon's occupation of Egypt until today.

Education during the time of the Prophet Muhammad SAW, who was the founder of Islamic education, needs to be studied as a reflection material in developing today's science. The Prophet Muhammad SAW, who succeeded in developing the Quraysh infidels into pious people in a short time of only about 23 years, needs to be re-examined, to be used as a comparison and reference for developing Islamic education today. This success was certainly not obtained just like

that, but this success was supported by a system, theory or systematic steps taken by the Prophet Muhammad SAW. This system and theory need to be studied, revealed, developed and applied in implementing the current Islamic education process, so that it can be successful as achieved by the Prophet Muhammad SAW and his companions. As the word of Allah SWT. in QS al-A'raf / 7: 158

... And follow him, that you may be guided.

The Prophet gave a model for the formation of a person's personality, family and society. The target to be achieved is the formation of a person who is devout in worship, has extensive knowledge and has noble morals. So the purpose of writing this article is to find out the history of Islamic education management during the time of the Prophet Muhammad as a reference in organizing education in the present and future, so that the norms and values of Islamic teachings are maintained..

METHOD

This research is a type of qualitative research whose data is obtained through library *research*. Data collection is done by documentation method include data sources, data collection techniques, and analysis techniques.. Documentation method is a technique or way of collecting data through written remains in the form of archives and also includes books on opinions, theories, propositions or laws and others related to the research problem. The reason the author chooses this research method is because this method is very efficient and effective in the use of time and energy because it is quite good by looking at existing records.

RESULT

Biography of Prophet Muhammad

Prophet Muhammad SAW. He has a father named Abdullah, while his mother is named Aminah. Rasulullah's grandfather was named Abdul Muttalib. He was a respected person among the Quraysh Arabs. He is known as a generous person. When Abdullah (father of the Prophet Muhammad SAW) died, Aminah was pregnant with the Prophet Muhammad SAW. Rasulullah SAW. Born in Mecca on Monday, the month of Rabiul Awal, the year of the elephant. When he was just born, the Prophet was raised by his own mother, then breastfed by Tsuwaibah. When he was four years old, the angel Gabriel came and cut open the chest of the Prophet Muhammad SAW. To be cleaned. Rasulullah SAW. Living with his mother didn't last long. When he was six years old, the Prophet Muhammad SAW. His mother invited him to Medina, Yathrib. On the way home, his mother died in Abwa, an area located between Mecca and Medina.

After the death of his mother, Prophet Muhammad SAW. Raised by his grandfather Abdul Muttalib for two years. Then after Abdul Muttalib died, the Prophet Muhammad SAW. Raised by his uncle, Abu Talib. Prophet Muhammad SAW. His uncle often invited him to trade in Syria when he was twelve years old. Signs of the prophethood of the Prophet Muhammad SAW. Also seen by the Christian priest Bakhira. After that, the Prophet never went to Syria again. However, when he was an adult, Prophet Muhammad SAW. Returned to trade in the land of Syria bringing

Khadijah's merchandise. Then at the age of 25 years, the Prophet Muhammad SAW. Married to Khadijah who is 40 years old. Then he had children named Al-Qasim, Abdullah, Zainab, Ruqayyah, Fatimah, and Umm Kulthumlah. However, Al-Qasim, Abdullah died when he was still a child.

Prophet Muhammad SAW. Appointed as a Prophet and Apostle at the age of 40 years. He also received a revelation, namely the Koran, which was revealed to people throughout the world. Then after receiving revelation, the Prophet Muhammad SAW. Starting from preaching in secret to openly. The biggest trial for Rasulullah SAW. He was lived in by Khadijah and Abu Talib. After some time, the Prophet Muhammad SAW. Migrated from Mecca to Medina. Prophet Muhammad SAW. He died on Monday, 12 Rabiul Awal 11 Hijriah or coincided with 8 June 632 AD. This happened because his health condition began to decline after performing the Hajj Wada'. In the course of his life, the Prophet Muhammad SAW. He had wives named Khadijah, Saudah, Aisyah, Hafshah, Zainab, Umm Salamah Hindun, Zainab, Juwairiyah, Umm Habibah, and Shafiyah.

