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## HISTORICAL STUDY OF ISLAMIC EDUCATION PATTERNS OF THE PROPHET'S PERIOD AND ITS CONSTITUENCY IN CURRENT ISLAMIC EDUCATION

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### ABSTRACT

Islamic education in the period of Rasulullah SAW was a past history that needs to be reused, as a substance of comparison, the source of ideas, and a summary strategy of Islamic education process implementation. Islamic education in Prophet's period, cannot be separated from the method, evaluation, material, curriculum, educators, learners, institutions, foundations, goals and so on that concerned with the implementation of Islamic education, both theoretically and practically. This study aim to learn and transform the halaqah patterns in Prophet's period and current Islamic education patterns. The method used in this study was a combination of historical with descriptive approach. The pattern of education that Rasulullah SAW runs in his time has a great contribution to Islamic education today. And indeed the pattern that includes; concepts, strategies, and methods of implementation were not only in the time of the Prophet, but applicable and can be transformed in every era. The pattern of Islamic education during Prophet's period can be transformed to current Islamic education through the curriculum, teaching and learning process and implementing for everyday life. In addition, it needed creativity of our leaders in designing curriculum, strategies and concepts of Islamic education.

**Keywords:** Halaqah, Islamic Education, Transformation

### I. BACKGROUND

*Halaqah* as essentially was studying in a place, mosque, house or other, without chairs and tables as a seat for teachers and students, they sit in circles, the teacher explains the various teaching materials, and the students listen to the teacher's explanations, without any obligation to record or not to record, teachers and students teach and learn voluntarily, sometimes there was a book as a reference, and sometimes also without a book. *Halaqah* education patterns, as Syamsul Nizar stated out, touched the intellectual, emotional and spiritual dimensions, because always guided by a *murabby*, who has legitimacy by the public and community appraisal, as well as his moral and cultural integrity. Therefore, Abu Mujahid quoted from Dr. Abdul Halim Mahmud, a da'wah thinker from Egypt, asserted that the advantages of *halaqah* education patterns were *murabby* guidance that directly penetrates the realm of wisdom and the strength of its commitment.

In the analysis of Fazlur Rahman, stated that since the classical period (850 AD-1200 AD), Muslims have a wealth of knowledge. However, entering the mid-century until the dawn of the 19th century AD, the Islamic community decline, especially in the field of education. Therefore, it is necessary to rearrange the educational

patterns that internalize the values and patterns of education that have been exemplified by the Prophet Muhammad. The study of Islamic education of Rasulullah SAW was essentially inseparable from the history of Islam itself. Harun Nasution divides the history of Islam into three periods, named the classical period, the middle and the modern. Then the details can be divided into five periods, namely the lifetime of Prophet Muhammad SAW, the Four Khalifa (Khulafa al-Rashidin), Umayyad rule in Damascus, the Abbasid power and the period of the fall of khalifa power at Bagdad in 1250 AD until now.

Islamic education in the period of Rasulullah SAW was a past history that needs to be reused, as a substance of comparison, the source of ideas, and a summary strategy of Islamic education process implementation. Islamic education in Prophet's period, cannot be separated from the method, evaluation, material, curriculum, educators, learners, institutions, foundations, goals and so on that concerned with the implementation of Islamic education, both theoretically and practically. This background encourages the author to conduct research on Islamic education in the time of the Prophet Muhammad, covering his education patterns both about methods, concepts, curriculum, strategies, and matters relating to his activities in an educational effort and combine these into current implementation of Islamic education patterns.

## II. METHODS

The method used in this study was a combination of historical with descriptive approach. This study described what happened in the past that involves recording, investigating, analyzing and interpreting the events of the past about *Halaqah* patterns in Prophet Muhammad's Period for the purpose of discovering generalizations. After knew about the history, then combined with the current situation (Islamic education patterns).

