

# Historical Identification of Prophet Muhammad SAW Struggle in Islamic Education Perspective

Fatmawati

[fatmawati@iainbatusangkar.ac.id](mailto:fatmawati@iainbatusangkar.ac.id)

IAIN Batusangkar, Indonesia

**Abstract.** The purpose of this research was to describe the fight of the Prophet Muhammad SAW in fostering community from Makkah to Madinah Phase in the perspective of Islamic education. This research applied library research with a qualitative approach that focused on character study method. It covers three domains namely ontology, epistemology, and axiology. The data collection procedure in this study was carried out in three stages, namely orientation stage, exploration stage, and focused research stage. The data analysis used was qualitative analysis that focused on a domain analysis approach since this was relevant domain analysis to obtain general and comprehensive picture of the focus of the study. The results of the study shown that the principle of Muhammad's *da'wah* was "*fashda' bimatu;mar*" which means not only conveying Islamic teachings but also explaining errors or misguidance of other teachings that were not in accordance with Islamic teachings. During the Makkah Phase, Muhammad saw was only functioned as a prophet and apostle, without having any political power at all. The educational materials delivered by the Prophet SAW were related to the issue of *'aqidah*. While in the Medina Phase, Prophet Muhammad SAW also had role as a head of state. While he was in Mecca, the Prophet (saw) provided his people with monotheism education, worship, morals, social life, economy and health, and even state life.

**Keywords:** Historical Identification; Struggle; Islamic Education Perspective

## 1 Introduction

The importance of identifying the history of Prophet Muhammad SAW's struggle in the field of Islamic education in the Mecca and Medina phases is because not many people have done research on it. So far, research that has been carried out by many scientists are related to: Islamic education in the Prophet Muhammad's period by Chaeruddin B, Islamic education in the Mecca and Medina phases by Abdul Mukhlis in 2020, Patterns of Islamic Education of the Prophet Muhammad by Iskandar and Najmuddin, Education in Prophet Muhammad SAW's period by Mursal Aziz in 2017, The Political activities of Prophet as an educator by Junaidi Arsyad in 2016, Characteristics of Islamic Education of the Prophet Muhammad in Mecca and Medina period by Agung Ibrahim Setiawan et al. In 2018. While there is no study discuss about Prophet Muhammad SAW regarding to the identification on the history of the Prophet Muhammad SAW's struggle in Islamic Education. Therefore, the author feels that it is important to conduct research related to the identification on the history of the Prophet Muhammad SAW's struggle in the field of education both in Mecca and Medina phase.

There are some available researches on identifying the history Prophet Muhammad SAW's struggle included Tracing the Leadership and Managerial Traces of the Prophet Muhammad SAW by M. KhoirulUmam in 2018, The Struggle of the Prophet Muhammad SAW in the Mecca and Medina Periods by M. Julkanain La Ode and Ismail Ahmad in 2019, Islamic Civilization in the Prophet Muhammad SAW period by Muhammad Yamin in 2017, Leadership Profile of the Prophet Muhammad SAW by TediPriatna in 2010, the Hudaibiyah Agreement (Mirror of the Expertise of the Prophet Muhammad SAW in Diplomacy) by Abu Haif in 2014, History of Prophet Muhammad's Da'wah to Medina Society: Analysis of Ukhuwah Basyariah and Ukhuwah Wathaniyah Da'wah Models, JUSPI (Journal of the History of Islamic Civilization) by Azhar A in 2017, Prophet Muhammad SAW. (Religious Leader and Head of Government) by Muhammad Dahlan in 2018, Hijrah of the Prophet and his Companions to Habasyah by Yusuf PutroNurin and Novi Putri in 2018, Contribution of Thoughts and Struggle of Da'wah Muhammad SAW by 'Uthman El Muhammady in 2018, and Prophet Muhammad SAW as Founder of Basis Islamic Community Development in Medina by Asmar A in 2013.