Works of the Prophet Muhammad

The legacy of the Prophet Muhammad SAW is the Qur'an and the great hadith. The Qur'an and hadith have become a guideline for Muslims that is timeless and able to explain various matters, from how to worship to how to relate to fellow human beings.

- The Qur'an is the holy book of Islam which is a revelation from Allah SWT which was revealed to the Prophet Muhammad SAW through the angel Gabriel. The word Qur'an comes from the Arabic BB which means "reading" or "something that is read repeatedly".
- Hadith are all words, actions, agreements, or characteristics attributed to the Prophet Muhammad SAW. Hadith is the second source of law in Islam, after the Koran.

Prophet Muhammad as an educator is a necessity because the education given by the Prophet Muhammad SAW contains the spirit and enthusiasm to build Muslims in a much better direction. Prophet Muhammad SAW is a role model for Muslims in all aspects of life, not only as an educator, but his leadership attitude, his attitude in becoming a trader and so on are role models for all Muslims. In the view of Muslims, the position of an educator and education is very important. Without the existence of an educator, the educational process means nothing. Therefore, to realize an educator who is based on Islam, it is necessary to emulate the side of life or profile of the Prophet Muhammad SAW as an educator, because in essence Muhammad SAW was sent as Rasulullah to earth as Uswatun Hasanah (Exemplar) and Rahmatan lil- alamin (blessing for the entire universe). Education essentially emerged since the creation of humans, education was created by humans to fulfill needs and because humans are the main objects of education besides being subjects. In its development, humans are very aware of the importance of education, humans know that without education they cannot develop and develop their culture perfectly if there is no education. Thus it can be said that education is a very important thing to continue and preserve human culture. However, the function of education is not only that, but more than that, education seeks to adapt and develop a new culture proportionally and dynamically. Education occupies a very central and strategic position in building social life and positioning humans in life

appropriately. In history, Islamic education as a subsystem of the education system is known and understood by all Muslims in general that Muhammad was sent as an apostle. The Islamic education system refers to Islamic values. Therefore, the Islamic education system creates a fundamental difference with the education system in general (modern). Differences from both the East and the West. The differences that arise between the two lie in the attitude or outlook on life itself, where Islam considers life not to be the end of everything but a reason to achieve spiritual goals after life. While in the Western view, enjoyment is the ultimate goal of life supported by sufficient material.

Management of Islamic Education in the Age of the Prophet

In the context of Islamic education management during the time of the Prophet Muhammad SAW, the management process can be analyzed through four main functions: planning , organizing , actuating , and controlling . The following is a description of each function in the context of Islamic education during the time of the Prophet:

A. Planning

Planning in the context of Islamic education during the time of the Prophet Muhammad was done intuitively and adaptively, with a focus on delivering true and relevant Islamic teachings. Aspects of planning include:

Educational Objectives

The main purpose of education is to instill Islamic teachings, develop faith, and form good morals. This purpose is established based on revelation and direct direction from Allah SWT as follows:

"And We did not send you, but to (be) a mercy to the worlds." (QS. Surah Al-Anbiya' 21:107)

"And indeed you really have great character." (QS. Surah Al-Qalam 68:4)

"Indeed, I was sent to perfect noble morals." (HR. Al-Bukhari and Muslim)

The verses and Hadith above explicitly state that the main objective of the Prophet Muhammad's preaching was to improve and perfect human character and behavior.

Learning materials

The Islamic education material at the time of the Prophet Muhammad was different from the education carried out in Mecca and Medina.

1. Educational materials in Mecca

According to Zuhairini et al, the Islamic education material emphasized by the Prophet Muhammad during the Makkah phase was:

1) Tawhid Education, in theory and practice.

This material is more focused on purifying the religious teachings brought by the Prophet Abraham which have deviated greatly from the truth. The essence of this teaching is the

teaching of monotheism contained in QS al-Fatihah/ 1: 1-7 and QS al-Ikhlâs/112: 1-4. Tawheed education is provided in wise ways according to reason by inviting people to read, pay attention and think about the power and greatness of Allah SWT, as well as humans themselves. Then he taught how to apply the teachings of monotheism in everyday life.

