

THE USE OF THE QUR'AN AS THE MAIN SOURCE OF EDUCATION IN THE TIME OF THE PROPHET MUHAMMAD PBUH

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Abstract

The article discusses the use of the Qur'an as the primary source of education during the time of Prophet Muhammad (SAW). The Qur'an not only serves as a holy book containing divine guidance but also as a comprehensive guide in the formation of early Islamic education. The article outlines how the Qur'an was used by Rasulullah (SAW) to teach faith (akidah), law (sharia), morality (akhlaq), and knowledge to his followers. The teaching methods of Prophet Muhammad (SAW), which focused on memorization, understanding, and practice of the Qur'an, are explained to demonstrate the effectiveness of education based on revelation. Through an integrative and holistic approach, the Qur'an successfully shaped a knowledgeable, morally upright, and strong faith-based society. The article also highlights the importance of memorizing the Qur'an in strengthening memory and understanding of religion, as well as the influence of the Qur'an in the development of various disciplines of knowledge during the early Islamic period.

Keywords: Use of the Qur'an; primary source; time of Prophet Muhammad (SAW); The Qur'an; Education

INTRODUCTION

The first step of the Prophet's struggle was to eradicate illiteracy on a large scale, because he knew very well that religion would not grow if its people were ignorant. The Prophet succeeded in transforming the Arab society that was originally ignorant (jahiliyah) into a knowledgeable society. Islam quickly spread to remote parts of the world, and inherited various cultures that were very high and useful for mankind. (Asrori, 2017)

Through education and teaching, it has an impact on good morals. If a person who initially did not know much about religious knowledge, then he has the intention to deepen his religious knowledge by studying in a religion-based school, then over time he will understand religious knowledge. In addition, his morals have also become better than before. Then when in society he was ready when asked for help to do something related to religion. Education is also a means to learn aspects of life that make the younger generation have a solid foundation of thought. Because with that one becomes accustomed to thinking critically and with the basics of Islamic religious education one can think clearly and not be confused in facing life's problems. (Ramadan, 2022)

According to the Islamic view, education is very important, because Islamic sharia will not be lived and practiced by its people if it is only taught. For this reason, in order for Islam to be practiced by its people not only theoretically but also practically, Muslims must be educated through the educational process. As has been done by the Prophet PBUH in inviting people to have faith and charity and good morals in accordance with the teachings of Islam with various methods and approaches. So he is a successful educator. (Arief, 2011)

The Prophet PBUH began his struggle by eradicating illiteracy on a large scale, because he was well aware that the religion of Islam would not develop if its people remained in ignorance.

The Prophet succeeded in transforming the Arab society which was previously known as the ignorant society into a knowledgeable society. This major change allowed Islam to quickly spread to various corners of the world, leaving behind a high cultural heritage and beneficial to humanity.

Through education and teaching, a significant impact is seen in the formation of good morals. For example, a person who initially does not understand religious science well, through the intention and effort of studying in a religion-based institution, will understand religious science better. His morals will also improve along with the increase in his religious understanding. In society, this individual will be ready to provide assistance in matters related to religion.

Education also plays an important role in honing the critical thinking of the younger generation, giving them a solid foundation of thinking. With the basics of Islamic religious education, individuals become clearer in thinking and are not easily confused in facing various life problems. In the Islamic view, education is very important, because Islamic sharia will not be lived and practiced if it is only taught in theory without real practice. Therefore, Muslims must be educated through a holistic educational process.

The Prophet Muhammad PBUH used various methods and approaches in educating the people to have faith, charity, and morals according to Islamic teachings. He not only taught orally but also set a real example in daily life, making him a successful educator and an example for his people.

