

Recontextualizing the City of Medina as the Epicenter of Islamic Education During the Time of the Prophet Muhammad, Peace Be Upon Him

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ABSTRACT

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This article discusses the role of Medina as a center of Islamic scholarship and education during the time of the Prophet Muhammad (peace be upon him). After the migration from Mecca, the Prophet Muhammad made Medina not only the center of government, but also the center of civilization and the development of Islamic knowledge. Educational activities during that period took place through several institutions such as the Prophet's Mosque, Suffah, and Kuttāb, which served as means of fostering faith, worship, morals, and literacy among the Muslim community. This study examines in depth the Islamic education system in Medina during the time of the Prophet Muhammad (peace be upon him), which includes educational institutions, the role of the companions as teachers, and the learning methods applied by the Prophet Muhammad (peace be upon him) as the main educator with the support of his companions who also acted as teachers. The educational methods applied included exemplary behavior (uswah ḥasanah), dialogue, habituation, memorization of the Qur'an, and the dispatch of teachers to various regions. This research uses a literature study method with a descriptive qualitative approach to examine primary and secondary sources regarding the Islamic education system during the time of the Prophet Muhammad (peace be upon him), using in-depth analysis and a literature review. The results of the study show that education in Medina is integral, inclusive, and oriented towards the formation of a well-rounded personality, covering cognitive, spiritual, social, and moral aspects. The education system established by the Prophet Muhammad in Medina became the main foundation for the birth of a sustainable Islamic scholarly tradition that remains relevant as a model for Islamic education throughout the ages, integrating structured institutions, competent teaching staff, and effective learning methods.

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INTRODUCTION

The Prophet Muhammad, peace be upon him, is known as the first and foremost educator in the history of Islamic education. Through his guidance, the transformation of knowledge, spiritual development, and moral strengthening of pre-Islamic Arab society underwent fundamental changes. The Prophet's preaching was not only theological but also pedagogical, as it touched on all dimensions of human life: spiritual, intellectual, and social. The educational process carried out by the Prophet Muhammad, peace be upon him, was a remarkable miracle, for in a relatively short time he succeeded in transforming a society of ignorance, plagued by ignorance and strife, into a society of knowledge, civility, and civilization. (Nata, 2018). The Prophet Muhammad not only served as a prophet and messenger, but also as a visionary educator who instilled universal human values and scientific principles.

The Prophet Muhammad's migration to Medina marked a new phase in Islamic history, both socially, politically, and educationally. His arrival with the Muhajirin was welcomed with brotherhood by the Ansar. (Ishaq & Rahman, 2013). In a calm and open atmosphere, Islam had a good opportunity to flourish. The city

of Medina became a safe haven from the political pressure of the Quraish in Mecca, allowing for more organized preaching and education. The Prophet's wisdom in teaching the Qur'an was evident in his attention to teaching methods. He encouraged his companions to memorize and write down the revelations they received, and reinforced their memorization through repeated recitation of the Qur'an in congregational prayers, sermons, and religious gatherings. In this way, the Prophet established an educational tradition based on strengthening literacy, memorization, and religious practice. (Arifin et al., 2023).

Islamic education during the Medina period was a continuation and refinement of the Mecca period. While education in Mecca focused more on building faith and strengthening individuals spiritually, in Medina, education expanded its role to become a social tool for building the structure and order of Islamic society. The Prophet Muhammad not only focused on individual education, but also built social, political, and legal systems based on the principles of Sharia. Education during the Medina period played a major role in realizing Islam as a religion that brings mercy to all of creation by forming a society that is knowledgeable, has noble character, and has a high level of social awareness. At that time, Medina became the first example of an educated society that used revelation as the basis of knowledge and guidance for action.

In the context of contemporary Islamic education, reconstructing the Islamic education model is a necessity. The Islamic education of the Prophet's time is highly relevant to the challenges of the modern era, necessitating a revitalization of the curriculum, innovative learning models, and strengthening the capacity of educators to produce a generation that is faithful, knowledgeable, and virtuous. (Hidayat et al., 2024). In addition, a multidisciplinary approach that integrates reason, revelation, and morality becomes a transformative Islamic education model to address moral degradation and value disorientation in the modern era. (Indah, 2025).