2) Teaching of the Qur'an

The task of the Prophet Muhammad, in addition to teaching monotheism, is also to teach the Qur'an. This material is detailed into the material for reading and writing the Qur'an, the material for memorizing the verses of the Qur'an, and the material for understanding the Qur'an. The companions gathered to read and understand each content of the verse. Mahmud Yunus put forward the educational material in the Mecca phase as follows:

- a) Religious education
- b) Intellectual and scientific education
- c) Moral and character education
- d) Physical Education (health)

2. Islamic Education Materials in Medina

Islamic education materials in this phase are no longer limited to issues of faith, worship and morals but the materials are more complex and have a wider scope compared to Islamic education materials in the Mecca phase. The main characteristic of Islamic education development in Mecca is monotheism education (in its broad sense), while the main characteristic of Islamic education in Medina is the development of social and political education (in its broad sense). However, these two main characteristics are not two separate things from each other, meaning that socio-political education must still be based on or inspired by monotheism/aqidah education. Therefore, the scope of Islamic education materials is not only limited to the religious field alone, and is also not limited to educational materials that are directed towards worldly life alone, but both are combined into one complete learning material. Mahmud Yunus stated that the essence of Islamic education and teaching given by the Prophet SAW, during the Medina period was in addition to religious education, moral education, and health education, it was also expanded with sharia education materials related to society, for example:

1. Matters relating to relationships between fellow human beings, such as: civil law.
2. Matters related to qiyas, such as: criminal law
3. Matters related to economics and government.

Zuhairini, stated that the Islamic education material in Medina which was a continuation of the educational material in Mecca was:

a) Social, political and civic education

The material of social and civic education in Islam at this time (Medina) is the main ideas contained in the Constitution of Medina which in practice were further detailed and perfected with verses that were revealed during the Medina period. The implementation

or practice of social, political and civic education briefly includes (1). Education of ukhuwah (brotherhood) between Muslims (2). Social welfare education, namely how to meet basic daily needs. (3). Family welfare education of relatives of husband, wife and children), because this is the core of the formation of a wider human society.

b) Children's Education

There are many verses of the Qur'an and the Prophet's hadith that warn how parents should treat their children, including QS. Al-Tahrim/66: 6, QS an-Nisaa'/4: 9. These verses are commands to prepare children and descendants to become the next generation who are able to be responsible in carrying out tasks and responding to the challenges of the times as well as possible. Children or descendants are the recipients of the legacy of values and culture from the previous generation. In Islam, children are the heirs of Islamic teachings who will continue the mission of conveying Islamic teachings to all corners of the world. The Arab nation before the arrival of Islam viewed children as a burden on the family, treating children however they wanted, especially girls. Even if they felt their child was a burden, they did not hesitate to kill them, looked down on girls and even wanted to bury them alive. Conditions like this must be changed with Islamic education. The material for educating children in Islam as exemplified by the Prophet SAW. as indicated in QS Lukman/31: 13-19, is as follows:

- 1) Tawhid education, namely instilling faith in Allah as the One Almighty God.
- 2) Prayer education, Rasulullah saw. ordered that children aged 7 years should begin to be educated, trained and accustomed to praying.
- 3) Education of good manners in the family
- 4) Education of good manners in society (social life)
- 5) Personality education.

c) Hankam (defense and security) education and Islamic preaching

Place of Education

The place or institution of Islamic education referred to in this paper is the place where the educational process takes place. In the time of the Prophet Muhammad, the place where Islamic education took place was:

a. At home

Mahmud Yunus said that the first place of Islamic education in the history of Islamic education was the house of Al-Arqam bin Abil Arqam. This is where the Prophet, peace be upon him, taught the basics/principles of the Islamic religion to his friends. This is also where the Prophet, peace be upon him, read verses from the Koran to his followers, received guests and people who wanted to embrace Islam and asked about matters related to the Islamic religion. Apart from Al-Arqam's house, Islamic education was also carried out at the Prophet's house, where Muslims gathered to study and clean up their aqeedah.

b. Mosque

Education in Islam is closely related to the mosque. Muslims have used the mosque as a place of worship and as a religious educational institution where Islamic principles, religious

laws and so on are studied. The first mosque built by the Prophet Muhammad was the Quba mosque outside the city of Medina. It was in this mosque that the Prophet Muhammad taught his companions about religious and worldly matters.

c. Kuttab

Kuttab (school for children) already existed in Arab countries before the arrival of Islam, but it was not widely known. Kuttab was originally a place to learn to write and read. After Islam came, Kuttab was used as a place to teach the Qur'an and religion in addition to being a place to write and read. Goldziher as quoted by Ahmad Syalabi has written an important article in the Encyclopedia of Religion and Morals, confirming that kuttab, a place to teach the Qur'an and the main points of Islam, was established in the early days of Islam, while the place to teach the Qur'an had not yet been established/did not exist in the early days of Islam.