The Qur'an has a special position compared to the previous holy books. As the last holy book, the Qur'an has a bigger and broader role. One of the functions that the Qur'an brings is to perfect the previous holy books as well as straighten out things that have been deviated from the teachings of these books. In addition, the Qur'an also serves as a guide for mankind until the end of time. This is the main task of the Qur'an as a consequence of its status as the last holy book. (Syukran, 2019)

The Qur'an is the main book, the main reference for all references, the source of all sources, the basis for all science and science. The Qur'an is the master book of science, where not a single thing is missed. (Kartanegara, 2006)

According to DEPAG (2000), in the Qur'an there are approximately 750 reference verses related to science while there is no other religion or culture that affirms so firmly the importance of science in human life. This proves how high the position of science and science is in the Qur'an (Islam). The Qur'an always commands humans to utilize the potential of reason, observation, hearing, as much as possible. (Hasan, 2005)

RESEARCH METHODOLOGY

This type of research uses qualitative research with a literature method. This article explores reading materials that provide information related to the issue being researched. The purpose of using this method is to start research planning by using the literature to obtain field data without having to start the research directly. The data sources used in this study consist of secondary data sources that we get from journals, books, scientific articles and databases available online and offline. We read, analyze, and gather sources relevant to the title of this article.

RESULTS AND DISCUSSION

History of Islamic Education in the Time of the Prophet Muhammad:

During the development of Islamic education during the time of the Prophet PBUH, there were two main phases: the Makkah phase and the Medina phase. The Makkah phase lasts for 13 years, while the Medina phase lasts for a full 10 years. The following is a more detailed explanation of the two phases: (Syahril, 2023)

A. The first phase is the Makkah phase.

The first stage is Islamic education which is carried out in secret and individually. The second stage involves Islamic Education which is carried out openly. The third stage is Islamic Education which is delivered to the general public.

1. The early stages of Islamic education were carried out in secret and individually after the first revelation of the Qur'an sura 96 Verse 5. Due to the unstable socio-political situation, education began with the Prophet Muhammad himself and his close family. Starting from his wife, Khadijah, then his cousin Ali bin Abi Talib who was 10 years old at the time, his best friend Abu Bakr, a former slave who was adopted by his adopted son, Zaid, and his caregiver Um Aiman. Abu Bakr, as an influential merchant, succeeded in Islamizing his close friends such as Uthman bin Affan, Zubair bin Awwam, Abdurrahman bin Auf, Saad bin Abi Waqqash, and Talhah bin Ubaidillah, who later embraced Islam in the presence of the Prophet. They were known as As-sabiqunal awwalun, i.e. the first people to embrace Islam, and received direct lessons from the Prophet in a hidden place, in the house of Arqam bin Arqam in Mecca.
2. Open Islamic Education Level
Islamic education, which was initially carried out secretly, lasted for three years until finally a revelation came that ordered da'wah to be carried out openly. As this revelation came down, the Prophet Muhammad invited his immediate family to gather on the Hill of Shafa and called for a warning of a severe punishment on the Day of Resurrection for those who did not acknowledge Allah as the One God and Muhammad as His messenger. This overt da'wah is carried out in tandem with the increase in the number of companions and to expand the reach of the call of Islam. This open da'wah is believed to bring many Quraysh to Islam. In addition, the house of Arqam bin Arqam, which was already known to the Quraysh infidels as a center of Islamic education, was no longer safe enough as a place to gather.
3. Level of Islamic Education for the General
The results of overtly da'wah focused on close family have not yet achieved the expected results. Therefore, the Prophet changed his da'wah strategy from the original focus on the immediate family to a broader one, covering all mankind. The call to da'wah on a larger scale is based on Allah's command in Surah al-Hijr Verses 94-95. Furthermore, during the Hajj season, the Prophet visited the Hajj pilgrims' tents. At first, not many accepted this da'wah, except for a group of pilgrims from Yastrib, the Khazraj tribe, who welcomed it with enthusiasm. From here, Islamic da'wah began to spread out of Mecca. (Rahman, 2020)

B. The second phase is the Medina phase

The way the Prophet Muhammad PBUH conducted the guidance and teaching of Islamic religious education in Medina involves several important steps. In the Medina period, Islam became a significant political force. Many teachings related to people's lives were revealed there. The Prophet Muhammad played a dual role as a religious leader and head of state.

