

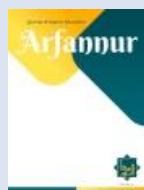
The Educational Institutions of Prophet Muhammad's Era and Their Relevance to Modern Education

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September 28, 2025**ABSTRACT**

The importance of educational institutions in producing quality human resources was recognized from the very beginning of prophethood, evidenced by the special attention given by Rasulullah SAW to the development of Islamic education. During the initial phase of spreading Islam in Makkah, Prophet Muhammad SAW strategically utilized various institutions as centers for education and da'wah (preaching). Although these institutions were not yet as formal as modern schools or ancient Greek institutions, they played a crucial role in advancing the Muslim community. These institutions served as centers for the regeneration and development of Islamic civilization, laying the foundation for the advancement of knowledge and social development. Among them were: 1) Darul Arqam, the house used for the first, often secretive, teaching of Islam; 2) The Mosque, which functioned as a place for gathering, learning, and discussing social community issues; 3) Suffah, a space connected to the mosque for boarding students and disciples; and 4) Kuttab, an educational institution specifically for children. The significance of this study is to highlight that the architecture of Islamic education was established early on, demonstrating that a commitment to scholarship is an essential foundation for shaping the identity and civilization of the Ummah.

Keywords: educational Institution, makkah-madinah, prophet Muhammad SAW**ABSTRAK**

Pentingnya lembaga pendidikan dalam mencetak sumber daya manusia berkualitas telah diakui sejak awal masa kenabian, terbukti dari perhatian khusus Rasulullah SAW terhadap pengembangan pendidikan Islam. Pada fase awal penyebaran Islam di Makkah, Nabi Muhammad SAW secara strategis memanfaatkan berbagai institusi sebagai pusat pendidikan dan dakwah. Meskipun belum seformal lembaga modern atau institusi Yunani kuno, lembaga-lembaga tersebut memainkan peran krusial dalam memajukan masyarakat Muslim. Institusi-institusi ini berfungsi sebagai pusat kaderisasi peradaban Islam yang meletakkan dasar bagi pengembangan ilmu pengetahuan dan sosial. Di antaranya adalah: 1) Daarul Arqam, rumah yang menjadi tempat pengajaran Islam pertama yang rahasia; 2) Masjid, berfungsi sebagai tempat berkumpul, belajar, dan membahas isu sosial kemasyarakatan; 3) Suffah, ruang yang terhubung dengan masjid untuk menampung pelajar dan santri; dan 4) Kuttab, lembaga pendidikan khusus untuk anak-anak. Signifikansi dari kajian ini adalah untuk menyoroti bahwa arsitektur pendidikan Islam telah terbangun sejak dulu, menunjukkan bahwa komitmen terhadap keilmuan merupakan pondasi esensial dalam membentuk identitas dan peradaban umat

Kata Kunci: Lembaga pendidikan, makkah-madinah, nabi Rasulullah SAW**Lisensi:** cc-by
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A. INTRODUCTION

A child's initial knowledge starts from parents and society who indirectly provide him with various basic knowledge, even though the form is not yet systematic. The knowledge is obtained by the child in various ways. For example, through imitation, repetition, or habituation.(Nurhayani & Nurhafizah, 2022) However, when the child has grown up, the family and environment are no longer able to fulfill his curiosity. Therefore, parents need a special institution called "School".However, most schools are only teaching centers from 07.00 WIS to 15.00, five days a week, and less than 200 days a year. Schools have not been utilized optimally, their role is only limited to a means for and only a transfer of knowledge (*knowledge*).