## III. RESULT AND DISCUSSION

### The Concept of *Halaqah* Patterns at Prophet Muhammad's Period

Learning *halaqah* held in a non-formal, voluntary manner, both teachers and learners, do not have a written curriculum, no attendance of students, and there is no tuition fees that must be paid by students as a consequence of educational services. The *murabbi* or his younger siblings work sincerely for Allah, and do not seek *rizki* from his work as a teacher, and they taught not at the request of anyone but only because of the awareness of his duty to convey and make use of the knowledge he possesses. Similarly, with students, they learn because they have an awareness of the knowledge importance that they learnt, and they come to learn with full awareness, joy, nothing pushy, and learn with integrity because of their desire to know, understand and make changes to repair himself.

The methods applied and developed by the Prophet in conveying the existing material were:

Through questioning with deep appreciation and supported by rational and scientific evidence.

1. Delivered by the method of demonstration and modeling so easily followed by the community.
2. Emphasizes the method of modeling. The Prophet appears in life as a person of glory and majesty both in speech and deed.

Rasulullah is a type of teacher who has all the criteria needed to become a teacher. Abdurahman al-Nahlawi, explains that to be a good teacher, must be fulfill this following criteria.

1. Having *rabbani* character, means a teacher must associate himself to Allah SWT.
2. Improve the nature of his *rabbaniyah* with sincerity, means educational activity is not only add insight but it should be aimed to achieve the pleasure of Allah SWT realizing the truth.
3. Teaching his knowledge patiently.
4. Be honest, means taught must be in accordance with what was done.
5. Knowledgeable in his field.
6. Ingenious and skilled in creating a teaching methods in accordance with the material.
7. Be able to be firm and put something in accordance with the proportion.

8. Understanding the students both character and ability.
9. Sensitive to the phenomenon of life.
10. Be fair to all students.

In addition, as mentioned by Muhammad Athiyah al-Abrasyi, that a teacher must have several criteria below. (al-Abrasyi, 1975)

1. Be ascetic, and teach simply to seek Allah's approval.
2. A teacher should always be spirited, have a clean life tradition, and always intend to clean in carrying out his teaching duties.
3. Sincere for work;
4. Gentle spirit, able to show the attitude of the father-an, not angry and not explosive, plain chest, a lot of patience, and not emotional just because of trivial matters.

These are the various criteria that can support teachers' integrity in education to generate student expectations and respect for them. It was built by the Prophet, he was not only has knowledge that was not possessed by the *Quraysh* people, because it obtains information of revelation from Allah, and can deliver it well, can organize them to continue to implement shari'a in the constellation of social life And able to communicate well with all social groups, but also able to maintain his integrity as an Apostle, as a teacher for his companions, and as a leader who was expected to be able to manage the increasingly growing Muslim community.

Various criteria of being ascetic, clean minded, sincere in the work were the keys to becoming an educator who has integrity. The integrity of educators in the execution of learning tasks was universal, which from the earliest days of the educational process was ongoing until now. Rodney Nillsen from the University of Wollongong Australia insists that this was a very important issue, because it was not related to the ethics and morality of a lecturer, integrity in the implementation of learning services, integrity in research, but also the integrity of students, organizational and management divisions and even University integrity anytime to become part of the world class university, or one of the world's largest universities.

The Center for Academic Integrity of the USA, as cited by Ursula McGowan of the University of Adelaide, asserts that integrity includes; Honesty, trust, respect, fairness and responsibility. Means, more or less can be paired with honesty, trustworthiness, respect, fair and responsible. When attempted to synthesize between Nillsen and McGowan's views, the integrity sphere includes honesty, saying, being and acting rightly, being trustworthy, respecting others, being fair and always responsible for the territory of duty and authority.

#### **The Concept of Halaqah Patterns in Current Islamic Education**

In some schools and universities, teachers or lectures were faced with the fact that students experience boredom and decreased interest in learning, so that the learning process was not effectively implemented. Therefore, the teacher as a professional educator was expected to develop student learning activities, both physical and mental activity to create a quality learning atmosphere. It can be carved from the activity of students in following the learning activities.