Islamic education in Medina has broad and comprehensive objectives. The Prophet Muhammad ﷺ instilled scientific values not only for personal development, but also to form an independent Islamic society that lives in harmony. Education was directed at building a new society based on Islamic brotherhood, eliminating tribal hostilities such as those between the Aus and Khazraj, and creating a just social system. In addition, education played a role as a means of building a sovereign Islamic state, with political, economic, and defense systems based on the teachings of the Qur'an. During this period, the Prophet Muhammad ﷺ also gradually revealed and implemented Sharia laws, both in the areas of worship and muamalah, which later became the basis of Islamic law. (Muhammadun, 2020). Thus, education in Medina did not merely serve as a means of imparting knowledge, but also as a tool for transforming society towards the formation of a comprehensive Islamic civilization.

In addition to building social and political structures, education in Medina also played a role in strengthening the identity of Muslims. Through education, the Prophet ﷺ united the Muhajirin and Anshar in a bond of brotherhood that transcended ethnic and tribal boundaries. (Subhan et al., 2025). Madinah, established by the Prophet Muhammad, is a tangible manifestation of Islamic civic education that emphasizes tolerance, justice, and human rights. (Roma, 2021). Education also covers the field of law (fiqh) which regulates interactions between individuals and society, including provisions on worship, economic activities, and criminal law. Thus, the education system in Medina produced a society with high discipline, broad knowledge, and awareness of the law.

Although Islamic education during the Medina period had a strong foundation in the formation of a civilized and cultured society, in-depth studies on the educational aspects of that period are still minimal in academic literature. Changes in the times and the challenges of modernization demand an understanding and reconstruction of the Islamic education model so that it remains relevant in shaping a generation that is not only spiritual but also intelligent and globally competitive. Therefore, this study aims to bridge historical understanding with contemporary needs in Islamic education, comprehensively examining the role of Medina as a center of education and the development of the Islamic education system during the time of the

Prophet ﷺ, analyzing the teaching methods and educational values applied by the Prophet Muhammad within a social, political, and spiritual framework, and developing a model for the reconstruction of modern Islamic education based on the values of revelation, science, and noble character to respond to the educational challenges of the 21st century.

RESEARCH METHODOLOGY

This study uses library research, an approach that utilizes various written sources as the main material for collecting relevant information and data. In the context of Islamic studies and education, this method is considered effective because it allows researchers to examine concepts, ideas, and historical data from scientific works, books, articles, and official documents. Library research is a series of activities that utilize library sources to obtain data, which is then systematically processed to produce scientific conclusions. This approach differs from field research because its main focus is on the analysis of texts, documents, and events recorded in written form, with the aim of gaining a deep understanding of the object of study. (Sari & Asmendri, 2020).

In library research, researchers attempt to identify facts, patterns, and connections between concepts by analyzing various relevant literature sources. The main data sources in this study were obtained from books on Islamic history and education written by leading experts, such as the works of (Munir, 2018), (Nasution et al., 2025), (May, 2015) dan (Yatim, 2008). Meanwhile, secondary sources consist of scientific articles published in reputable national and international journals focusing on Islamic education studies, the history of Islamic civilization, and the educational methodology of the Prophet Muhammad, peace be upon him.

The approach used in this study is qualitative, as it focuses on gaining an in-depth understanding of the phenomenon through descriptive analysis. The qualitative approach emphasizes meaning, context, and the researcher's interpretation of data, rather than numbers or statistical analysis. According to Bungin, this approach is based on phenomenological and humanistic philosophy, which emphasizes subjective understanding of social reality. In addition, the qualitative approach is also rooted in the philosophies of empiricism and idealism, which place human experience as the primary source of knowledge. (Wijaya, 2018). Thus, this method allows researchers to explore phenomena comprehensively and flexibly in accordance with the dynamics of the objects being studied.