The role of educational institutions is not just to disseminate knowledge (*knowledge*), but also transfer values (*values*) to each student.In this modern era, every family certainly needs a quality educational institution to educate their sons and daughters. Therefore, school administrators must work professionally, because a well-organized educational institution can answer that need.(Daradjat, 2004)

The emergence of quality institutions will certainly be the foundation of the community's hopes to produce human resources who are ready to answer the challenges of the times. That is, human resources that are not only academically qualified, but also good non-academically.(Fikri, 2017) Seeing the importance of educational institutions in preparing quality human resources, since the beginning the Prophet (saw) has paid special attention to the development of education. When he first developed Islamic teachings in the city of Mecca, he had used several institutions as educational centers to teach Islam and da'wah.(Untung, 2005) Although the institution is not yet like a formal educational institution or like an educational institution in Greece. The institution was late to participate in advancing the education of the Muslim community at that time.(Hasibuan, 2008)

Through the education centers that existed at that time, Muslims gained various knowledge that became capital for them to get out of ignorance and oppression of others. The knowledge they acquired, then they taught to their wives, children and relatives, so that a very strong Muslim community was born.

In-depth literature analysis confirms that early Islamic education did not possess the formal/non-formal dichotomy known today, but was highly structured based on the needs of *da'wah* (preaching) and civilization building (Kulsum, 2021) Darul Arqam is seen as the incubation phase of education, conducted secretly (*sirri*) to instill the foundational tenets of faith and morality. It functioned as the first center of cadre development that produced the pioneering generation of the civilization (Ahmad Sugiri, 2021) Following the migration to Medina, this central role shifted to the Mosque, which rapidly evolved not only as a place of worship but also as a hub for scholarly, social, and political activities (Achiriah dan Laila Rohani, 2018) Within the complex of the Prophet's Mosque, the Suffah existed, considered by some scholars as the prototype of the first Islamic university because it served as a dormitory and learning center for the *Ahl al-Suffah* who dedicated themselves to religious scholarship (Maryam et al., 2012) and (Tabri et al., 2023) Meanwhile, the Kuttab functioned as a primary educational institution that taught reading, writing, and Qur'an memorization to children,

ensuring religious literacy from an early age and becoming the precursor to formal education systems during the Umayyad and Abbasid Dynasties (Bahri, 2021). This pattern indicates that educational continuity was a core value supported by various types of institutions.

The historico-pedagogical significance of examining these early educational institutions lies in their emphasis on the integration of knowledge transfer with character formation (*values*)—a demand that remains highly relevant for modern institutions (Husna Nashihin dkk, 2024). Previous research (Sodik, 2017); (Ma`arif, 2016); (Mulyadi, 2019)) has identified the existence of these institutions, but this study aims to provide a deeper interpretation by comparing the effectiveness of the decentralized (non-formal) education system during the Prophet's time with the currently underutilized formal school system (Priatmoko, 2018). By focusing on the community-based, spiritual, and ethical educational model practiced in Darul Arqam, the Mosque, the Suffah, and the Kuttab, this research contributes insights into how the principles of prophetic pedagogy can be readopted to strengthen the role of modern educational institutions in producing a generation that is not only intellectually qualified but also morally upright, ready to lead civilization amidst contemporary challenges (S. Indianto Dimas, Nurfuadi, 2022); (Hajri, 2023).

B. METHOD

The research method used in this study is library *research* with a qualitative approach. This research is a historical study so that the method used also uses the prophetic history book and the history of education during the time of the Prophet Muhammad SAW, namely the Book of Sirah Nabawiyyah written by Shaykh Shafiyun Ar Rahman Al Mubarak fuuri and other historical books.

The instrument of this study is the researcher himself who tries to collect as much data as possible from the main source, namely the Qur'an and secondary sources, namely 5 books of Sirah Nabawiyyah, reference books and other scientific papers that support the discussion of this research.

C. RESULT AND DISCUSSION

Here are some of the educational institutions during the time of the Prophet Muhammad SAW:

1. Daarul Arqam

Daarul Arqam is the house that was used by Rosululah SAW to convey the teachings of Islam for the first time. Therefore, the house can be called the first educational place introduced by the Prophet Muhammad SAW when Islam was just beginning to develop in the city of Mecca(Hasibuan, 2008). From home, Islam then developed throughout the Arabian Peninsula and even throughout the world.

