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**EDUCATION AS A PILLAR OF ISLAMIC CIVILIZATION:
A STUDY OF SOCIAL DYNAMICS DURING
THE PROPHET MUHAMMAD'S PERIOD**

Wahyu Sihab, Dzulkifli Hadi Imawan

Islamic University of Indonesia, Indonesia

Corresponding E-mail: wahyusihab693j@gmail.com

ABSTRACT

This study aims to examine the strategic role of education in shaping Islamic civilization during the time of the Prophet Muhammad, particularly through the social dynamics that took place during the Mecca and Medina periods. This study uses a systematic literature review method, collecting data from various historical literature, classical Islamic education, and current academic sources. The results of the study indicate that education during the time of the Prophet Muhammad SAW not only served as a means of conveying religious teachings but also as an effective instrument of social change. Through a prophetic approach integrated with societal realities, education was able to shape individuals of faith while building a civilized, inclusive, and value-based social system rooted in divine principles. The conclusion of this study emphasizes that education is the main foundation in the process of transforming a jahiliyyah society into an Islamic society that is just and civilized. This prophetic education model is relevant as inspiration for the development of a holistic and transformative contemporary Islamic education system.

Keywords: *Civilization, Islamic Education, Prophet Muhammad SAW, Social Dynamics*



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Introduction

Education is the main foundation of civilization, and in Islam, this principle has been firmly established since the beginning of the prophetic treatise. Not only as a messenger to convey Revelation, the Prophet Muhammad also acted as an educator who helped people understand social norms that were rational, civilized, and knowledgeable (Khairi, 2020). In a historical context, the shift of Arab society from pre-Islamic conditions filled with conflict, social disharmony, and moral decadence to a high and inexplicable Islamic civilization cannot be explained without the educational process established and led secretly by the Prophet Muhammad. As we know today, education is not a formal system; rather, it is a fundamental tool for societal transformation and is integrated in daily life (Ridwan & Maryati, 2024).

Pre-Islamic Arab society is known for its social conditions which are often described as *jahiliyah* (Imawan, 2021). This was not because of intellectual weakness, but rather because of moral firmness, structural integrity, and the characteristics of the living system. In fact, Islamic education is seen as a solution that aims not only to help individuals, but also to improve social conditions comprehensively. Rasulullah SAW started education with small groups, such as individuals and families, then expanded to the community, to form a civilized society in Medina (Aswati et al., 2025). This process took place smoothly through spiritual, intellectual, and social transformation, making education a major factor in social change and the development of a visionary Islamic community.

Given this, looking at the various studies that have been conducted so far, there is a lack of a partial approach in evaluating Islamic education during the time of the Prophet. Many studies focus on the normative aspects of education, such as educational materials and the Prophet's preaching methods, but do not fully acknowledge education as a key component in the development of civilization. For example, Anwar focuses more on the curriculum integration between world knowledge and religious knowledge in the Prophet's education system (Anwar et al., 2022), while Najmuddin focuses on the two phases of education, namely Mecca and Medina (Najmuddin, 2015). Although while this approach has made significant contributions, it primarily provides a framework for a more in-depth exploration of the socially transformative aspects of early Islamic education.

On the other hand, contemporary facts show that the current Islamic education system still faces serious challenges in integrating spiritual, moral, and social aspects as a whole (Taufiqurrahman et al., 2025). According to Husna, many Islamic educational institutions are trapped in administrative formalities, focusing on cognitive achievement and memorization, while the dimensions of character building and social responsibility have not been a top priority (Husna, 2023). The exemplary education of the Prophet Muhammad SAW, which shaped the generation of companions as individuals with knowledge, morals, and social sensitivity, is often only used as a symbolic narrative

without systematic efforts to adopt it into the modern education system. This indicates a disconnect between the ideal concept of Islamic education and the actual practice in various Islamic educational institutions today.