For increasing the liveliness, an educator was required to make innovative and creative changes. Various methods were run by educators to stimulate students' learning activities. But in fact, an educator have difficulty in the selection of appropriate methods of application in learning activities. Therefore, the lack of support capacity of the method would impact on the lack of effectiveness and efficiency in learning activities.

10  
For example, at the Faculty of Medicine and Health, University of Muhammadiyah Jakarta, a Student Centered Learning (SCL) approach was conducted, in line with *Halaqah* learning patterns, by given a touch of creativity and innovation so that students did not feel bored and also kept up with the times. The results of learning Islamic education through the *Halaqah* patterns can improve the understanding, the formation of attitudes and actions of students as candidates of scholars who have an Islamic personality and memorized good values of Kemuhmadiyah in practice of their science and *amaliyah*.



The methods applied and developed by Faculty of Medicine and Health as conducted *Halaqah* Patterns were in the table below.

**Table 1.** SCL Learning Model and Activities in FKK UMJ

NO	Learning Model	Activity
1	Small Group Discussion	Establish groups of 5-10 students to discuss materials from lecturers or those obtained by students themselves in accordance with the theme and competence of learning achievement
2	Role-play and Simulation	Carry situations / activities that were similar to the real ones, can be either role playing, computer models, or simulation exercises
3	Case Study	Providing thematic case studies of the cases to be analyzed, problem-solving, inferences to thorough discussions of the cases raised
4	Discovery Learning	Learning method that was focused on the utilization of available information, both provided by lecturers and self-sought by students, to build knowledge by way of independent learning
5	Cooperative Learning	Group learning methods designed and monitored by lecturers, to solve a problem / case or to do the task
6	Self-directed Learning	Learning plan, implementation, and assessment of learning experiences that have been undertaken all by the students concerned.
7	Collaborative Learning	Lecturer as facilitator focus on cooperation among students based on consensus that was built by the members of the group. The duties of lecturers are open ended, process and form of assessment by group consensus
8	Contextual Instruction	Learning that links the study materials (theories) to real situations (applications) in everyday life, or professional, or managerial, or entrepreneurial work. In addition to discussing the concept, students are also given the task of plunging in the real world
9	Problem Based Learning	Learning to dig / seek information (inquiry) and utilize to solve factual problems designed by lecturers to achieve certain competencies. Students searched for such problem solving based on data, analysis, and certain methods chosen by the students themselves or set.

SCL model and its various learning, trying to merge the one-way learning process into a multi-direction. The SCL retrieval model returns the learning process to its origin, that was the existence of two active components that interact with each other. On the one hand there were teachers who create student learning conditions that are designed intentionally, and continuously. While on the other side there are learners as subjects of active learning that accept the learning conditions created by teachers, as well as the role as information diggers to be discussed in the learning process.

The pattern of education that Rasulullah SAW, runs in his time has a great contribution to Islamic education today. And indeed the pattern that includes; concepts, strategies, and methods of implementation were not only in the time of the Prophet, but applicable and can be transformed in every era. Because, in applying a method, Rasulullah SAW, always put forward the basic needs that ultimately the method and the curriculum according to their needs, in terms of learning methods and concepts were always adapting to changes in the era. But one thing that becomes important note, that in terms of education the Prophet greatly emphasizes *akhlakul karimah*.

#### IV. CONCLUSION

Transforming the values and patterns of Islamic education exemplified by the Prophet was very urgent. Because when observed, indeed all exemplary in conveying the teachings of Islam were able to adapted for anyone. The pattern of Islamic education during Prophet's period can be transformed to current Islamic education through the curriculum, teaching and learning process and implementing for everyday life. In addition, it needed creativity of our leaders in designing curriculum, strategies and concepts of Islamic education. Because, any sophisticated media that exist without accompanied by methods, strategies and exemplary concepts that have been exemplified by the Prophet will undoubtedly Islamic education will not increase. Therefore, Islamic education was expected to build up *Insan* who did not only have a brilliant mind, but also clean heart.

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