The Prophet Muhammad SAW deliberately chose a house as a place to secretly store Islamic teachings was the best choice at that time, so that Muslims would not experience violence. The house he chose belonged to the companion of al-Arqam ibn Abil Arqam Al Makhzumi.(M. Arief Affandi, 2020)

He began to invite khadijah to believe and receive guidance from Allah SWT, followed by 'Ali bin Abu Talib and Zaid bin Haritsah. Then he began with his appeal to his close companions, such as Abu Bakr. And gradually it began to spread, but it was still



limited to the Quraish tribes, such as: Uthman bin 'Affan, Zubair bin 'Awwam, Sa'ad bin abi Waqas, Abdurrahman bin Auf, Talhah bin Ubaidah, Abu 'ubaiddah bin jarrah, Arqam bin Abi Al-Arqam, Fatimah bint Khattab with her husband Zaid bin Said, and several others. (Hasibuan, 2008) And at this stage, the first Islamic educational institution was held at the house of al Arqam bin abi al Arqam in Mecca, precisely on the hill of Shafa.

Using the house located in Shafa, the Prophet Muhammad held a meeting and taught Islam to the companions. At first, the number of Muslims present was still very small, but day by day it increased to 38 people, consisting of Qurays, merchants, and servants of the Sahaya. They were the backbone of the Prophet in spreading Islam.

At *Daarul Arqam* The Prophet Muhammad SAW taught the revelation that he had received to Muslims (Efendi, 2014). As a prophet and teacher, he guided his companions to memorize, appreciate, and practice the verses of the holy verses of the Qur'an that were revealed to him. Muhammad the Prophet Muhammad SAW instilled the Islamic creed as the initial capital of the companions to face the challenges of the Qurays.

In addition, there is also a hidden teaching in each of the houses of the companions of the Prophet Muhammad, by bringing in a companion who has learned the Qur'an from him, to recite and teach to the inhabitants of the house who have converted to Islam, as in the story of the beginning of Umar bin Al Khattab's conversion to Islam, where he found that khabab bin al Aratti was reading the Qur'an for Umar's sister, Fatimah and her husband, Said bin Zaid at their second home. (Muhammad, 2020)

This education at home seems to have continued until the Prophet migrated to Medina, in addition to learning for the companions who lived in the foyer (shuffah) of his old mosque. Muhammad Musthofa al A'dzamy in his book quotes Ibn Sa'ad, that Ibn Ummi aktum migrated to Medina shortly after the battle of Badr, then stopped in *Daar al Quraa*, namely in the house of Makhramah bin Naufal (Mahmudah, 2021). I don't know if the house is a place to live *Qurra* (Memorizer of the Qur'an) or as a place to study or both, and Al Adzamy is more likely to end.

The success of the Prophet Muhammad SAW in educating the companions from home, should be a lesson for Muslims today. Houses in the current era should be the first vehicle for instilling Islamic values and science in children, so that in the future they are ready to navigate the difficult life outside the home with challenges.

Households in Islam have a responsibility in educating their children, and preparing them to become a quality Islamic generation, not only intellectually qualified, but also Islamic quality so that they avoid the torment of hellfire.

Allah said:

"O you who believe, protect yourself and your families from the fire of hell whose fuel is man and stone." (Qs. At Tahrim : 6)

The role of Daarul Arqam as a pivotal educational institution in early Islamic history is underscored by its foundational methods and contributions to the development of Islamic pedagogy. Prior to the establishment of madrasahs, various institutions existed, including Daarul Arqam, which served as a model for Islamic education through diverse methodologies such as halaqah, discussions, and memorization (M. Arief Affandi, 2020). The significance of this institution lies in its function as a gathering place for the Prophet Muhammad's early followers, where they engaged in reading, teaching, and spiritual purification (et al., 2015). The educational practices initiated at Daarul Arqam were characterized by an open and inclusive approach, promoting appreciation for diversity

and fostering a strong community spirit. The Prophet Muhammad's methods of direct engagement, such as inviting the Bani Abdul Muttalib and the Quraysh to witness his teachings, exemplified a strategic approach to education that emphasized clarity of purpose and moral integrity (M. Arief Affandi, 2020). Furthermore, the principles established at Daarul Arqam, including the emphasis on the Qur'an and Hadith as primary sources of knowledge, continue to influence modern Islamic educational institutions, reflecting the enduring legacy of this early center of learning. Thus, Daarul Arqam not only served as a precursor to formal Islamic education but also laid the groundwork for the pedagogical practices that persist in contemporary Islamic educational frameworks.