Given this situation, it is very important to re-implement the education system during the time of the Prophet Muhammad SAW comprehensively. Prophetic education not only teaches theological concepts, but also explains social change systematically. Through education, the Prophet created a strong and disciplined Muslim community with a vision of justice and compassion as the foundation of their lifestyle. The mosque as a place of education has more functions than just a place of worship; it also serves as a forum for discussion, a place of scientific development, and even a place to formulate social and political strategies (Lannuria et al., 2023). This model shows that Islamic education can be the main motor of civilization development if implemented holistically, covering spiritual, intellectual and social aspects simultaneously.

As a method to resolve the conflict between the ideals of Islamic education and the realities of the world, historical research has the ability to strategically build an understanding of Islamic education based on the teachings of the Prophet Muhammad. Some literary works, such as those of Haekal, Al-Mubarakfury, and Ghazali, provide examples of educational practices during the Prophet's time, but they still require critical analysis that recognizes education as the main structure of social life and the emergence of Islam (Bunyamin, 2017). Therefore, studies that combine social perspectives with educational analysis will significantly improve the quality of classical Islamic education.

The urgency of this study lies in the effort to revive Islamic education during the time of the Prophet Muhammad as a paradigm that is not only normatively relevant but also useful in addressing current socio-religious issues. By recognizing education as an agent of social change, this research shows that the Prophet's success in upholding Islam was no less than his success in creating an education system based on the principles of revelation and contextualized with the current conditions of society. In this context, education is seen as a cultural asset that significantly promotes spirituality and social transformation.

The contribution of this research is expected to broaden the perspective in the study of classical Islamic education by placing education not only as a means of individual learning, but also as a social strategy that plays a role in shaping the structure of civilized society. With this approach, this research is not only useful in a historical context, but also provides inspiration for the development of Islamic education that is more integrated with social dynamics in the present. Through this study, a more complete understanding of the role of educators as agents of change as exemplified by the Prophet Muhammad is expected.

Based on this description, the purpose of this study is to analyze the role of Islamic education during the time of the Prophet Muhammad as the main pillar in building early

Islamic civilization, with an emphasis on the social dynamics behind the educational process and its contribution to the change of pre-Islamic Arab society into a civilized society

Research Method

This research uses a qualitative approach based on a literature review, which aims to gain an in-depth understanding of the issues surrounding Islamic education during the time of the Prophet Muhammad by analyzing relevant and authoritative literary sources. Literature review was chosen as the main method because the issues studied are historical and conceptual in nature, and can be traced through written sources such as historical books, scientific journals, scholarly articles, and classic literature in the fields of Islamic education and sociology of civilization (Yam, 2024). This approach focuses on analyzing theories, previous findings, and developments of thought in classical and contemporary studies of Islamic education.

More specifically, this research adopts the *Systematic Literature Review (SLR)* method, which is a literature review technique carried out in a systematic and structured manner to search, select, evaluate, and synthesize relevant literature based on certain criteria (Ardana et al., 2025). SLR is not just collecting information, but also analyzing and compiling a critical synthesis of existing findings in order to produce a new perspective or deepen understanding of a phenomenon. In the context of this research, SLR is used to explore how education played a role as a social force in shaping early Islamic civilization during the time of the Prophet Muhammad.

Using the *Systematic Literature Review (SLR)* method, this research also aims to present various findings and results of previous research, compare them critically, and present new analyses that provide insight into the context of Islamic education Discourse as well as focus on efforts that increase understanding of the Islamic education system with a more comprehensive and scientifically based approach. This approach is very relevant to the needs of research that focuses on social dynamics and Islamic education during the time of the Prophet Muhammad. This approach allows researchers to present strong arguments based on historical facts and educational theories, as well as compare and contrast classical and contemporary social analysis. It is hoped that the final results of this research can contribute to the advancement of Islamic education research, particularly in recognizing education as the main pillar in the process of social transformation and human development

