IMPLEMENTATION OF ISLAMIC CHARACTER EDUCATION AT THE TIME OF THE PROPHET MUHAMMAD IN MADINAH

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Abstract
During the education period in Medina, it was a continuation of the struggle in Mecca, in Medina the Prophet had experienced ease in the Islamic struggle because previously the people of Medina always waited for the arrival of the Prophet Muhammad, at that time in Medina there were indeed many groups such as Aus , Khazraj , people of Muslims, Jews, Christians, but the Messenger of Allah easily united all these groups under the command of the Messenger of Allah. In various ways, it is done in order to conquer them including using the Qur'an as an educational curriculum, Aqidah as the basis for the material being taught, then using mau'izah hasanah as the method. While in Medina the mosque was very active as a central institution of Islamic education. which is no less important than the achievement of education in Medina, namely the close brotherhood between Muslims and non-Muslims.

Keywords: *Education character, Age of Rasullullah*

INTRODUCTION

In essence, the system is a complex whole consisting of several parts that are interconnected with other parts (Tabroni, 2019). Therefore, it has several interrelated structures , cooperating with each other from one structure to another in order to achieve common goals . In this case, Islamic education will be seen as a system if it fulfills these four components. First, there are educational activities in which there is education itself, education for the environment, education for others (Tabroni & Dodi, 2022). Second, the scope of Islamic education includes physical, psychological, and heart. Third, ongoing education, including: schools, madrasas, homes, communities. Fourth, the educational structure includes: vision, mission, goals, students, materials, strategies, media, and evaluation (Imam Tabroni, 2022).

When the implementation of education in the era of the Prophet in Madianah, including the education system that includes psychological and physical education, places such as in the mosque, kuttab, the house of the Prophet, the house of friends, and *mujtami '* in this case certainly cannot be separated from the four components above, both from institutional, materials, educators, methods, strategies, vision and mission. (Ramayulis, 2007), (Imam

Tabroni, Husniyah, Sapitri, & Azzahra, 2022).

There is a need for study and understanding to increase the insight and knowledge of applying Islamic education in the era of the Messenger of Allah to today, although of course it is very much different but it does not rule out that the history of Islam and the way of education in the era of the Prophet when he was in Medina could be one of the guidelines for the next generation we are today.

METHODS

According to Soetandyo the type of research used in this research is empirical legal research, which is related to life, this research can be referred to as sociological law, considering law as a social phenomenon where the processing and analysis of research data depends on the nature of the data collected by the researcher. Empirical research is carried out by adjusting the analysis obtained from secondary data, such as references to several books, research reports, and various other scientific papers.

This study uses a descriptive-comparative approach with a qualitative approach, the descriptive method is a method that examines an object of a group of people with the conditions of events with the aim of getting an accurate factual picture of the facts, properties and relationships between phenomena that are examined in descriptive methods, in this case the researcher can compare certain phenomena so that it becomes a comparative study. Comparative is a study that compares the existence of variables or more in two different samples, therefore the use of descriptive-comparative method in this study is to compare the mechanism data between the era of the Prophet's education in Medina and today.

The data collection method in this study uses library data, which can be said as a document study which is a complement to the use of the interview method in qualitative research. Conducting library research with the aim of obtaining some theoretical foundations in the form of opinions of scholars or legal experts and from several book references, which are the work of legal experts as well as various other scientific papers related to the object of research.

RESULTS AND DISCUSSION

Educational Targets and Strategies in Madinah

Educational target you want achieved by Rasulullah while in Medina is the person we are in religious, moral, social, economic, social and applied in life everyday. The target appropriate with the revelation of the al-Qur'an in Medina which encouraged spirit fight

public Medina for apply Mark Islam in various line life (Imam Tabroni, Putra, Adawiah, & Rosmiati, 2022). The Prophet's target plan on time in Mecca still very simple that is only about aqidah because situation and condition the people there no support, will but when Rasulullah arrived in Medina the target the more widen and expand that is for apply values islam aqidah, ukhuwah and well-being social. (Zuhairini, 2010).

For achieve the desired target achieved Rasulullah in Medina, then Rasulullah have a number of step strategy for achieve that target. Between strategy the are: first, Rasulullah always guide public Medina going to blessed path by Allah swt. Second, giving strong motivation so that jihad in the way of Allah is good with treasure nor soul. Third, organize akhlak public Medina suitable with situation and condition society (Tabroni, Nasihah, & Bahijah, 2021). Fourth , invite a number of people especially Jewish and Christian for always brothers and operate Islamic teachings peace and peaceful, in line with so, then destination education in Medina is shape community that has awareness and not quite enough big answer in realize Islamic ideals, namely realize people who are blessed by Allah swt with method operate shari'ah Islam completely. (Iqbal, 2015).

On base destination the so Islamic education in Medina play a role realize arrangement joint life values Islamic teachings awaken and invigorate aspects islam for realize civilized society birth vision, mission and destination education in Medina no free from state public Heterogeneous Medina consist from background religious, social, cultural, economic, political background and education state very community complex so that need goal flexible education and accountable (Tabroni & Juliani, 2022).

Method Education Prophet Muhammad in Medina

The methods developed by the Prophet in Medina were bil hukmi, amtsal, mau'izhah, *kudwatul hasanah* (ayoman), *targhib* (recommended), *bil at-tarhib* (prohibition). In detail the methods used by the Prophet in Medina are:

1. With regard to faith: Using question and answer by experiencing deeply because it is supported by reasonable evidence besides that it is also supported by the miracles of the Prophet Muhammad. directly from Allah swt.
2. Regarding worship: The Messenger of Allah conveyed by giving direct examples to his friends and with uswah so that his companions could easily follow.
3. In connection with Mu'amalah, the Prophet used the method of direct examples, lectures, and questions and answers.