1. Formation and Development of a New Society: The Prophet Muhammad PBUH laid the foundations to form a society that is internally united and recognized and respected by other societies. The steps include:

- a) Eroding the remnants of inter-tribal enmity by tying the bonds of brotherhood between them, both among fellow Muhajirin and between Muhajirin and Anshar, thus strengthening the unity of the Muslims.
 - b) the Muhajirin to work according to their abilities as was done in Makkah.
 - c) Establishing cooperation and helping each other in society by lowering the sharia of zakat and fasting.
 - d) Establish Friday prayers that are carried out in congregation and the adhan as a medium of communication based on revelation, which strengthens the identity of Muslims by moving the qibla from Baitul Maqdis to Baitul Haram in Makkah. After uniting the Muslims, the Prophet Muhammad made a covenant with the Jews in Medina, which affirmed that they would cooperate in facing the enemy and protect the country with the Muslims, and were free to embrace religion and worship according to their beliefs.
2. Socio-Political and Civic Education: The material of Islamic social and civic education at that time was taken from the main points of thought in the Constitution of Medina and refined by verses that came down during that period. The purpose of his coaching was to have these points of thought recognized and applied not only in Medina, but also throughout the world.
 3. Children's Education in Islam: Children are seen as the heirs of Islamic teachings who will continue the mission of spreading Islam throughout the world. The Qur'an provides a warning to protect the family from destruction (QS. At-Tahrim: 6), does not leave the offspring in a weak state (QS. An-Nisa: 9), and praying for a happy family (QS. Al-Furqan: 74). (Hafiddin, 2015)

Al-Qur'an Sebagai Landasan Utama Pendidikan Islam:

Revelation (the Qur'an) is the word of Allah revealed to the Prophet Muhammad through the angel Gabriel who is the source of the teachings of Muslims themselves. According to 'Allamah Thabathaba'i, "The Qur'an invites humans to study natural sciences, mathematics, physics, philosophy, and all sciences that are capable of being achieved by humans" (Ruslana, 2015)

The Prophet Muhammad received or received the first revelation in the form of a letter Al-Alaq [96] 1-5 which consists of five verses. As babul Nuzul this verse is that when Muhammad (before the prophethood) came to the cave of Hira to worship, a few days later the angel Gabriel came to deliver a revelation. The angel said to Muhammad "read" he replied "I can't read" this event kept repeating three times, only for the third time did Muhammad say what the angel said. (Daroini, 2018)

The Qur'an is the revelation of Allah which is the guide for human life (Quraish Shihab, 1999:3). The purpose of education in an Islamic perspective comes from Islamic teachings that are in accordance with the Qur'an and the sunnah.

Education does not only aim to educate humans intellectually. More than that, education must be oriented towards the true purpose of human life. Education must awaken people who are born in a holy state, where Allah has blown His holy spirit, and must return in a state of holiness, calm, and rādhiyah wa mardhiyah. To achieve this purity, education must strive to lead people to be sincere in worshipping Him, encouraging people to be faithful (al-tawakkul), doing good deeds (al-'amal al-shâlih), and voicing good struggles and sacrifices solely for the sake of Allah.

According to Abudin Nata (2002:85), Islamic education is one of the studies that has received a lot of attention from scientists. This is because of its strategic role in improving human resources, as well as various spotlights on complex problems that require immediate handling.

Discussions about educational concepts and theories are always relevant and have significant room for review. The study of education is influenced by several factors, namely: first, involving a human figure who is always dynamic; second, the importance of educational innovation due to the development of science and technology; Third, the demands of globalization that melt the barriers of religion, race, culture, and even the philosophy of a nation. These three reasons must be followed and answered by the world of education, especially Islamic education, for human survival in a dynamic, innovative, and increasingly globalized situation

The sources of revelation, namely the Qur'an and hadith, occupy the highest position as the source and foundation of Islamic educational theory. Research into the source of revelation will produce a theory as a basis for the development of educational theory at the level of educational philosophy. Theory at the philosophical level was derived into the theory of educational science, and finally the theory at the level of educational science was applied in the educational manual as an educational practice. This research is oriented to the concept of education in the Qur'an through various thoughts and outlines the idea of educational goals that are derived from the development of educational theory.