Results and Discussion

A. Education as the Foundation of Social Transformation

Islamic education during the time of the Prophet Muhammad occupied a central position in the prophetic mission which not only focused on normative religious teaching, but also formed a new social framework based on the values of tawhid and civilization (Wahyu & Adnan, 2025). The Prophet started the education process with a spiritual approach, namely through planting tawhid as the foundation of change (Aswati et al., 2025). Tawhid is not only interpreted as a belief in the oneness of Allah, but also as a liberation from the *jahiliyah* value system that gripped *pre-Islamic* Arab society, such as tribal fanaticism, economic exploitation, oppression of women and children, and culturally legitimized social inequality. Education becomes a space for reconstructing people's awareness of universal human values. At this stage, the prophetic education mission carried out by the Prophet includes fostering faith, improving morals, and forming a critical attitude towards deviant social structures.

Islamic education during the time of the Prophet Muhammad was not only understood as an activity of transferring religious knowledge, but became a strategic means in reconstructing the social structure of Arab society which was hit by moral decadence and value inequality (Nurhayati, 2025). The educational process built by the Prophet since the beginning of the da'wah in Mecca was based on tawhid as the core teaching, with an emphasis on purifying the soul, freeing humans from all forms of mental slavery, and eliminating *jahiliyah* values such as tribal fanaticism, social discrimination, and oppression of vulnerable groups (Budiarti & Nasution, 2021). Education became the main tool in repairing the social decay institutionalized in the pre-Islamic culture.

Prophetic education developed by the Prophet is not elitist, but inclusive and embraces all levels of society. This process not only forms pious individuals, but also produces a generation that is aware of social responsibility and has the capacity to improve the surrounding environment. This concept is known as *insān kāmil*, a complete human being who has spiritual, moral, and social integrity (Abdillah & Soleh, 2023). Therefore, education during the prophetic era did not stand alone as an intellectual activity, but rather as the main foundation in building a new society based on justice, brotherhood, and humanity.

The Prophet succeeded in establishing an early Muslim community that was spiritually and socially resilient through sustainable and contextualized education. Figures like Abu Bakr, Umar bin Khattab, Bilal bin Rabah, and others were not only symbols of faith, but also agents of social change. They were trained not only to understand revelation, but also to apply it in daily social life, such as strengthening interfaith relations, promoting human rights, and even resolving social conflicts within the community. Such education focuses on developing the inner strength of individuals who are not only spiritually

knowledgeable but also socially active. This model clearly shows that education is not a reality-based process alone, with the ultimate goal of creating a just and civilized civilization. Hence, the Prophet used education as the main pillar of a massive transformation project aimed at educating the Arab society on the fundamentals of Islam.

Table
Comparison of the Development of Islamic Education during
the Prophet's Period in Mecca and Medina

Aspects	Mecca Period	Medina Period
Purpose of Education	Cultivation of monotheism, moral improvement, self-awareness	Ummah building, law enforcement, community development
Target of Education	Closest individuals, early companions	The entire Ummah, including children, women, converts
Media of Education	Dar al-Arqam, homes of companions, small halaqaahs	Prophet's Mosque, <i>Suffah</i> , open halaqaahs
Methods	Confidential, personal, faith building	Open, collective, discussion, direct example
Curriculum	Akidah, tawhid, human values	Akidah, fiqh, muamalah, morals, social strategy
Role of the Prophet	Spiritual educator, moral guide	Teacher, statesman, community leader
Education Output	A generation of companions who are strong in tawhid and morals	Generation of companions who were leaders of the people and founders of the law

Al-Mubarakfury, S (Syaiikh Shafiyyurrahman al-Mubarakfuri, 1997) *Ar-Raheeq Al-Makhtum: Sirah Nabawiyah*. Beirut: Dar Al-Fikr.