There were two purposes of this paper, namely to describe the history of the Prophet Muhammad SAW' struggle in the field of Islamic education in the Mecca phase and to describe the history of the Prophet Muhammad SAW' struggle in the field of Islamic education in the Medina phase. Through this paper, the author tried to reveal how the struggle of the Prophet Muhammad SAW in conveying his *da'wah* related to Islamic education as well as inviting and educating community. This paper also explained the place or institution used by the Prophet in educating Muslims and companions at that time and the efforts of the Prophet SAW in overcoming the challenges or obstacles in terms of Islamic education both in Mecca, which was known as the Mecca phase, and after he migrated to Medina, which was known as Medina phase. These were the things that described in the following descriptions.

Historical Disclosure of the struggle of the Prophet Muhammad SAW in the field of education is very important as mentioned by HanunAsrohah (1999: 11). The history that discusses the events of the past, should not be underestimated or allowed to pass, because the meaning of history is very meaningful for human life. This history is not just science, but also involves awareness, so that the expression learn from history arises. Moreover, the history of Prophet SAW's struggle in the field of Islamic education must be known and understood by every Muslim because the Prophet SAW is a role model and follow-up for every Muslim, as confirmed in Surah al-Ahzab verse 21 which reads:

لقد كان لكم في رسول الله اسوة حسنة, لمن كان يرجو لقاء الله واليوم الآخر وذكر الله كثيرا

*21. Verily, there has been in the Messenger of Allah a good role model for you (that is) for those who hope (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot..."*

This verse emphasizes that Prophet SAW is an example for every Muslim in all aspects of community life, especially Islamic education such as moral education, worship, *aqidah*, and *muamalah*. How will it be possible to imitate the Prophet Muhammad, if his history is not known by Muslims? Therefore, knowing and understanding the history of the struggle of the Prophet Muhammad are an obligation for every Muslim, not only the obligation of educators or students.

## **2 Method**

This research used library research with a qualitative approach, specifically the character study method. The character study, as explained by Arief Furqan (2005: 23-30), is a qualitative research that includes three domains, namely ontology, epistemology and axiology. Ontology is natural, inductive, and process-oriented. Epistemology places character studies in the perspective of historical, socio-cultural, procedural, historical approaches, qualitative descriptive, in-depth and critical-analytical. Finally axiology domain which is exemplary, introspection and contributing to science.

The data collection procedure in this study was carried out in three stages, namely the orientation stage, the exploration stage and the focused research stage. At the orientation stage, general data was collected about the character, namely the Prophet Muhammad SAW, to look for interesting and important things, which were then used as the focus of the study. At the exploration stage, data collection was carried out more focused in accordance with the focus of the study. In the focused study stage, the researcher began to conduct an in-depth study that focused on the identification of the history of the struggle of the Prophet Muhammad SAW in the perspective of Islamic Education.

Data analysis in the character study was carried out inductively since the beginning of the study, so that data collection and analysis were carried out simultaneously. In accordance with the characteristics of qualitative character studies, the data analysis used was qualitative analysis, which could be distinguished among domain analysis, taxonomic analysis, componential analysis, cultural theme analysis, and comparative analysis.

## **3 Research Findings and Discussion**

### **a. Research Findings**

#### **3.1 Islamic Education during the Prophet Muhammad's Period in the Mecca Phase**

The da'wah activities of the Prophet Muhammad were initially carried out in secret and were aimed at individuals. The Muslims gathered and worshiped in secret in the house of al-Arqam ibn Abi al-Arqam which was located on the hill of Safa (Hasan Ibrahim Hasan, 1964: 80). This activity was called by Zuhairini (2004: 22) and Hanun Asrohah (1999: 15) as the beginning of the implementation of Islamic Education in Mecca.

The essence of Islamic education material in the Mecca phase was the problem of monotheism. Prophet Muhammad SAW taught that Allah is the only god in this world, and all forms of worship or devotion to Him must be in accordance and according to the way He determined as well. On the other hand, all forms of worship other than Allah or which are not in the way that Allah has prescribed, are incorrect and must be abolished.