Experts have not yet reached a clear agreement on the goals of education, especially the ultimate goal (aim/al-ghâyah) and the general goal (goal/al-hadf). Sometimes the final goal is categorized as a general goal, and vice versa. Inaccuracies and confusion in the formulation of these goals also occur in the terms of the goals formulated, such as 'abd Allah, khalifâh, and insân kâmil. These terms are related to the meaning of whether the goal is a process or final achievement. According to the researchers' assumptions, the three terms are not the final achievement of education but the process towards the final achievement. (Suryadi, 2022)

Teaching Methods of the Prophet Muhammad PBUH:

Learning methods are a series of systematic actions carried out by teachers in teaching a material. To teach Arabic, there are various learning steps that can be applied, such as the learning methods of al-Ashwat, alMufrodat, al-Sumatra and an-Nahwu, maharah al-Istima', maharah al-Kalam, maharah alQiro'ah, and maharah al-Kitabah.

In the learning process, teachers play a very important role as mediators and guides between students and subject matter. The success of the learning process depends heavily on the ability of teachers to carry out their roles. The learning method is the link between teachers, students, and subject matter. Teachers can transfer the content of the material to students using certain methods, but learning outcomes may differ depending on the method used, even if the book and the material are the same. (Mufidah, 2018)

The Prophet Muhammad PBUH applied various methods in educating his best friends. Some of them are lecture methods, in which he conveys the revelation he has just received and gives explanations and statements. In addition, dialogue methods, such as dialogue with Muaz bin Jabal when he was about to be sent as a qadi to Yemen or with the companions to arrange war strategies. The method of discussion or question and answer is also often used, where the companion asks about a law and the Prophet answers it.

He also uses the method of parables, such as describing believers as one body that feels the pain of other limbs. Narrative methods, such as the journey of Isra Mi'raj and the meeting of Prophet Moses with Prophet Khaidir, were also used to convey messages. The companions are encouraged to memorize the Qur'an, this is a memorization method.

The Prophet Muhammad also accustomed Muslims to pray in congregation, this is a method of habituation. Lastly, he gave a direct example or uswatun hasanah in every aspect of his life.

This variety of methods helps maintain the spirit of learning and avoid boredom among friends. (Rahman, 2020)

The Prophet PBUH used various teaching methods in educating his companions. These methods include lectures, dialogues, discussions or questions and answers, similes, stories, memorization, habituation, and *uswatun hasanah*. These methods vary to relieve boredom and boredom, as well as ensure deep understanding and consistent religious practices

Application of Quran Values in Daily Life:

The Qur'an is a guide for life for Muslims, regulating the life of this world and the hereafter. His teachings guide humans to the right path, ensuring a straight faith, good laws, and noble morals to achieve happiness in this world and the hereafter.

Understanding the Qur'an must be possessed by all Muslims from an early age so that it is more imprinted and meaningful. In this article, we will discuss the Qur'an and Hadith and their scope.

Here are some examples of the application of the Qur'an in daily life that Muslims must understand and apply:

1. Taking advantage of free time to master skills as a provision future.
2. Have a high spirit in seeking knowledge for the benefit of this world and the hereafter.
3. Expanding the association with good and righteous friends to get used to it in the right way.
4. Studying and understanding the Qur'an and Hadith more deeply to make it easier applied in daily life.

The Qur'an is a holy book revealed by Allah SWT to the Prophet Muhammad PBUH as a blessing and guidance for people who believe and are pious. This is in accordance with the words of Allah in Surah Al-A'raf verse 52: "Verily, We have brought the Book (the Qur'an) to them, which We have explained on the basis of knowledge, as a guide and mercy for the believers."

Whoever follows the instructions of the Qur'an will gain glory, glory, salvation, and happiness in this world and the hereafter.

The instructions of the Qur'an and Hadith must be applied in daily life as a guideline for life. The application of both will form a noble personal character for his people. The following are various attitudes in applying the Qur'an and Hadith in daily life:

1. Always take the time to read and study the Qur'an and Hadith when you are busy or free.
2. Trying to consistently practice the teachings in the Qur'an and Hadith.
3. Looking at the question by referring to the Qur'an and Hadith, either by studying it yourself or asking a religious expert.
4. To love those who study and practice the teachings of the Qur'an and Hadith.
5. Be critical of the things faced by trying not to deviate from the teachings of the Qur'an and Sunnah.
6. Get used to rational thinking by sticking to the Qur'an and Hadith.
7. Actively ask questions and discuss with people with noble character in the field of religion.
8. Be careful in acting by ascertaining whether such actions are permissible or prohibited in Islam. (Muhammad Rifqi Almas, 2022)

The Role of the Quran in Early Islamic Education.