Issues in qualitative research are flexible and dynamic, meaning that they can evolve as the research process progresses. In practice, researchers can maintain, expand, or even change the focus of the issue after conducting an in-depth analysis of the data and context of the study. In addition, qualitative research requires a holistic approach, in which phenomena are understood as a whole that includes place, people, and activity. Researchers must also consider feasibility so that the focus of the research is in line with their capabilities and available resources.

In this context, literature research is conducted through a series of steps, including reading and recording relevant data, processing research materials, and collecting data from various literature sources. The purpose of literature study is to build a strong theoretical foundation through the collection and synthesis of references from various sources, thereby obtaining a comprehensive understanding of the object of study. (Hadi & Afandi, 2021). Thus, the research results are scientifically accountable because they are based on a systematic literature review process. Qualitative research methods, as explained by Sugiyono, are based on the post-positivism paradigm, which seeks to understand reality through a natural setting approach. In this method, researchers function as the main instrument or human instrument that directly collects, interprets, and analyzes data. Therefore, researchers need to have a strong theoretical understanding and scientific sensitivity to be able to understand the research context in depth. Sugiyono adds that data collection in qualitative research is carried out through triangulation techniques, which combine various data sources and analysis methods to increase the validity of the research results. (Sugiyono, 2020).

In this study, data analysis was conducted using content analysis, a technique for recognizing, interpreting, and grouping meanings contained in texts or documents. Frankle and Wallen explain that content analysis allows researchers to understand human behavior or ideas indirectly through the content of communications such as books, texts, articles, and other documents. According to Sari, content analysis is carried out in six stages: (1) preparing and organizing data, (2) reading all data, (3) coding the text, (4) describing themes and categories, (5) conducting a comprehensive description, and (6) interpreting the meaning of the data. Through this analysis, researchers can discover patterns of thought, educational values, and historical relevance contained in literature about Medina as the center of Islamic scholarship during the time of the Prophet Muhammad.

The data collection process in this study was carried out systematically through several stages, beginning with determining the topic and focus of the study, followed by searching for and selecting relevant literature sources. Next, the researcher read and recorded important information from various sources, such as books on history and Islamic education, as well as reliable scientific articles. After data collection, the processing stage was carried out by analyzing and grouping information using content analysis techniques to find patterns, themes, and meanings in the literature studied. Finally, the data was interpreted in depth using a flexible and dynamic qualitative approach so as to provide a comprehensive understanding in accordance with the context and dynamics of the research object.

In addition, documentation methods are also used to collect data in the form of written texts, such as historical records, manuscripts, books, scientific articles, and other academic archives. These documents are important sources in qualitative research because they reflect the social reality and ideas being studied. The technique of library observation is also applied by critically examining the contents of various references to find data relevant to the research theme. By combining documentation and content analysis, this study is expected to produce a deep understanding of the dynamics of Islamic education in Medina during the time of the Prophet Muhammad, both in terms of methodology, educational institutions, and its contribution to the development of Islamic scholarship.

RESULTS AND DISCUSSION

Geography of Madinah Al-Munawwarah

Madinah Al-Munawwarah is located in the Hijaz region, in the western part of the Arabian Peninsula, about 450 km north of Mecca. The city is located at an altitude of about 625 meters above sea level, surrounded by mountains and rocky plains. These geographical conditions give Madinah a relatively cooler climate than Mecca. (Al-Mubarakfuri, 2005). Its strategic position on the trade route between Syria and Yemen also played an important role in the social and economic progress of the region. Here is a map illustration.

