



Islam and Civilization: Classical Arabic Studies before the Prophet and the Birth of Islamic Education during the Time of the Prophet

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ABSTRACT

Background: Before the arrival of Islam, Arab society lived in the Jahiliyyah period, which was characterized by polytheism, social instability, and low moral standards.

Objective: This study aims to explore and analyze social and educational changes in pre-Prophet Classical Arabia, examining the emergence of the Islamic education system during the time of the Prophet Muhammad, including the transition from informal oral traditions to a more structured, revelation-based education system.

Method: The research employs a literature study approach, specifically a Systematic Literature Review (SLR). Primary and secondary sources are analyzed thematically to compare the characteristics of Arab society before and after the prophethood of the Prophet Muhammad SAW, with a focus on social, economic, and educational dimensions. **Results:** The arrival of Islam through the Prophet Muhammad (peace be upon him) brought profound changes to the social, economic, and educational order. Education, which had previously been informal and oral, evolved into a structured system grounded in revelation, literacy, and early institutions such as the Kuttab and the Suffah, while reinforcing scholarly ethics rooted in the values of monotheism, justice, and morality. **Conclusion:** The shift from the pre-Islamic to the prophetic era transformed education from oral traditions to structured learning, strengthening moral foundations, expanding literacy, and redefining the link between knowledge, religion, and society. **Contribution:** This research provides a historical and critical perspective on the emergence of Islamic education as a response to the limitations of pre-Islamic society, framing education as a driver of social change and a conceptual basis for developing value-based curricula and modern educational models.

KEYWORDS

Classical Arabic, Birth of Islam, Islamic Education, The Era of the Prophet

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1. INTRODUCTION

The Jahiliyyah period refers to pre-Islamic Arabia, specifically the time before the advent of the Prophet Muhammad. During this period, social life was characterized by harsh conditions with fragile moral and religious

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systems (Alam & Yumna, 2025). Social inequality, prolonged intertribal wars, and slavery were major issues, while idol worship around the Kaaba and the dominance of polytheistic beliefs colored religious life. This situation changed drastically when Islam arrived, and the Prophet Muhammad was sent as the final Prophet. The teachings of monotheism, *ukhuwah* (brotherhood), and social justice became the foundation for the birth of Arab civilization and the Islamic world (Aroos et al., 2025).

In the pre-prophetic phase, known as "Jahiliyah," the social, political, and religious order was characterized by instability, lacking a formal education system (Saeed & Gurusiddaiah, 2020). Knowledge and skills were passed down orally through traditional practices within tribes and families. The primary focus was not on structured education, but rather on survival skills, warfare skills, and poetry and rhetoric as the primary mediums for passing down cultural and social values. The presence of the Prophet Muhammad and the emergence of Islam led to significant reforms, including those in the field of education (Rahman, 2018). The initial revelation of "Iqra" (read) emphasized that knowledge occupies a central position in the life of a Muslim. This principle emphasized the urgency of learning, and the idea that every Muslim, male or female, has an obligation to seek knowledge was a breakthrough for Arab society at that time.

Based on the Qur'an and hadith, Islam shifted educational practices from unstructured to more systematic management (Riinawati, 2022). Mosques and madrasas then evolved into educational institutions, developing into centers of both religious and scientific learning. In addition to religious studies, various disciplines such as mathematics, astronomy, and medicine were also taught. Thus, the birth of Islam not only brought about a spiritual transformation but also spurred the development of more inclusive education and the advancement of science, having a long-term impact on the progress of civilization (Günther, 2020).

Before the arrival of Islam, Arab society was divided by tribe and class, with an informal education system that relied on oral tradition to transfer knowledge (Marshallsay, 2012). However, with the revelation delivered by the Prophet Muhammad SAW, Islamic education brought about significant changes, emphasizing equality, moral values, and the importance of knowledge in various fields, both religious and secular (Saada, 2023). Recent research shows how the Prophet Muhammad established an education system based on the Qur'an and hadith, which not only changed the social structure but also paved the way for the development of science in the Islamic world (Zain et al., 2024; Ismail et al., 2025; Ridwan & Maryati, 2024; Hermawati, 2023; Ilyas et al., 2022). The Systematic Literature Review (SLR) approach in modern literature continues to explore the role of education in creating a more inclusive and just social order, as well as its impact on the development of Islamic civilization and its influence on the global education system.

Although numerous studies have been conducted on pre-prophetic Classical Arabia and the emergence of Islamic education during the time of the Prophet Muhammad, several gaps in our understanding remain. Most studies highlight the changes that occurred after the birth of Islam, while informal pre-Islamic Arab education, based on oral tradition, has received less attention. On the other hand, research on the impact of Islamic education on the development of science is relatively abundant. However, its influence on social and economic change, as well as the formation of social identity through education, remains a relatively understudied area. The role of women in early Islamic education has also not been adequately explored, despite their significant contribution to social empowerment and women's education. In addition, the lack of comparative studies between the Islamic education system and contemporary civilizations, such as those of Rome and Persia, is another gap that has the potential to enrich our understanding of the uniqueness of Islamic education.

This study aims to examine and analyze social and educational changes in pre-prophetic Classical Arabia and the early phase of the emergence of the Islamic education system. The primary focus is to examine the transformation of education from pre-Islamic oral and unstructured patterns to a more institutionalized and revelation-based system, as well as its impact on the social structure, economy, and identity construction of Arab society during early Islam. This study also pays special attention to the role of women in early Islamic education, including cross-civilizational comparisons with Rome and Persia, to present a broader perspective on the contribution of Islamic education to the development of civilization.