2. Mosque

The first thing that the Prophet Muhammad did when he arrived in Medina was to build a mosque. The function of the mosque is not only a place of worship, but also as a place for spreading da'wah, Islamic knowledge, solving individual and community problems, receiving foreign ambassadors, meeting leaders of Islamic leaders, meetings, and madrassas for people who seek knowledge. The Prophet Muhammad really optimized the function of the mosque in building the people of Medina towards a civilization that has not been found like this until now.

The role of mosques as centers for the dissemination of knowledge has been pivotal in the evolution of Islamic education and civilization. Historically, mosques served as the primary institutions for knowledge transmission, dating back to the time of the Prophet Muhammad, who utilized them as hubs for learning and community engagement. This foundational role has evolved, leading to the establishment of madrasas and other educational institutions that continue to foster Islamic scholarship (Mahmudah, 2021); (Faza et al., 2017).

After migrating to Medina, the education of Muslims was centered in the mosques. The Quba Mosque is the first mosque that was made by the Prophet Muhammad as an educational institution. Inside the Mosque, the Prophet PBUH taught and gave sermons in the form of *halaqah*, Where the companions sat around him to listen and ask questions related to religious affairs and daily life.

In Medina, at that time in addition to the Prophet's mosque, nine other mosques were also recorded, and it is also possible that the nine mosques functioned as *madrasah*, in the sense of a place to learn. Among the mosques that are used as centers for the dissemination of knowledge and knowledge are the Prophet's Mosque, the Grand Mosque, the Kufa Mosque, the Basrah Mosque, and many more (Juwari, 2022).

The functioning of the mosque as an educational center continued until the following period, even until now the education system implemented is as applied by the Prophet Muhammad SAW, namely in the form of *halaqah halaqah*. This system not only touches the intellectual dimension of students, but also touches their emotional and spiritual dimensions. Discussion and dialogue motifs are mostly used in various *halaqah* (Romli, 2021), Dictation (IMLA) usually plays an important role depending on the study and topic of discussion, the description of the material is adjusted to the ability of the participant *halaqah*, At the end of the session, an evaluation is held to find out the extent of the absorption of the material and its understanding of the students, sometimes the teacher takes the time to check the students' records, correct and add as necessary. A student can also enter from one *halaqah* to another according to the orientation of the learning material that is achieved.

It is not surprising that the mosque is the most important main principle for the



formation of Islamic society because the Muslim community will not be firmly and neatly established unless there is a commitment to the aqidah system and the Islamic order. This will not be able to be grown except through the spirit of the mosque. Between the system and the principle is the spread of bonds mahabbah and ukhuwaah fellow Muslims, the spirit of equality and justice among fellow Muslims, and the integration of various Muslim backgrounds in a solid unity.

In the Islamic education system, mosques have a very big role in spreading knowledge. The mosque not only functions as a place of worship, but also as a place for the dissemination of Islamic da'wah and science. In fact, mosques also function as social and political facilities (Mualimin, 2017). So that restoring the function of the mosque as the Prophet PBUH at the beginning in building society and educating Muslims may be a challenge itself. Mosques today are generally only used as places of worship, (prayers, Fridays, dhikr, religious rituals, etc.) while other social functions have not been optimized until now.

The historical use of mosques as educational institutions is a significant aspect of Islamic pedagogy, particularly in Southeast Asia. Khairuddin and Assingkily (Khairuddin & Assingkily, 2021) highlight that madrasahs, established adjacent to mosques, serve not only as centers for worship but also as pivotal sites for Islamic education. This dual function underscores the mosque's role in disseminating knowledge and fostering intellectual growth within the community. The authors argue that the integration of madrasahs alongside mosques symbolizes a dynamic reform in Islamic education, promoting a comprehensive approach to learning that accommodates diverse interpretations of Islamic teachings.