Siregar (2016: 109) states that the monotheism education implemented by the Prophet at the beginning of the Mecca period is reflected in the letter al-Fatihah which contains the main points of Islamic teachings. Allah is the true creator of the universe and He is the only one who controls and regulates the universe. At this time, Allah has given favors and all needs or needs for his creatures, Allah is the king of the hereafter, with the understanding that all human deeds while in this world will be accounted for there. Allah is the true and only god and the only helper. In fact, Allah is one who guides and give guidance to the right path.

Setiawan and M Al-QautsarPratama (2018: 132) revealed that this monotheism material was given by the Apostle to friends through systematic steps. First of all, the Prophet Muhammad in order to provide this monotheistic education, invited his people to see, to pay attention, and to understand the greatness of Allah SWT in each person and around them. Then slowly the Apostle changed the habits of the Quraish infidels at that time for example when they started doing certain jobs they usually called the name of idols and then replaced them by saying basmalah, did something with their intention because of Allah SWT, did work in the hope of getting help and guidance from Allah SWT., did not violate the provisions of Allah SWT and reflected love in all actions.

In addition to the cultivation of monotheistic teachings, the essence of education provided by the Prophet SAW in Makkah, as stated by Mahmud Yunus (1992: 5-6), included *akliyah/ilmiyah* education, moral education, and physical education. On the basis of monotheism, the Prophet SAW explained about the origin of human beings and the universe. The Prophet SAW also taught and even at the same time exemplified morals in accordance with the teachings of monotheism. In fact, the Prophet SAW also taught his companions about the importance of body hygiene, clothing, and residence.

Iskandar and Najmuddin (2013: 69-70) mentioned that in addition to monotheism material, the Prophet Muhammad also taught his companions about the Qur'an which is the basis for behavior and living life for Muslims. In fact, the main task of the Prophet SAW is to teach the Qur'an to his people, so that Qur'an completely belongs to his people, to be a guide and guidance for life throughout the ages.

### **3.2 Islamic Education of the Medina Phase**

Ali Khan (1405: 92) explained that after arriving in Yathrib, which later changed its name to Madinat al-Munawwarah, the Prophet SAW immediately established a mosque. Zuhairini (2004: 35) revealed that in this mosque the Prophet SAW deliberated on various matters, established congregational prayers, and taught the verses of the Qur'an. This mosque was the center of teaching and education of Muslims.

Hanum Asrohah (1999: 16) stated that the purpose and material of Islamic education in Medina were broader than when it was still in Makkah. Along with the growth of the Islamic community and the breadth of God's instructions, the wider the purpose and educational materials implemented by the Prophet SAW. Islamic education was not only directed to form a mere cadre, but at the same time to build the aspects of humanity as a servant of God, to manage and maintain the welfare of the universe.

Zuhairini (2004: 37-38) revealed that the Prophet SAW then made a brotherhood between fellow Muslims, between the Muslims who came from Makkah who called the Muhajireen with the Muslims of Medina who called the al-Anshar. With the existence of this brotherhood and unity, the Muslim community of Medina was created that was united and willing to fight and sacrifice for the sake of Islam. This was accompanied again by guidance towards political unity, with the signing of the Medina Charter which contained an agreement between the Muslims and the rest of the people of Medina.

Majid Ali Khan (1405: 97) stated that Tor Andrea, an orientalist figure who compiled the book Muhammad the Man and His Faith, viewed the Medina Charter as the first manuscript of the constitution, which could gradually make Islam a world state and a world religion.

Mahmuddunnasir (1993: 132) stated that the agreement made by the Prophet Muhammad SAW with non-Muslims in Medina was a state constitution that has a great influence on the development of Islam in the future. This charter agreement was a new phase for the Islamic

Revolution, because he has added a political constitution to the structure of Islam, and at the same time was the foundation for the development of the Islamic State.