B. Organizing (Organizing)

Organization in education at the time of the Prophet involved informal structures and distribution of responsibilities for conveying Islamic teachings:

The Role of the Prophet

As a spiritual leader and main teacher, Rasulullah played a central role in education. He is directly involved in the teaching and personal teaching process.

The Role of Friends

The companions of the Prophet also had an important role as teachers and disseminators of knowledge. They helped the Prophet in teaching Islamic teachings to the people.

Teaching Methods

The method of teaching Islam used at the time of the Prophet Muhammad. as stated by Mahmud Yunus is:

- a. Questions and answers, especially those related to matters of faith.
- b. Demonstrations, giving examples, especially those related to matters of worship (such as: prayer, Hajj, etc.)
- c. Stories of previous people, people who obeyed the Messenger and people who disobeyed and their respective replies, such as: the story of Qarun, Musa's kissah, and others. This method is used especially in moral matters.³⁶

Apart from the teaching methods stated above, there are still many methods of teaching Islamic education used by the Prophet Muhammad, which are sourced from verses of the Koran, including the following:

1. The method of wisdom, giving advice/lectures and dialogue/discussion (QS: al-Nahl/16: 125)
2. Demonstration method (QS: al-Maidah/5: 27-31)
3. Habituation method (QS: al-Nisa/4: 43, QS al-Baqarah/2: 219 and al-Maidah/5: 90)
4. Imagery method (QS: al-Baqarah/2: 261)

5. Experimental method (QS: al-Rum/30: 50).37
6. Exemplary method (QS: al-Shaf/61: 2-3).

C. Actuating (Implementation)

In the time of the Prophet Muhammad, Islamic education was implemented in two periods, namely the Mecca period and the Medina period. The Mecca period was the initial phase of the development of Islamic education and was centered in Mecca, while the Medina period was the advanced phase of the development of Islamic education as well as the center of its activities. Implementation of Islamic education in both periods are described briefly as follows:

Implementation of Islamic Education in Makkah

According to Soekarno and Supardi, there were three stages of education during the time of the Prophet in Mecca, namely (Soekarno & Supardi, 1990):

1. Individual education conducted in secret

When it comes down QS. Al-Muddatsir: 1-7 Rasulullah began his task of conveying revelations from Allah. He started this delivery from his family and friends secretly because the socio-political conditions were not yet stable. He started with his family consisting of Siti Khadijah, Ali bin Abi Talib and Zaid bin Thabit, and then he conveyed it to his friends. Rasulullah concentrated this secret preaching in his house and in the house of Arqam bin Abil Arqam (Triyoga & Sulistyani, 2021). which was considered safe and protected from the sight of the Quraysh. At this initial stage, Rasulullah SAW. delivered using a lecture method in which there was advice regarding morals and worship which was then put into practice by his family and friends. Rasulullah SAW. giving advice so that the basics or main points of the Islamic religion can increase the faith of his friends. Apart from using the lecture method, Islamic education at this stage already knows questions and answers, because it was through the Prophet Muhammad. that's what they know.

2. Calling and inviting the Bani Abdul Muttalib

At this stage the number of friends increased so much that it gave the Messenger of Allah the courage to preach to the Bani Abdul Muttalib. Apart from this basis, Allah SWT. says in QS. Al-Syu'ara: 214-215 which orders to preach to closest relatives. Rasulullah SAW. In preaching in Bani Abdul Muttalib received criticism from some of his family, such as Abu Lahab and his wife. At this stage the Prophet Muhammad. gathered the Bani Abdul Muttalib on the hill of Shafa. One of the reasons for this move was the house of Arqam bin Abil Arqam, which was known by the Quraysh as a center for the spread and education of Islam.