Furthermore, Febrianti and Seprina (Indonesia et al., 2024) explore the historical development of Islamic education across Southeast Asian nations, including Indonesia, Malaysia, Brunei, Singapore, and Thailand. Their research reveals that the inception of Islamic education often began informally within mosque settings before evolving into formal educational institutions. This progression illustrates the foundational role of mosques in nurturing early Islamic scholarship and community education. The findings indicate a shared historical trajectory in the region, where the mosque's educational function has been integral to the establishment and growth of Islamic learning systems. In summary, the mosque's historical significance as an educational venue is evident in its dual role as a place of worship and a center for learning, thereby shaping the landscape of Islamic education in Southeast Asia.

3. Suffah

The history of Suffah as an educational institution in early Islamic society is pivotal in understanding the development of Islamic education. Established during the time of Prophet Muhammad PBUH, Suffah served as a base for the Muhajirin who lacked housing in Medina and functioned as a school for memorizing the Quran and learning Islamic teachings. This institution exemplified the Prophet's commitment to education, as it provided a structured environment for spiritual and intellectual growth (Husin, 2018). Suffah, alongside other educational establishments such as Kuttab and Masjid, played a significant role in the dissemination of Islamic knowledge.

The educational model during this period was characterized by a teacher-centered approach, where the Prophet himself directly imparted knowledge through various methods, including storytelling and demonstration (Harahap & Siregar, 2017). This model not only facilitated the learning of religious principles but also fostered a sense of community and belonging among the early Muslims. Thus, Suffah stands as a testament to

the flexibility and inclusiveness of Islamic education, adapting to the needs of the community while remaining rooted in core Islamic teachings. Its legacy continues to influence contemporary Islamic educational practices, highlighting the importance of accessible and community-oriented learning environments.

Suffah is a space or building connected to the mosque, *Suffah* can be seen as a school, because teaching and learning activities are carried out regularly and systematically. For example, the Prophet's Mosque which has *suffah* which is used for the Council of Knowledge. In addition to functioning as a place to teach various sciences, *suffah* It also became a kind of dormitory for companions who did not or did not have a permanent place of residence. They are generally people who have been expelled by their families for embracing Islam. *Suffah* This is called *Ahl Suffah*.

According to the narration of Abu Hurairah ra, *Ahl Suffah* are the guests of Islam who have no home nor property. If there is a gift that comes to the Prophet PBUH, then some of it is eaten by the Prophet, and some of it is given to the Prophet *Ahl Suffah* , and when something came to the Messenger of Allah as charity, then he did not eat it, but gave it to *ahl suffah* everything".

In his mosque there were around 70 people, students of knowledge (*Ahl Suffah* or *ashab suffah*) who lived in *suffah*, among them was Abu Hurairah who always followed the teachings of the Prophet PBUH, he paid great attention to the *Ahl Suffah* feeding them and so on. *Ahl Suffah* This consists of the companions of the Prophet PBUH who are classified as poor and have no family. They live in the Prophet's Mosque which functions as a Madrasah to learn to read and understand Islam, there they also study and study the Qur'an, then do rihlah (*Scientific journey*), to all corners of the world to teach the Qur'an to mankind.

The concept of *Suffah* as one of the earliest Islamic educational institutions has been explored through various historical lenses, revealing its foundational role in the development of Islamic education. Prior to the establishment of madrasahs, several educational models existed, including the *Suffah*, which served as a precursor to more structured institutions (M. Arief Affandi, 2020). The *Suffah*, located adjacent to the Prophet's Mosque in Medina, functioned as a center for learning and community engagement, where knowledge was imparted through methods such as halaqah and discussions, emphasizing the importance of oral transmission and memorization.