4. Related with Akhlak: Rasulullah give *uswatun hasanah* give example great akhlak to para-best friend. (Kamaruzzaman, 2007).

Theory

The most important material in Medina was aqidah, the Prophet continued to cultivate the creed of the companions that had previously been embedded in the souls of friends, and nurtured them in the person of friends so that their faith would increase by continuing education with the Prophet (Imam Tabroni & Rahmania, 2022). The aqidah that was instilled by the Messenger of Allah was continuously (Rif'ani, 2013).

In simple terms, the aqidah education taught by the Prophet to his companions was carried out wisely, guiding their minds to read, paying attention to the power of Allah swt. and teach them how to apply aqidah in everyday life (Winfred F.Hill, 2012). The most important thing is that the Prophet directly gave an example directly to them. The Messenger of Allah was able to change what they initially started by saying the name of the idol was changed by mentioning the name of Allah. At first they worshiped idols, the Messenger of Allah was able to turn them into monotheism and worship only Allah.

In addition to educating aqidah, the Prophet also educated the people of Medina by fostering brotherhood among groups in Medina, between the emigrants, Ansar, Khazraj tribes, Aus tribes and several other groups. Then the Prophet also instilled the spirit of work by looking for a living halal, motivating they for each other help one with other. From because of thick brotherhood in Medina Islamic education is successful shape Muslim harmonious relationship with non-Muslims, and make protection for non-Muslims (Sukmadinata, 2012).

Islamic Education Curriculum

Curriculum used Rasulullah on time in Medina namely the Qur'an, the Qur'an descended in accordance with condition nation Medina, verse by verse by gradually factor down through Jibril suit with experienced events by public Medina because that in practice no just logical and rational, but also nature and pragmatic. Results that way could seen from attitude spiritual and mental para his followers. (Lababah, 1977).

Islamic Educational Institutions in Medina

The mosque was made institution education for educate para friends, besides the mosque too *mujtami '* (association), room Messenger of Allah, residence best friend, and other places need used the place ta'lim Different with in Mecca who use house as the place for preaching , in Medina the mosque was made center Islamic teachings to whole layer society (Kamaruzzaman, 2007). The mosque was made center activity Prophet Muhammad saw. together people muslims, for by together build public new (Armai, 2010).

In general, the characteristics of character education in Medina are sourced from the Qur'an and hadith, shared perceptions of the form of Allah, unity in morality, unity of laws governing Muslims, easy process of *ta'aruf*/communication since the first meeting (Abuddin Nata, 2000) . The special characteristics of education that the Prophet taught in Medina, are as follows:

1. Cultivate faith or aqidah continuously in the soul of a friend.
   The Prophet continued to cultivate the aqidah of the companions that had previously been embedded in the souls of friends, and nurtured them in the personal of friends so that their faith would increase by continuing education with the Prophet.

2. Building a Mosque
   Mosques are used as educational institutions to educate friends, apart from mosques, they are also *mujtami'* (associations), the Prophet's room, friends' residences, and other places that need to be used for ta'lim.

3. Building the Nation or educating the Nation, this became the forerunner to the formation of the capital city of Medina.

4. Integration between theoretical and practical knowledge in Islamic education.

5. The absence of an educational dichotomy between world education (general) and religious education, all educational sciences become one unit, because the education taught by the Prophet touched all sides of life.

6. Education in Mecca was continued during the period in Medina. The results of education in Medina are the results or fruits of education in Mecca.

7. Economic and political union. The purpose of the economic unity here is to *khitmah* to   the religion of Islam, all the assets to khitmah to the religion of Islam, so education at that   time became advanced. While the purpose of political unity is that all power belongs to   Allah, the law used is the law of the Qur'an, hadith and deliberation, this is what makes Medina progress.

8. Legal details. What was originally in Mecca was still legal at that time mujmal or general, then in the Medina period this was detailed.

9. Cleaning the internal environment from those who do not agree with Islam especially from the hypocrites, from outside Islam but inwardly infidels. The Prophet's way of cleaning the internal environment of the hypocrites namely bil hukmi, *amtsal*, *mau'izhah*, *kudwatul hasanah* (ayoman), *targhib* (recommended), *bil at-tarhib* (prohibition).

10. Islamic education has succeeded in establishing Muslim-non-Muslim relations, and protecting non-Muslims.

CONCLUSSION

At the beginning of the Prophet's migration to Medina, Medina there were several groups, namely the Ansor, Muhajirin, Jews, Christians, Bani Nadir, Bani Quraidhah. The Messenger of Allah united them with the Qur'an by giving stories about their past that they actually belonged to one group. Some of the educational systems built by Rasulullah in Medina starting from the vision of education in Medina or after the hijrah were "excellent in the religious, moral, social, economic, and social fields and their application in the field of life". The educational institutions used by Rasulullah were mosques, mujtami' (associations), the rooms of the Prophet, the residence of friends, and other places that needed to be used for ta'lim. The curriculum used is the Qur'an revealed according to the situation and conditions, the material that is implanted is aqidah, unity, political economy. The methods used are *bil hukmi*, *amtsal*, *mau'izhah*, *kudwatul hasanah* (ayoman), *targhib* (recommended), *bil at-tarhib* (prohibition).

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