Mursal Aziz (2017: 196) also revealed that Islamic education phase of Makkah and phase of Medina were very different. The difference between these two phases was that in the phase of Makkah education focuses on the cultivation of faith and related. At that time, the Prophet Muhammad focused on improvement the *aqeedah* of the Quraysh that was corrupt and far from the truth. While in the Medina phase, the improvement of the previous educational process, namely the development of education was focused on social and political education (in a broad sense), this then known as Medina Charter. The goal of this Medina Charter was to be recognized and apply not only in Medina, but also in the lives of the Arabs and other nations around the world. This was the mission of Prophet SAW, to bring Islam into a religion that is "*rahmatan lil' alamin*" that surpasses other religions (Zuhairini, 2004: 43).

Mahmud Yunus (1992: 20) explained that the command to learn to read and write is not only addressed to boys, but also to girls. Therefore, the kuttab for learning to write and read had developed during the time of the Prophet SAW, and even Dar al-Qur'an was founded in Medina, a place to study and memorize the Qur'an. HaminHafiddin (2015: 23) reveals the outlines of children's education materials in Islam exemplified by the Prophet Muhammad SAW as hinted by Allah SWT in the letter Luqman verses 13-19 are Tawheed Education, Prayer Education, Education of etiquette in the family and community, personality education, health education, and moral education which are applied by exemplary methods. GustiIrrhamnaHusin (2017: 84) explained that the method of Islamic education applied by the Prophet Muhammad was adjusted to the material to be taught.

Majid Ali Khan (1405: 101) revealed that the Quraysh infidels still tried to destroy the Prophet SAW and the Muslims, even though they had formed their own society in Medina. Because of that, like it or not, there was a battle after battle between the Muslims and the Quraysh, both in the form of ghazwah and in the form of sariyah. Historians say that the ghazwah numbered 27 times, while the sariyah reached 38 times or more.

Besides having to deal with the threat of the Quraysh, the Muslims also had to face the stab and betrayal of the Jews, who had previously signed a peace treaty with the Prophet SAW. These Jews consisted of three tribal groups, namely the BanuQainuqa (the first betrayal), then the BaniNadhir in the month of Rabi' al Awwal 4 H and the worst betrayal was carried out by the BanuQurayzhah, during the Khandaq War in the month of Shawwal 5 H.

The firm attitude and harsh punishment imposed by the Prophet SAW on Jewish traitors were in accordance with the principles of Islamic education, as well as showing the intelligence of the Prophet SAW as a primary educator. Ahmad al Jada' (2005: 99) explains that the Prophet SAW in general prioritizes compassion and tenderness, but this is not the case for enemies who are considered dangerous.

## 4 Conclusion

1. During the Mecca phase, the Prophet Muhammad only functioned as a prophet and apostle, without having any political power at all. The educational materials provided by the Prophet SAW were the main points of Islamic teachings and verses of the Qur'an. The aim was to foster the Muslims who are still very few so that they became strong cadres who would able to face all trials and became good educators in the future.

2. In the Medina phase, besides being a prophet and apostle, Prophet Muhammad SAW also played a role as a head of state. The objectives and materials of Islamic education in Medina were wider than when they were in Mecca along with the development of Islamic society and increasingly the breadth of Allah's guidance. The wider the objectives and educational materials carried out by the Prophet saw, so that Islamic education was no longer only directed to form personal cadres alone, but at the same time to foster human aspects as servants of Allah, to manage and maintain the welfare of the universe. For this reason, the Prophet (SAW) provided his people with monotheism education, worship, morals, social life, economy and health, government politics, the military, and even state life.

3. Disclosure of the history of the struggle of the Prophet Muhammad SAW in educating the people is very important. The history that discusses these past events, cannot be underestimated or allowed to pass, because the meaning of history is very large for human life, especially the history of the Prophet Muhammad SAW. He is the follow-up and role model of the *ummah*. It is impossible for the *ummah* to imitate him without knowing and understanding the history of his struggle, especially in the development of Islamic education. Thus, knowing and understanding the history of the struggle of the Prophet Muhammad is not only duty of educators and students but also the duty of every Muslim to develop Islamic teachings and defend them from everything that will destroy them. Eventhough the Prophet Muhammad have passed away, Islamic teachings must still be maintained and developed by his followers, including in terms of Islamic education.

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