3. General calls and invitations

After the two stages above, then QS. Al-Hijr: 94 was revealed which ordered for open da'wah. The Messenger of Allah SAW. called without discrimination for people to convert to Islam. During the Hajj season, the Messenger of Allah SAW came to each tent of the congregation one by one to discuss religion and convey the call to Islam, but the call was not immediately accepted, some of them refused. The call made by the Messenger of Allah SAW. and his

companions was received enthusiastically by the Khazraj tribe from Yastrib. The acceptance of the Yastrib community was motivated by news from the Jews that an Apostle would be born, the Aus and Khazraj tribes received pressure and threats from the Jewish group and the conflict between the Khazraj and Aus tribes which continued for a long time so that they needed a leader and protector.

Reception of the Prophet Muhammad SAW. by the Yathrib community has an impact on the next Hajj season. Where during the Hajj season which coincides with the twelfth year of the Prophet Muhammad's apostolate. there were 12 men and one woman who pledged allegiance to the Messenger of Allah and were known as bai'ah al-aqabah I. Then in the next Hajj season there were 73 pilgrims from Yathrib who came to the Messenger of Allah. and establishing faith in Allah SWT, this event is known as bai'ah al-aqabah II. Apart from establishing their faith, they are also able to take part in the war to defend the religion of Allah SWT. and His Messenger. After Bai'ah al-Aqabah II, Rasulullah Saw. ordered Mus'ab ibn 'Umair to teach the Qur'an in Yathrib. Meanwhile, Mahmud Yunus in his book divides the stages of the Prophet's preaching into two stages, namely the covert and overt stages (Yunus, 2004).

Implementation of Islamic Education in Medina

The period of the Prophet's education in Medina for 10 years was a continuation of the education that had been received in the Mecca period. The arrival of the Prophet Muhammad SAW along with the Muslims from Mecca was welcomed by the people of Medina. (Setiawan & Pratama, 2018) The period of education in Medina was a development of the implementation of education in Mecca. The implementation in Mecca focused on instilling faith while in the Medina period it was developed in economic, political and social education aspects. The purpose of education in the Medina period was to foster Islamic cadres who were directed to be able to foster aspects of humanity in managing and maintaining the welfare of the universe (Istiqomah & Widyaswarani, 2022). In the implementation of education in the Medina period, there were several things that were done by the Prophet SAW, namely:

- Mosques are used as places of worship and dissemination of knowledge or implementation of education. In the mosque was the Prophet Muhammad. convey the principles of the Islamic religion that can form a strong Muslim personality.
- Rasulullah SAW. bringing together the Muhajirin and Ansar, apart from that it also brings together the rich and the poor.
- The existence of the Medina Charter which brotherhood Muslims with non-Muslims. Because at the beginning of the arrival of the Prophet Muhammad SAW. in Medina, some people had not yet embraced Islam and it was feared that there would be potential hostility. In the Medina Charter, it was agreed that there would be rules governing social relations, ownership and commitment to unity for maintaining the stability of the city of Medina.

During the time when the Prophet Muhammad SAW provided education to the people of Medina, he began by uniting all the people of Medina. The Prophet's skill in negotiating made the non-Muslim people of Medina fall in love with him. This fairly broad brotherhood made it easier

for the Prophet to spread the teachings of Islam so that during the Medina period the material taught was broader and its scope was more on social needs (muamalah), such as: Aqidah, security, muamalah, physical education, including health and other sciences. Education during the Medina period was more oriented towards humanitarian values based on: unity, brotherhood, mutual assistance, deliberation, justice and tolerance (Rama, 2002):

Controlling (Control)

Controlling in the context of Islamic education during the time of the Prophet Muhammad SAW involved various methods to ensure that the educational process was running well and educational goals were achieved. The Prophet gave direct feedback to his companions and people about their progress. He gave advice and guidance to help them correct deficiencies and strengthen understanding when there were errors or deficiencies in understanding the teachings, the Prophet gave advice and reprimands in a gentle but firm manner, to encourage improvement.

Story 1 : Reprimand to Abu Hurairah about Gathering Behavior. One of the companions who often engaged in debates and discussions was Abu Hurairah RA. On one occasion, he and other companions gathered around the Messenger of Allah. One of them did not try hard to listen carefully and continued talking without thinking about the impact. The Messenger of Allah then reprimanded them gently, reminding them of the importance of listening and paying attention when someone speaks. This is part of the teaching to respect each individual and pay full attention when speaking.