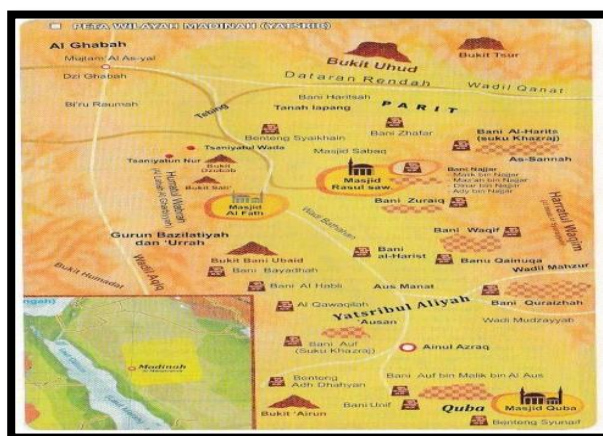


Figure 1. Geographical Map of Madina Al Munawwarah

In addition to being surrounded by mountains, Medina is also famous for its lush date palm gardens due to its volcanic soil (harrah) and availability of groundwater. The Prophet Muhammad Shallallahu 'Alaihi Wasallam utilized these natural resources as the basis for food security for Muslims after the hijrah. The Madinah region consisted of a number of tribal settlements, both from the Anshar (Aus and Khazraj) and from Jewish communities that had long resided in the surrounding area. The structure of this regional division influenced the social dynamics and educational development in Madinah.

Geographically, Medina is located on the main trade route connecting Sham in the north with Yemen in the south. This position makes Medina strategic, not only as an agricultural city, but also as a meeting point for trade caravans. These conditions meant that the people of Medina tended to need a mediator who could reconcile them. In addition to the Arabs, there was also a large Jewish community in Medina. (Fatmah, 2018). They controlled most of the agricultural land and date plantations, and had a strong influence in the trade sector. Socio-politically, the presence of Jews added complexity to the structure of Madinah society. The ethnic, tribal, and religious diversity in Madinah made it different from Makkah, which was relatively homogeneous. This pluralistic situation was an important factor that enabled the Prophet Muhammad to establish a new socio-political order based on the Constitution of Medina. With its fertile and stable geographical conditions, as well as the support of a community that accepted Islam, Medina eventually developed into the first center of Islamic preaching, government, and education. It was from this city that a civilized Islamic social system was born. (Mahrus, 2017).

Medina during the time of the Prophet Muhammad (peace be upon him) was the center of the newly born Islamic civilization after the hijrah. The conditions of Medina society were very different from those of Mecca. Various tribes and groups lived in this city: the Ansar (Aus and Khazraj) who were native to Medina, the Muhajirin who came from Mecca, and the Jews who held important positions in the economy and trade. Geographically, Medina was located on an important trade route, surrounded by date palm groves and simple fortifications. Socially, the people of Medina were more open than the Quraish in Mecca, which enabled the Prophet to establish the Medina Charter as the basis for social, religious, and state life. (Nizar, 2016).

Medina is located in a volcanic oasis (harrah) with unique ecological characteristics: fertile soil due to lava deposits and the availability of groundwater. From a social ecology perspective, the physical environment of a region greatly influences the social and cultural structure of its people. In the context of Medina, agricultural resources (especially dates) created a more stable and cooperative community than the nomadic and trade-based society of Mecca. Medina's position as a route between Syria and Yemen also had significant geopolitical implications. (Apriliza, 2022). Ibn Khaldun's study of 'umran hadhari states that societies living in settled areas with agricultural resources tend to develop civilizations and centers of learning more quickly. (Numani & Numani, 2004). Ibn Khaldun's findings are in line with the reality of Medina, which became the center for the birth of the Islamic education system.

Recent research by (Adnan et al., 2024) dan (Sulni, 2024) shows that the pluralistic conditions in Medina, with its diverse ethnic groups and religions, created a need for moral leadership and an integrative legal system. It was this social diversity that led to the birth of the Medina Charter, a socio-political constitution that (Montgomery et al., 2022) regarded as a "prototype of a modern multicultural state" (Embong et al., 2021). Throughout its history, Medina has been known as a civilized oasis city because it has fertile agricultural land and abundant water sources, making it different from other arid regions in the Arabian Peninsula. These favorable geographical conditions made Medina an ideal place for the development of Islamic education and da'wah centers during the time of the Prophet. Thus, the geographical factors and social composition of Medina became the main foundation for the development of an inclusive and humanistic Islamic education system.