During the Fatimid dynasty, which thrived from 909 to 1171 CE, educational institutions like the Jamiah Ilmiyah and Al-Azhar University emerged, further illustrating the evolution of Islamic education. The Fatimid era was marked by a significant expansion in various fields of knowledge, including language, literature, and medicine, highlighting the dynasty's commitment to education as a means of cultural and intellectual advancement (Muhammad, 2020). The legacy of the *Suffah* is evident in the methodologies and frameworks adopted by later institutions, demonstrating its enduring influence on Islamic educational practices and its role as a foundational model for subsequent universities within the Islamic world.

This *Suffah* offered education not only for the smugglers, but also for the scholars and visitors at that time which were quite numerous. Over time the number of inhabitants *suffah* This is fickle. According to some experts, *Suffah* is considered the first Islamic University, *the first Islamic University*.



4. Kuttab

The use of kuttab as a place of learning, actually existed before Islam came. The Arabs established kuttab to provide education to their children. However, the function of educational institutions is not running optimally. Arab society pays less attention to kuttab as a place to learn and demand knowledge. The lack of attention to kuttab can be seen from the lack of Quraish people who are able to read and write.

The historical significance of Kuttab as an educational institution has often been overshadowed by the more widely recognized madrasah. However, Kuttab played a crucial role in early Islamic education, particularly for marginalized children and in foundational literacy and religious instruction. Muspiroh (Muspiroh, 2016) highlights that Kuttab has existed since before the advent of Islam, persisting alongside madrasah and demonstrating its importance in the educational landscape. The traditional methods employed in Kuttab, such as halaqah and character building through exemplary behavior, were instrumental in fostering a literate Muslim society during the formative years of Islam. Furthermore, Affandi (M. Arief Affandi, 2020) elaborates on the various educational institutions that predated madrasah, including Kuttab, which utilized diverse pedagogical approaches such as lectures, discussions, and memorization. This historical context reveals that Kuttab not only contributed to the educational framework of classical Islamic society but also laid the groundwork for modern educational practices. The enduring legacy of Kuttab is evident in contemporary Islamic education, where methods like halaqah and comprehensive educational management continue to thrive. Thus, Kuttab's historical role as a learning center is pivotal in understanding the evolution of Islamic educational institutions.

Islamic history came, only then did the role of kuttab as a place to study science receive attention. The Prophet PBUH asked his companions who are good at reading and writing to pass on their knowledge to Muslims voluntarily. Even the Prophet PBUH once ordered prisoners of the Battle of Badr who were able to read and write to teach 10 Muslim children as a condition of their release.

The existence of kuttab during the time of the Prophet PBUH was used to study and study the Qur'an. In a narration, Um Salamah sent a messenger to the teacher of the Qur'an, to convey the message, "Send me the little children. In *Adabul Mufrad* by Al-Bukhari, it is narrated that *Ibn 'Umar* Greeting the little children in Kuttab." This story proves that kuttab in the time of the Prophet PBUH was a very extraordinary and fantastic center for Islamic education.

Kuttab was founded by the Arabs before the arrival of Islam and aimed to educate children. However, the educational institution did not receive attention from the Arab community, as evidenced by the fact that before the arrival of Islam, only 17 Quraish knew how to read and write.

Considering that the number of people who are good at reading and writing is quite small and they have occupied the position of the secretaries of the Prophet Muhammad (PBUH) to write revelations, the Prophet Muhammad (SAW) employs people *Dzimmi* teaching Kuttab literacy to Mecca Muslims, voluntarily.

After migrating to Medina, the Prophet PBUH did not waste the opportunity to educate the people of Medina. He is well aware of the importance of reading and writing skills. When the Badar war was over, there were about 70 Meccan Quraish people who became captives. The Prophet asked each of them to teach 10 children and adults of

Medina in reading and writing as one of the conditions for their release. Thus, on this occasion 700 residents of Medina were successfully eradicated from illiteracy. This number then continues to grow when each of them teaches these skills to others.

