



## Al-Qur'an as the Main Material for Education in the Age of the Prophet

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### ABSTRACT

Al-Qur'an as a guide to the life of Muslims is the main material of education, especially at the time of the Prophet Muhammad. Education is carried out by various methods such as reading, writing, and memorizing. This study uses a qualitative research method with a historical approach to literature. The data is obtained from turrets books and other references. The result of the study stated that the teaching method using the Koran is still relevant today and even throughout the ages, while the position of the Koran is still the main material for education and teaching for Muslims.

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## INTRODUCTION

The emphasis of the educational material studied and studied during the time of the Prophet Muhammad was the science of the Koran. This can be understood because it was Rosulullah's duty to teach and instill a deep understanding of the Qur'an in Muslims during his lifetime. The Prophet Muhammad taught the revelation he received and exemplified it throughout his prophetic period.

Teaching to read the Al-Qur'an is the initial material that is taught and then continues with memorizing it. What is the basis of this teaching is the first revelation command that was revealed to the Prophet Muhammad: "Read in the name of your God who created. He created man from a clot of blood. Read, and your Lord is the Most Glorious. Who taught men with the pen? He taught man what he did not know." This order not only fell to the Prophet Muhammad himself but was also Nbai's order to his friends and followers.

From the discussion above, several questions arise which are the focus of the research in this article. Among them is what method of teaching the Qur'an was used in the time of the Prophet



Muhammad? What was the position of the Koran as the main material for education in the time of the Prophet Muhammad?

## **METHODS**

The research method used in this discussion is a qualitative research method with an empirical normative approach. The data obtained comes from main reference books and turats books, apart from referring to several other books and journal articles. In discussing the Al-Qur'an as the main material for education during the time of the Prophet Muhammad, the author takes a historical approach. Therefore, an educational approach as part of culture would be more appropriate. The education system is referred to in the Qur'an as a "good sentence" which can be likened to a "good tree", its roots sink into the ground, its trunk is strong, towering, and bears fruit throughout the year..

## **RESULTS AND DISCUSSION**

### **Methods for memorizing the Qur'an in the education system at the time of the Prophet**

In pre-Islamic Arabia, the culture of memorization was more respected than the culture of writing. Since ancient times, Arab people have been accustomed to memorizing poetry. With such a culture, the memorization skills of some Arab people at that time were honed. The Prophet Muhammad asked his companions to memorize and write down the revelations he received.

The companions of the Prophet Muhammad who had good reading and writing skills were assigned by the Prophet Muhammad to write down the revelations that came down. In the Makkah period, the companions of revelation writers included: Ali bin Abi Talib, Abu Bakar Ash-Shiddiq, Umar bin Khattab, Uthman bin Affan, Khalid bin Said bin al-Ash, Amir bin Fahirah, Abu Salamah Abdullah bin Abdul Assad al-Makhzumi, Hathib bin Amr, Zubair bin Awwam, Thalhah bin Ubaidillah and Abdullah bin Abu Bakr.

So, for the confidentiality of the meeting place and the names of the early followers of Islam, in the early period of preaching in Mecca, it was very possible to use a coding method with numbers (raqiim can mean numbers). A friend of the Prophet who was included in as-sabiqunal awwalun named Abdullah bin Mas'ud often called himself "the sixth of the six".

### **Culture of Reading and Writing Al-Qur'an**

Books or books resulting from written culture in Arab society at that time were very rare. The Koran did not come down all at once, rather as a complete book, but gradually, came down during the life of the Prophet Muhammad during the Prophetic period. Revelations came down by the context of the conditions of Arab society at that time. Revelation came down to answer the problems that emerged in society and were faced by the Prophet Muhammad. The revelation that came down was then uttered by the Prophet Muhammad as an answer to the Prophet's problems and teachings to his friends and people.

Later, in the preparation of the Koran, apart from written documents, the source of memorization from the companions became the main source. Friends who memorize revelations also become examiners and guardians of the contents of the Koran.

It was not until the time of the Caliph Abu Bakr, at the urging of Umar bin Khattab, that the scattered notes and memorizations were rewritten and collected in a sequence according to the Prophet's previous instructions, but they had not yet been recorded.

### **The Fruits of Education: Integrated Educators and Scientific Communities and Civilization Builders**

According to Kuntjaraningrat, the third element of culture is physical culture or artifacts, after the first element is the value system and the second element is the activity system. Education as part of culture is a process of forming physical culture, the result of which is educated humans who will shape and determine the height of a culture or civilization.

#### **Educators with Knowledge and High Integrity**

The education carried out by the Prophet Muhammad was based on the source of the values of Allah's revelation and good traditions and was shown to all humans to form people with knowledge, good deeds, and good morals, which is called the root of education.

The education carried out by the Prophet Muhammad with the roots and stem of education as mentioned above produced the fruit or results of education in the form of the formation of a civilized society. Among the companions of the Prophet in the early period in Mecca before moving to Medina, some were characterized as educators and leaders because of their scientific understanding and leadership skills.

#### **Society for the Love of Science**

The educational movement led by the Prophet Muhammad has had a big influence on Arab society whose unity in education is changing the literacy paradigm of society from not knowing the book to knowing the book. The Prophet had built a culture of literacy in Arab society. The movement began by teaching his closest friends about the Koran, requiring them to write, read, and memorize it.

The Prophet Muhammad, through his teachings and upbringing, has shaped the character of a society that loves and thirsts for knowledge. Arab society, which initially relied heavily on predictions, turned into a society that relied on reason and science.

The revolution in life that was initiated and driven by the Prophet Muhammad became a spirit that stimulated the enthusiasm of his people to become the best people on earth in various aspects of life, including in the development of science that has a high tolerance for various sciences.

The Islamic civilization initiated by the Prophet Muhammad during its development period of approximately seven centuries has produced a large number of scientific writings, far exceeding the scientific writings produced by other civilizations of its time. In historical writings, for example, Jurji (George) Zaidan in his book *Tarikh al-Tamaddun al-Islami*, stated that before the modern era there had never been a nation or group of people who had produced historical works commensurate with those produced by historians. Muslim. More than 1300 works, not including Syrah books (explanatory descriptions), summaries (summaries), and others. Not to mention books on hadith, astronomy, tafsir, language, poetry, and books on other sciences such as geography, astronomy, philosophy, botany, medicine, arithmetic, and so on. The collection has no less than 100,000 volumes, perhaps

as many as 600,000 volumes of books, including 2,400 Korans decorated with gold and silver, stored in a separate room.

## CONCLUSION

From the results of the discussion above, several conclusions can be drawn, including: First: The method of teaching the Koran is by reading or reciting the Koran. This reading method is considered the initial material taught by Rasulullah SAW, which was then followed by memorizing it. Second: The position of the Koran as the main material for education in the time of the Prophet was seen by placing it as a basis for standing and as a guideline in all education and teaching. Students' ability to master the Koran continues with understanding al-Hadith, then applying it in daily aklaqul karimah, and preaching it verbally and in action.

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