Forms of Educational Institutions in Madinah Al-Munawwarah during the Time of the Prophet

During the time of the Prophet Muhammad, peace be upon him, Islamic education in Medina developed through various types of institutions with different functions. These institutions played an

important role in nurturing the community, spreading Islamic teachings, and fostering a tradition of scholarship. The main types of educational institutions can be described as follows:

Prophet's Mosque

The Prophet's Mosque was the most important educational institution during the time of the Prophet Muhammad. In addition to being a center of worship, the mosque also served as a place of learning, deliberation, and study of the Qur'an and hadith. The Prophet Muhammad was the main teacher at this mosque, while his companions acted as students who actively asked questions and engaged in discussion. (Al-Mubarakfuri, 2005). From the Prophet's Mosque emerged a generation of intelligent and knowledgeable companions, such as Abu Bakr, Umar bin Khattab, Uthman bin Affan, Ali bin Abi Talib, Abdullah bin Mas'ud, and others. This mosque then became a model for mosque-based education systems that spread to various regions of the Islamic world, such as Kufah, Basrah, Damascus, and Andalusia. From the perspective of modern educational theory, the function of the Prophet's Mosque is in line with the concept of community-based education developed by Paulo Freire, where education takes place close to the social reality of the community. The mosque was not only a center of worship, but also a center of social transformation. This made the Prophet's Mosque not just a religious institution, but a multidimensional educational institution. The Prophet's Mosque was a model of an “integrated learning center” that combined spiritual, intellectual, social, and political aspects. This model is now widely adopted by modern Islamic educational institutions. (Maharani & Lasmidah, 2025).

Suffah

In addition to the mosque, the Prophet also established the Suffah, a porch in the Prophet's Mosque that served as a place for companions who focused on learning and seeking knowledge. The residents of the Suffah, known as Ahlus-Suffah, lived in the mosque and received direct guidance from the Prophet Muhammad in studying the Qur'an, hadith, and life skills in accordance with Islamic teachings. The Suffah can be considered the first boarding school in Islam, emphasizing simplicity, devotion, and obedience. (Barkat-E-Khoda, 2022). The students lived in the place of learning, forming a disciplined, simple community focused on worship and knowledge. In addition to religious education, the Prophet also equipped them with practical skills, such as preaching, communication, and trade, so that the knowledge they acquired could be applied in real life in society. Suffah graduates then served as preachers, teachers, and leaders in various Islamic regions, sent to Yemen, Sham, and other areas to spread the teachings of Islam. This shows that education at Suffah was not only theoretical, but also had a social orientation and a real mission of preaching. Suffah as a boarding school shows that there was intensive and structured learning. If analyzed through Vygotsky's social constructivism theory, the Suffah environment became a collaborative space that accelerated cognitive development through direct interaction with the Prophet.

The Suffah also functioned as a cadre formation institution, similar to the modern leadership boarding school model. Research (Aristya & Zamroni, 2024) describing the Ahlus-Suffah as an “elite intellectual corps” that served as agents for the dissemination of knowledge to various regions of early Islam (Güneş, 2025).

Kuttāb (Maktab)

Another form of educational institution is the Kuttāb (or Maktab). The Kuttāb serves as a basic education for children to learn to read, write, and memorize the Qur'an. (Hasan, 2011). The learning process usually takes place at the teacher's home or in open spaces with a simple atmosphere. (Azra, 2009). Kuttāb became an important foundation for the formation of a culture of literacy among Muslims from an early age. Kuttāb became the forerunner of the Islamic basic education system, because it was here that the traditions of literacy and systematic learning were born. Kuttāb teachers played an important role in instilling the basics of Islam from an early age, both in terms of knowledge and manners (learning ethics). Kuttāb was the forerunner of Islamic basic education and served to build a culture of literacy from an early age. This concept

is in line with the theory of early literacy in modern education. The Kuttāb system later evolved into large madrasas during the Abbasid period.