The diagram and table illustrate how the education built by the Prophet SAW experienced significant developments in accordance with the socio-political context and the needs of Muslims. From a spiritual and clandestine approach in Mecca, to open and

institutionalized education in Medina, the Prophet not only transformed individual mindsets, but also instilled the principles of civilized life through education that touched all aspects of people's lives. Therefore, it can be asserted that education is the main pillar of social change in the formation of Islamic civilization, which not only serves to educate individuals, but also builds a just, moderate and progressive society structure (Hidayat et al., 2025)

Thus, Islamic education during the time of the Prophet Muhammad became an important axis in the process of systemic social change. The success of the Prophet in shaping the people of Medina as a civilized community cannot be separated from the educational model that he applied consistently and contextually. Education becomes the starting point which then develops into an established social structure, showing that every civilization transformation requires a strong educational foundation and prophetic value.

B. Prophetic Education Strategy: From Individual to Community

Islamic education, as taught by the Prophet Muhammad, has high professional qualities, such as focusing on revelation, aiming to develop ideal humans, and being sensitive to social change. The Prophet Muhammad's philosophy of education was progressive, contextual, and inclusive, and in harmony with the social norms of Arab society. Education is not limited by space and formal institutions; it takes place in everyday life, occurs through various media, and is tailored to the psychological well-being and social skills of its participants. This shows that professional education is not linear, but highly flexible and participatory.

The Prophet implemented a personal and confidential approach to education during the da'wah period in Makkah. The most important medium of education at that time was *Dar al-Arqam*, the house of Arqam bin Abi Arqam, which is considered the initial Muslim regeneration (Syuhudi, 2024). At this stage, the Prophet guided the people in morality, patience, tawhid, and faith in a developing social context (Najib & Imawan, 2022). Intensive education that focuses on the individual and encourages the internalization of Islamic principles as the basis of da'wah. This strategy proved effective in producing strong individuals who would later become central figures in the development of Islamic society in Medina.

After the *hajj* to Medina, the educational strategy underwent a significant change. The Prophet established a socio-religious institution at the Prophet's Mosque, where there was a special room known as the *Suffah*. At this time, the Companions, especially the poor and knowledge seekers, lived and received guidance secretly from the Prophet and senior Companions. Education in the *Suffah* emphasized spiritual, intellectual, and social dimensions (Gusnarib & Adawiyah, 2024). The Prophet not only taught the Qur'an and the principles of faith; he also taught social skills such as leadership, war strategies, diplomacy, and even community management. This means that professional education

focuses not only on the mastery of knowledge, but also on developing active and responsible students.

The Prophet Muhammad also carried out education through exemplary living (*uswah hasanah*), making himself an ideal model that reflects the teachings of Islam concretely in everyday life (Dhiyaulhaq, 2024). This strengthens the educational message conveyed, because students not only receive material, but also witness the direct application of these teachings in the behavior and social interactions of the Prophet. With this approach, the educational process takes place holistically, from personal to communal, from creed to social system. Education in the Prophet's perspective is an effort to form a society that is aware of divine values and is resilient in facing the challenges of life.

Thus, the Prophet's prophetic education strategy reflects a gradual approach that starts from the individual as the starting point of change, then develops into a solid and civilized community development (Dhiyaulhaq, 2024). Education is the main instrument capable of changing the face of society from backwardness to spiritual and social progress. This model is an important legacy in contemporary Islamic education, which demands that education not only focus on the transmission of knowledge, but also on character building and overall community empowerment.

C. Integration of Spirituality and Social Civilization

The education carried out by the Prophet Muhammad is a real form of prophetic education that synergizes the spiritual dimension with social transformation. The main teachings of Islam such as honesty, trustworthiness, justice, compassion, and social responsibility are not merely taught as moral concepts, but are internalized concretely through his life example in interacting with various layers of society (Haluti et al., 2025). Education in this context is not trapped in the separation between faith and social action, but makes it as two mutually reinforcing aspects. The spirituality instilled by the Prophet is not only personal and contemplative, but also raises collective awareness to build a civilized society.