The Qur'an played a very important role in education in the early days of Islam. Here are some of the main roles of the Qur'an in such education:

1. Main Sources of Islamic Teachings:
Educational Focus: The Qur'an is the main source of Islamic teachings that contain instructions and laws that Muslims must follow. Education in the early days of Islam was very focused on teaching the verses of the Qur'an and understanding their meaning and implications in daily life.
2. Development of Faith and Faith:
Faith: Early Islamic education uses the Qur'an to instill confidence in Allah, His oneness, and the truth of the treatise of the Prophet Muhammad PBUH. This forms the foundation of faith and piety in the soul of every Muslim.
3. Formation of Morals and Ethics:
Noble Morals: The Qur'an teaches noble moral and ethical values, such as honesty, patience, justice, and compassion. Education in the early days of Islam emphasized the importance of behaving in accordance with these values.
4. Increased Knowledge and Skills:
Science: The Qur'an encourages Muslims to seek knowledge and knowledge. In the early days of Islam, education focused not only on memorizing the Qur'an but also on understanding and applying knowledge in various fields such as science, mathematics, and literature.
5. Teaching Methods:
Memorization and Understanding: Memorizing the Qur'an (tahfiz) is an important part of education. However, education also emphasizes the understanding (tafsir) and application of the teachings of the Qur'an in daily life.
Interactive: The teaching process is often interactive, with the teacher (ustadz) guiding the students in understanding and studying the verses of the Qur'an.
6. Social and Community Coaching:
Unity and Solidarity: The Qur'an teaches the importance of brotherhood and solidarity among Muslims. Education in the early days of Islam also taught these values to build a strong and harmonious community.

Various Teaching Methods of the Prophet Muhammad SAW.

Methods in teaching act as a tool to create the teaching and learning process. With the method, it is hoped that there will be a teaching and learning interaction between teachers and students in the learning process. Interaction in the teaching and learning process is often also called educational interaction. In educational interactions, both students and teachers carry out their respective duties and roles. Teachers as one of the learning resources, organize, facilitate, and motivate learning activities carried out by students.

Meanwhile, students carry out learning activities and gain learning experiences that are characterized by behavioral changes, both cognitive, affective, and psychomotor with the help and guidance of teachers. (Dawin, 2007)

The learning model and method. In educating the Prophet used several models. Among others are as follows;

1. Educate with Exemplary Examples:
Teachers play a central role in the success of education. In Indonesia, the learning model with exemplary examples is very effective considering the paternalistic culture. Teachers must always act well and be role models for their students, imitating the example of the Prophet.
2. Educating with Targhib (Stimulation) and Tarhib (Threat):

To motivate children to follow the right and avoid the wrong, educators can use stimuli and threats. This method is very effective for children of primary education age (SD-SMP), because at that age, the child's understanding is not too deep so that it is enough to be given stimuli and threats.

3. Educate with Advice:

The advisory model is still used today in Indonesia. Advice delivered in beautiful and heartfelt words is very effective. This can be seen from the number of people who come to the recitation to listen to the advice of famous da'is.

4. Educate by Hitting:

The Prophet allowed hitting with the aim of educating and not hurting. This method is still applied in education in Indonesia, especially for elementary school children, who can be deterred if they are hit by their teachers. (Zuhri, 2016) According to Najib in his book *al-Hasyimi* (Hamid 2001), the Prophet Muhammad PBUH used several methods of Islamic education:

- a. Direct Rebuke: The Prophet gave direct lessons, such as teaching good etiquette.
- b. Innuendo: The Prophet gave good deeds that could be followed by the companions as a subtle innuendo.
- c. Comparison: The Prophet often told the stories of past and present people to compare.
- d. Beatings: To educate, such as accustoming children to prayer at a certain age, the Prophet allowed educational beatings.
- e. Sign Words: The Prophet used hand gestures while teaching to give lessons to the companions.
- f. Lectures: This method was often used by the Prophet in sermons or when gathering with companions.
- g. Example: The Prophet gave a real example that the companions could follow. (Princess, 2023)