Although the teachers in Kuttab are dominated by people *Dzimmi*, The Prophet Muhammad PBUH also ordered several companions such as Al Hakam Ibn Sa'id to teach at a Kuttab when the Prophet Muhammad PBUH was in Medina. The material taught in Kuttab during the Medina period is no different from what is taught in Mecca. Literacy lessons are the main material for students in Kuttab. This reading and writing subject matter revolves around poetry and Arabic proverbs. The Qur'an reading lesson is not given in Kuttab, but in mosques and in houses. However, as time went by, the Qur'an was also taught in Kuttab.

In order not to be confused with Kuttab which teaches the Qur'an, it is necessary to distinguish between this type of Kuttab and Kuttab which teaches reading and writing. Kuttab has existed since the beginning and before Islam came, while Kuttab which teaches the Qur'an was only discovered after the arrival of Islam. However, this type of Kuttab was not found at the beginning of Islam.

In this case, Ahmad Syalabi argued that although at the beginning of Islam the lesson plan was focused on living the Qur'an, at that time the number of people who memorized the Qur'an was still small. This is considering that at the beginning of Islam, memorizing the Qur'an was a rare thing for people to do. However, after Islam became more widespread, teaching was not only limited to the ability to read and write, the material was then supplemented with the ability to read the Qur'an properly and correctly.

Based on the content of the curriculum taught in Kuttab, which consists of teaching writing and reading, memorizing the Quran, calligraphy, and so on, it can be said that education in Kuttab is basic education, such as TPA/TPQ, TK/RA, to SD/MI. It's just that the graduation time between children and others is not the same, it depends on each other's intelligence and perseverance. But on the other hand, their education system is much more effective and efficient than the current system.

The exploration of learning methods in Kuttab has garnered attention due to its significance in early childhood literacy development and Islamic education. Nurhayani and Nurhafizah (2022) emphasize the importance of various media and methods employed in early literacy enhancement, such as digital literacy media, educational games, and cooperative learning approaches. These methods are essential in fostering foundational skills necessary for subsequent educational stages. In the context of Kitab Kuning, Anida Yuspa (Yuspa, M.Pd. & Arifin, M.Pd, 2024) highlight the transition from traditional pedagogical techniques, such as bandongan and sorogan, to contemporary strategies that incorporate technology and active learning.

This evolution is crucial for contextualizing classical texts within modern educational frameworks, thereby enhancing students' understanding and engagement. The integration of educational technology and critical thinking development is identified as pivotal in improving instructional effectiveness in Kuttab settings. Both studies underscore the necessity for innovative approaches that bridge traditional methodologies with modern educational practices, ensuring that the teaching of Kitab Kuning remains relevant and effective in addressing contemporary challenges. The ongoing adaptation of curricula and teaching strategies is vital for the sustained relevance of Kuttab education in a rapidly changing educational landscape.



D. CONCLUSION

the management of educational institutions during the time of Roaulullah SAW was very extraordinary, because the Prophet PBUH taught directly in a large school of life without being limited by classroom walls. Rosul took advantage of various opportunities that contained educational values, and the Prophet PBUH conveyed his teachings anywhere, such as; The house (Daarul Arqam), the mosque, Suffah and Kutaab as the foundation of the educational institution at that time with the Prophet PBUH.

The Islamic Education Curriculum in the period of the Prophet PBUH both in Mecca and in Medina is the Qur'an which Allah revealed in accordance with the conditions and situations, events and events experienced by Muslims at that time, therefore in practice it is not only logical and rational, but also fitrah and pragmatic, The result of such a method can be seen from the spiritual and mental attitude of its followers.

Educational institutions during the time of the Prophet in Mecca, located in their own homes, the house of al Arqam bin Abi a Arqam, Suffah (the house / hall of the mosque, the core of the material taught is faith, worship, and morals, as well as reading and writing and counting for the basic level (Kuttab), the Qur'an, the basic basis (Ushuluddin) of religion for the advanced level. The Guru is called (*Muallim* or *Muaddib*).

While in the phase in Medina, the most central educational institution is the Mosque. The Prophet's Mosque is a center for learning and studying Islam and functions as a center of civilization in individual and social problems of the community in the economic, socio-political fields not only in matters of ritual worship.

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