Rasulullah SAW made education a means to form a just and civilized society. The spiritual values taught in the Qur'an were then realized in the form of social structures, laws, and ethics of daily life. One important manifestation of this value integration is the birth of the *Medina Charter*, which contains the basic principles of a multicultural society, such as respect for differences in beliefs, rights and obligations between citizens, and guarantees of religious freedom (Amril & Maksum, 2025). This shows that the Prophet's education does not stop at the level of personal morals, but extends to forming a system of society that is inclusive, cooperative, and based on divine values. Thus, the Prophet's education has provided a clear example of how spirituality and social civilization can work together in creating a harmonious and just society.

One clear evidence of this integration is how Qur'anic values were applied by the Prophet in building a new community structure in Medina. Principles such as inter-ethnic brotherhood, inter-religious tolerance, and social justice are contained in the Medina Charter in the form of a historical document that became the first milestone in the formation of an orderly and harmonious multicultural society (Amril & Maksum, 2025). The Prophet made education a medium for social transformation, by instilling awareness that faith must be manifested in social actions that favor human values (Ali, 2020). Through this approach, Islamic education during the Prophet's era was able to create a society that was not only normatively religious, but also civilized in praxis, becoming a historical example that spiritual values are not separate from the development of an inclusive and transformative civilization.

D. Education as a Pillar of Early Islamic Civilization

The synthesis between Islamic literature and education shows that education played a key role in inculcating Islamic values from the very beginning. This process of transforming Arab society from a state of *ignorance* characterized by moral laziness, gradual social stratification, and the dominance of the tribal system led to a knowledgeable, tolerant, and non-destructive society (Tasriani, et al., 2025). This is the beginning of the development of individual consciousness through education that is compassionate, consistent, and integrated with current social needs. The Prophet identified education as the main strategy to change people's way of thinking, restore social norms, and build the structure of society based on Islamic principles (Abdurahman, 2024). In this framework, education is not only about acquiring knowledge; it also includes character development, value inculcation, and civilization building based on universal Islamic principles.

The Prophet encouraged all members of society to participate in the educational process, from children to adults, and the Prophet did not differentiate between certain social classes. Rasulullah integrated the spiritual, moral, intellectual, and social dimensions into one applicable educational program (Haq, 2025). The Prophet's Mosque is considered a multifunctional community center that functions as a place of worship, an educational institution, a repository of information, and sometimes as a place of public deliberation (Imawan, 2021).

In addition, sending students and teachers to different regions shows that education is not only locally beneficial but also serves as an agent of broader social change. In this context, education not only reflects a pious and intelligent Muslim person but also shapes the fabric of an inclusive, just and progressive society in a respectful manner.

In this regard, education is a crucial component in the fundamental development of Islam. It is not just a means of education, but serves as a medium for value and social revolution. When faith is transformed into truth through the process of education, a new

society emerges that is not only religious but also virtuous and productive. This is the great legacy of the Prophet's prophetic education which has consistently become a pillar in the development of modern Islamic education, education as a multifaceted force capable of fostering a dignified and progressive community.

Conclusion

The results of this study indicate that education during the time of the Prophet Muhammad did not only act as a medium for delivering religious teachings, but also became a strategic instrument in creating sustainable social change. Through a prophetic approach that blends with the social reality of society, Islamic education at that time was able to form individuals with strong faith and moral integrity, while building a social structure that was fair, inclusive, and based on divine values.

The educational process designed and implemented by the Prophet proves that the transformation of Arab society from the condition of jahiliyah towards a civilized Islamic society cannot be separated from the central role of education. Education becomes the starting point that fosters spiritual and social awareness, forming a complete human being (*insān kāmil*) who is not only personally religious, but also active and responsible in social life.

Thus, the prophetic education model developed by the Prophet Muhammad is relevant to be used as a reference in the development of the Islamic education system today. Nowadays, this model offers a holistic, transformative, and contextual education paradigm, namely education that not only educates the mind, but also forms character and empowers people to create a just, civilized, and divinity-oriented society

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