The methods of teaching education carried out by the Prophet in educating his friends include:

- a. Lecture: The Prophet conveyed the revelation he received and gave explanations and related information.
- b. Dialogue: An example is the dialogue between the Prophet and Muaz bin Jabal when he was sent as a qadi to Yemen, as well as the dialogue with the companions to plan a war strategy.
- c. Discussion or Question and Answer: The Companions often asked the Prophet about the law, and he answered the question.
- d. Parable: The Prophet used a parable, such as likening believers to one body that feels pain from each other if one of its members is sick.
- e. Story: He narrates stories, such as the journey of isra and miraj and the meeting of Prophet Musa with Prophet Khidir.
- f. Memorization: The Prophet encouraged the Companions to memorize the Qur'an.
- g. Habituation: The Prophet (peace and blessings of Allaah be upon him) accustomed Muslims to pray in congregation.
- h. Uswatun Hasanah: Various educational methods were applied by the Prophet to eliminate boredom and boredom. (Aisyah, 2022)

The content and theme of the Quran that is taught.

Mahmud Yunus in his book *History of Islamic Education*, stated that the development of Islamic education during the Makkah period included:

1. Religious Education That is, one should read in the name of Allah alone and not be associated with the name of idols.
2. Academic and Scientific Education is the study of human events from blood clots and universe events.
3. Moral and Ethical Education The Prophet Muhammad PBUH taught his companions to have good morals in accordance with the teachings of monotheism.
4. Physical Education or Health. Namely attaching importance to the cleanliness of clothes, bodies and residences. (Zuhairini, 2008)

The outlines of children's education material in Islam exemplified by the Prophet Muhammad PBUH as hinted by Allah SWT in Surah Luqman verses 13-19 are as follows:

1. Tawhid Education
2. Prayer Education
3. Education of polite manners and manners in society
4. Education of manners and manners in the family
5. Personality education
6. Health education
7. Moral education. (Muhammad Yunus, 2022)

The Islamic education system relies more on the Prophet, because apart from the Prophet no one has the authority to determine the materials of Islamic education.

1. Makkah
 - a. The material taught only revolves around the verses of the Makiyyah as many as 93 surahs and their instructions known as sunnah and hadith.
 - b. The material taught explains religious studies that focus on faith, worship and morals.
2. Medina
 - a. The educational efforts carried out by the Prophet were first to build a mosque institution, through this mosque the Prophet provided Islamic education.
 - b. The Islamic education materials taught revolve around the fields of faith, morals, worship, physical health and social knowledge. (Armai, 2005)

Methods developed by the Prophet

1. In the field of faith: through questions and answers with deep appreciation and supported by rational and scientific evidence.
2. Worship material: delivered by demonstration and example methods so that it is easy for the community to follow.
3. The field of morals: The Prophet emphasized the method of example. The Prophet appears in life as a person who has glory and majesty both in word and deed.

The Importance of Memorizing the Quran.

Memorizing the Qur'an is a very noble activity in the eyes of Allah SWT. memorizing the Qur'an is very different from memorizing a dictionary or book, in memorizing the Qur'an must be correctly tajweed and fluent in reciting it. (Lubis, 2017))

Memorizing the Qur'an is a fardu kifayah or joint obligation (Dahlan M., 2020), meaning that not all Muslims are required to memorize the Qur'an (Rusdiani, 2019). If this obligation has been fulfilled by a people, then the obligation of that people is lost. But on the other hand, if this obligation is not fulfilled at all, then all Muslims sin.

The virtues of memorizing the Qur'an include: those who memorize the Qur'an get a very high degree from Allah, those who memorize the Qur'an will get a double reward, those who memorize the Qur'an who carry the values of the Qur'an will get the nickname "Ahlullah" or can also be called the family of Allah SWT. The Prophet promised that the parents of the Qur'an memorizers will be given a crown by Allah on the Day of Resurrection, the Qur'an memorizers have activated their brain cells which number in the billions through memorization activities, the Qur'an memorizers include those who can maintain the purity of the Qur'an, the Qur'an memorizers who always recite the holy verses of the Qur'an will make themselves righteous and fearful human beings of Allah SWT, the memorizers of the Qur'an will get help from the Qur'an on the Day of Resurrection, the memorizers of the Qur'an always have a special time for muraja'ah (repeating their memorization) during their busy times, the Qur'an is the book of "Mubarak", which is a book full of blessings or a place where goodness accumulates. Those who memorize the Qur'an will always get blessings in their lives. He will feel a satisfaction in his life that cannot be measured by anything. (Muhammad, 2017)

Development of Quran-Based Science.