Story 2 : Reprimand to Abu Bakr and Umar regarding delays. Once upon a time, Abu Bakar and Umar RA were late in attending a meeting with Rasulullah SAW. The Prophet rebuked them gently and understandingly, reminding them of the importance of time discipline and responsibility. Although his rebuke was gentle, he emphasized that punctuality is part of Islamic ethics that must be adhered to.

Story 3 : Reprimand to Ka'ab bin Malik. Ka'ab bin Malik RA was a friend who did not participate in the Tabuk War and then delayed giving a valid reason. When the Prophet found out about this, he gave a serious but loving rebuke. Ka'ab bin Malik then experienced difficult times as a result of the reprimand, but he eventually corrected his mistakes and received forgiveness from the Prophet after showing sincere regret and repentance.

In all these admonitions, Rasulullah SAW demonstrated an approach that was wise, full of love, and based on Islamic principles. His warnings always aim to improve and guide his friends so that they can better carry out religious teachings and improve themselves.

Implications of the Prophet's Educational Management in the Present Time

Education during the time of the Prophet Muhammad SAW. needs to be reflected in developing today's science. The Prophet SAW. who succeeded in developing the Quraysh infidels into pious people in a short time of only about 23 years needs to be reviewed. Currently, the problem that occurs in children is that polite behavior is still low (Savitri, Tegeh, & Asril 2021).

Impolite language will be heard by children through social media (Jadmiko & Damariswara 2022). Character education is very important for students to have in order to create good human resources. The phenomenon is the use of impolite slang used by children such as the words "anjay" or "anjir", caused by several factors. One of them is that children tend to imitate the language they hear on social media, and will even imitate the language they hear without knowing the meaning of what is being said (Demir and Kumcağız 2019). Children will prefer impolite language and will say it continuously when talking to anyone, even older people, without knowing the meaning and significance. Viral words tend to be rude and impolite language for children to hear, so that it will affect children's speech to be inappropriate for children to say (Alika et al. 2022). Impolite language can have a negative impact so that politeness in children's language begins to fade. Therefore, education in Indonesia uses an independent curriculum that emphasizes religion and morals where in the Pancasila Student Profile there are elements of faith, piety to God Almighty and noble morals. This is in line with the management of the Prophet's education which teaches politeness and politeness to children. The Pancasila profile is faithful to God Almighty and has noble morals in its application, namely faith is self-acknowledgement of a special truth and believing in it in the heart and carried out in the body. Piety to God Almighty is an attitude that protects oneself from God's anger by remembering his name. Noble morals are actions that arise from within by doing good to increase politeness. The elements of faith, piety to God Almighty and noble morals provide reinforcement of religious character values by covering the individual's relationship with God, fellow human beings and the universe (Irawati et al. 2022). Strengthening the profile of faith, piety to God Almighty and noble morals can provide knowledge related to the importance of behaving with manners that are in accordance with the values taught in accordance with religious beliefs. This is in line with Suardi (2023) Studying religion in everyday life will provide teachings on morals that are in accordance with religious teachings by applying the reinforcement of the profile of Pancasila students who believe in God Almighty and have noble morals.

CONCLUSION

Muhammad SAW is a role model for Muslims in all aspects of life, not just as an educator, but his leadership attitude, his attitude in becoming a trader and so on are role models for all Muslims. The educational work of the Prophet's era is the Qur'an and Hadith. Islamic education management during the time of the Prophet has 4 stages, namely planning, organizing, implementing, and controlling. In the planning stage there are goals, materials, and places/institutions. Islamic education during the time of the Prophet aims to improve human morals. The material taught by the Prophet is monotheism and teaching of the Qur'an (in Mecca) and muamalah, socio-politics (in Medina). The second stage is the organizer where there is the role of the Prophet, the role of the companions, and the teaching methods, namely lectures, questions and answers, and stories of previous prophets. The third stage is the implementation stage where there are two periods, namely the period of Islamic education in Mecca and the period of Islamic education in Medina. The final stage is control where the Prophet gives advice and guidance to help them correct deficiencies and strengthen understanding when there are mistakes or deficiencies in understanding the Muhammad

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