The forms of educational institutions in Medina during the time of the Prophet Muhammad show that Islamic education had a structured, comprehensive, and human-oriented system from the very beginning. The Prophet's Mosque, Suffah, and Kuttāb served as the three main pillars in building Islamic civilization: strengthening faith, deepening knowledge, and instilling good character. This educational model not only shaped individuals who were faithful and knowledgeable, but also built a society that was just, ethical, and upheld knowledge. The existence of these three institutions reflects a comprehensive and equitable Islamic education system, where the mosque functions as a general learning center, the Suffah as an intensive institution for seekers of knowledge, and the Kuttāb provides basic education for the younger generation. With this variety, education in Medina was able to reach all levels of society. (Nata, 2018).

With this structure, education in Medina was able to reach all levels of society, from children and adults to future leaders of the community. This made the Prophet's education system universal, inclusive, and equitable, unlike the elite systems that were only accessible to certain groups in other civilizations at that time. Thus, the educational institutions that developed during the time of the Prophet succeeded in producing a generation of companions who were strong in faith, broad in knowledge, and excellent in leadership. This educational model remains relevant today because it emphasizes a balance between knowledge, action, and character.

Friends Who Teach at Educational Institutions in Madinah Al-Munawwarah

The Prophet Muhammad made Medina not only the center of Islamic government, but also the center of education and knowledge development. In this city, he guided the people in various aspects of life, including faith, worship, muamalah, and morals. The Nabawi Mosque became the main symbol of civilization of knowledge at that time. In addition to functioning as a place of worship, the mosque also served as an educational institution and center of social activities. Within it, the Prophet educated his companions through circles of knowledge, Quranic studies, and the direct teaching of Islam. (Abdullah Diu, 2018). The learning system at the Prophet's Mosque emphasizes a balance between knowledge and its application, between theoretical understanding and practical implementation. In this way, all aspects of life in Medina are directed toward forming the perfect Muslim (*insan kāmil*).

Medina was also the birthplace of a generation of companions who played an important role in spreading Islamic knowledge and teachings to various regions. With direct guidance from the Prophet, the companions were shaped into individuals with broad knowledge, noble character, and strong social leadership skills. They became the main link in transmitting Islamic knowledge to future generations, whether through memorization, teaching, or writing. From here emerged a strong tradition of Islamic scholarship, which later gave birth to scholars, intellectuals, and great thinkers throughout the history of Islamic civilization..

After the Prophet Muhammad became the main educator in Medina, a number of his companions also played a role as teachers in various educational institutions. At the Prophet's Mosque, the Prophet often appointed certain companions to teach the Qur'an to the congregation. Among them were: (1) Ubay bin Ka'ab, who was known as an expert in recitation, and (2) Mu'adz bin Jabal, who was a reference in matters of halal and haram. (Mahfuz, 2019). In fact, the Prophet once referred to Mu'adz as the person who knew most about what was lawful and unlawful, so his role in education was very important. (Al-Mubarakfuri, 2005).

At the Suffah institution, senior companions assisted in the learning process for the residents of Ahlus-Suffah. Some of them were: (3) Abu Hurairah, who narrated many hadiths and became the main teacher among the companions, and (4) Abdullah bin Mas'ud, who was known for his thoroughness in reading and teaching the Qur'an. The presence of these companions made Suffah not only a place of residence, but also a center for the regeneration of early Islamic scholars and preachers. Meanwhile, at Kuttāb (Maktab), basic literacy and Qur'an memorization education was also led by a companion who was an

expert in literacy, namely (5) Zaid bin Tsabit, the writer of revelations and writing teacher for the younger generation. Zaid's role was very important because, in addition to teaching reading and writing, he also played a role in compiling the Qur'an during the reigns of Caliph Abu Bakr and Uthman. The involvement of the companions in the educational process shows the collective structure of Islamic education, which is not centered on one figure. This is in line with the theory of distributed leadership in modern educational management, namely leadership that is distributed to many competent figures. Contemporary research shows that the educational structure of these companions became the initial model for the formation of Islamic scientific disciplines (hadith, tafsir, fiqh, literacy). (Larsson & Löwstedt, 2023). Thus, the role of companions in educational institutions in Medina confirms that the Islamic education system has been collective, organized, and continuous since its inception.