The Qur'an has various definitions, but the researcher chose several definitions, one of which according to Muhammad Abduh because he felt that it was very related to the purpose of this research which defined that the Qur'an is a noble kalam revealed by Allah SWT to the most perfect prophet (Muhammad saw), its teachings cover the entire science. It is a glorious source whose essence is incomprehensible except to the pure soul and intellectual. (Muhaimin, 2005)

The Qur'an, as a noble kalam revealed by Allah SWT to the Prophet Muhammad SAW, encompasses all knowledge. It is a noble source whose essence is understood only by people of pure spirit and intellect. Science, in this context, is a conscious effort to investigate, discover, and understand various aspects of reality in human nature. The Qur'an places knowledge as a privilege that makes humans superior to other creatures in carrying out the function of the caliphate. This can be seen from the story of the Prophet Adam (a.s.) in Surah Al-Baqarah [2]:31, where Allah taught Adam the names of all things.

The Qur'an often emphasizes the high position of the knowledgeable, as in Surah Al-Mujadalah [58]: 11. The principles of the Qur'anic view of knowledge can be seen from the first revelation received by the Prophet Muhammad in Surah Al-'Alaq [96]: 1-5. This revelation, received in the Cave of Hira, begins with the command "Read!", which is repeated four times, and continues with the embrace of angels three times before delivering the word of God.

According to the Quraish Shihab's commentary, the word "iqra" in this first revelation means "read, examine, deepen, and know the characteristics of something"; whether it is nature, signs of the times, history, or oneself, whether written or not. This revelation emphasizes the command to study knowledge, covering three aspects: the object of studying knowledge, the way to acquire knowledge, and the utilization and development of knowledge according to the view of the Qur'an.

An analysis of Ibn Kathir concludes that the educational verses in Surah Al-'Alaq [96]:1-5 contain three main educational values: the value of skill education, the value of divine education, and the value of intellect education. From some of these interpretations, it can be understood that the Qur'an is not just a book of science, but it gives a hint about science that is found in many of its verses, both directly and indirectly. In the view of the Qur'an, the object of knowledge is all of Allah's creation.

The universality of the Qur'an that is relevant in every time and time is its characteristic that makes it able to answer various problems that exist today. (Latifah, 2022)

CONCLUSION

Education in the time of the Prophet used an integrative approach that emphasized Islamic character. Education in the time of the Prophet Muhammad was an informal and flexible type of education that aimed to develop mentally and morally through the teachings of the Prophet, with a focus on increasing religiosity. Religiosity here is broadly interpreted, encompassing the relationship between man and his Creator, fellow humans, and other creatures. Flexibility in this education includes students, time, place, and teaching methods that are tailored to the conditions of the time.

The education applied by the Prophet Muhammad succeeded in forming a community of believers who only worship Allah and obey Him and His Messenger. This education also formed Muslims who obediently carried out the teachings of the Prophet Muhammad. The values of the Islamic educational tradition are based on the teachings of the Prophet Muhammad, which are sourced from Divine revelation, the Sunnah of the Prophet, and reason. The Quran and Sunnah are the main basis in the formation and development of Islamic education.

The purpose of education carried out by the Prophet is so that his people can follow in his footsteps and continue his mission so that the teachings of Islam can provide grace for all nature. This education includes the formation of individuals, society, teaching knowledge, giving direct examples in practice, and guidance in every aspect of life. The result is good for the people both individually and in community life, understanding of knowledge, and the ability to practice this knowledge so as to provide benefits to individuals and the wider community.

The Prophet Muhammad hoped that all his people would get a good education so that they would become educated human beings, understanding their functions and capacities as servants of Allah. Educated humans can appreciate and respect themselves and fellow humans according to their nature, so that they obtain a high degree in the eyes of humans and Allah.

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