The Prophetic Method of Teaching in Medina

The educational methods of the Prophet Muhammad (peace be upon him) in Medina emphasized exemplary behavior (*uswah hasanah*), dialogue, and habit formation. The Prophet did not only convey Islamic teachings theoretically, but also exemplified them in his daily life, so that his companions learned directly from his behavior. (Mahfuz, 2019). Education using this exemplary method covers aspects of worship, morals, and *muamalah*. In addition, the Prophet used question and answer sessions and discussions, providing space for his companions to actively ask questions about law, faith, and morals. (Al-Mubarakfuri, 2005). This makes educators participatory, interactive, and relevant to the needs of the people.

In addition, the Prophet also implemented the methods of *tahfizh* (memorization of the Qur'an), *tadarrus* (group study), and sending teachers to various regions. In Medina, he taught the Qur'an repeatedly so that it would be easy to memorize, while encouraging his companions to teach it to others. The Prophet even appointed certain companions, such as Mu'adz bin Jabal and Mus'ab bin Umair, to teach Islam in various regions. Thus, the Prophet's educational methods were comprehensive: combining speech, writing, memorization, practice, and exemplary behavior, which later became the foundation of the Islamic education system throughout history.

The education system that developed in Medina during the time of the Prophet ﷺ was comprehensive and integrative. The Prophet not only taught the revelations that were sent down, but also set a real example in everyday life. (Ulum dfe, 2016). Every action, word, and decision he made became a source of learning for his companions. (Abdullah Dju, 2018). Education is not separate from social life, but rather integrated into the daily activities of society. One of the main characteristics of Islamic education in Medina is its inclusive and participatory nature. The Prophet involved all levels of society—men, women, children, and even slaves—in scholarly activities. (Zubaedi, 2020). The principle of equality in seeking knowledge is an important foundation that affirms that every Muslim has the right to education. These egalitarian values then gave birth to an inclusive Islamic scholarly tradition focused on creating mutual benefit. Recent research by (Usman, 2021) concludes that all of the Prophet's educational methods were oriented towards humanization and liberation through enlightenment, making them highly relevant to the contemporary educational context. (Larsson & Löwstedt, 2023).

CONCLUSION

Islamic education in Medina during the time of the Prophet Muhammad experienced significant development and became an important foundation for Islamic civilization. Various educational institutions, such as the Prophet's Mosque, Suffah, and Kuttāb (Maktab), served as centers of learning that instilled values of faith, worship, morals, and reading and writing skills. The role of the Prophet as the main educator was crucial to the success of education, with the support of his companions who also served as teachers in the dissemination of knowledge. This study examines in depth the Islamic education system implemented in Medina during the time of the Prophet Muhammad Shallallahu 'Alaihi Wasallam, covering educational institutions, the role of the companions as teachers, and the learning methods used. This study aims to reveal

the relevance and contribution of this education system in shaping the Islamic scientific tradition and its implications for the context of Islamic education today. In addition to institutions, the Prophet also implemented a variety of comprehensive educational methods. He used approaches such as exemplary behavior, dialogue, habituation, memorization of the Qur'an, and even sending teachers to spread Islamic teachings to various regions. This approach allowed the educational process to cover not only cognitive aspects, but also affective and psychomotor dimensions. As a result, a generation of companions was formed who were knowledgeable, noble in character, and ready to become role models and leaders of the ummah. Thus, Islamic education in Medina can be said to be an integral and timeless model of education. This system combines structured institutions, competent teaching staff, and effective methods. However, this study also identifies the need for further comprehensive and multidisciplinary studies to explore in more detail aspects of the Prophet's education that have been under-explored in contemporary literature. Therefore, it is recommended that future research combine historical, sociological, and pedagogical approaches to enrich understanding and strengthen the application of the principles of Islamic education during the time of the Prophet Muhammad in the context of modern education.

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