2. METHOD

2.1 Research Design

This study employs a Systematic Literature Review (SLR) to examine and synthesize relevant findings on Pre-Prophetic Classical Arabic and the emergence of Islamic education during the time of the Prophet. SLR enables the systematic identification, evaluation, and synthesis of previous studies. SLR stages: (1) formulation of research

questions; (2) literature search; (3) study selection; (4) quality assessment; (5) synthesis of findings; (6) reporting of results.

2.2 Research Object

The object of study includes literature on social, cultural, educational, and changes in Pre-Prophetic Classical Arabia and the early period of Islamic education. Sources include books, journal articles, and academic works related to the influence of Islamic education on Arab society and social transformation in the early period of Islam. Scope: (1) pre-Islamic social and educational conditions; (2) the role of the Prophet Muhammad SAW in the formation of the early Islamic education system; (3) social and educational transformation after the birth of Islam; (4) the impact of Islamic education on Arab society during the time of the Prophet.

2.3 Data Collection

Data was collected through literature searches from reliable academic sources using keyword-based search techniques to obtain the most relevant studies. Steps: (1) searched various indexed scientific databases and university libraries to find published articles, books, and previous studies; (2) using keywords such as "Pre-Islamic Classical Arabia," "Islamic Education during the Time of the Prophet Muhammad," "Social Change in Arabia," "Islamic Educational Transformation," and "Early Islamic Education System"; (3) filtering articles based on inclusion and exclusion criteria to ensure that the data used is relevant and of high quality

2.4 Inclusion and Exclusion Criteria

Inclusion: (1) studies in reputable national/international journals or major reference books on Islamic history and education; (2) articles discussing social and educational conditions in the pre-Islamic and post-Islamic periods; (3) studies containing primary data/information related to the period of the Prophet Muhammad and social and educational transformation; (4) publications from the last 10 years to ensure relevance; (5) studies that have undergone peer review.

Exclusion: (1) irrelevant articles, for example, those that only discuss Arab history without any connection to education or social issues; (2) literature that is not fully accessible; (3) studies without transparent methodology or that do not follow scientific rules for data collection and analysis; (4) articles published before 2000, except for essential classical literature

2.5 Data Analysis

The data were analyzed qualitatively through systematic thematic synthesis to map the influence of Islamic education on Arab society during the time of the Prophet and the dynamics of social change after the arrival of Islam. Analysis stages: (1) categorization of findings; (2) cross-study synthesis; (3) evaluation of the quality of findings; (4) contextual analysis

3. RESULT AND DISCUSSION

3.1 Result

The results of the review analysis of the filtered articles are presented in the following table:

Table 1. Article review results

Topic	Classical Arabia (Pre-Prophetic Era)	Birth of Islamic Education in the Prophetic Era
Social Structure and Injustice	Society was organized into tribes with rigid hierarchies, where elite groups held power. Smaller tribes and women were often marginalized.	The Prophet Muhammad emphasized equality before God, advancing balance between rights and duties and elevating respect for women and the poor.
Economy and Trade	The economy largely relied on caravan trade, especially in Mecca and Medina, connecting to regions like Greater Syria and Yemen. Barter systems were common.	The Prophet promoted fair, transparent trade rooted in honesty and the prohibition of fraud. Islamic economic norms introduced zakat, charity, and fairer wealth distribution.

Topic	Classical Arabia (Pre-Prophetic Era)	Birth of Islamic Education in the Prophetic Era
The Prophet's Role in Reshaping Social Order	Pre-Islamic Arabia was marked by deep social injustice, including slavery, discrimination against women, and severe economic inequality.	The Prophet advanced principles of equality, protected individual rights, and advocated freedom for women and enslaved people. He opposed usury, upheld social justice, and instituted zakat.
Social Reforms in Islam	Social order was dominated by power imbalances, injustice toward women, and strict class divisions.	Reforms centered on brotherhood among believers, equality between men and women, and protection of minority rights. Gradual emancipation of enslaved people began; women gained rights to choose spouses and to inherit.
Political and Social Transformation in Medina	Before Islam, Medina was fragmented by inter-tribal conflicts with no unifying governance.	The Prophet established the Constitution of Medina, the first Islamic charter of governance. It regulated inter-tribal relations, citizens' rights and duties, justice, and freedom of religion.
Long-Term Impact of Islam's Emergence	Pre-Islamic society was fragmented into rival tribes with limited commitment to broader human solidarity.	Islam catalyzed sweeping social, political, and cultural change, influencing civilizations East and West in science, philosophy, law, and the arts.
Education and Knowledge in the Pre-Islamic Era	Education was oral and informal, relying on poetry and folklore to transmit knowledge. Knowledge was concentrated among tribal leaders and poets.	Education centered on the Qur'an and Hadith. The Prophet stressed seeking knowledge not only in religion but also in sciences, anchored in moral values.
Educational Transformation under Islam	There was no formal education system; learning focused on survival skills and tribal knowledge.	Islam introduced a revelation-based educational paradigm. Early formal structures emerged in Medina, with mosques serving as inclusive learning hubs.
Education and Social Justice	Education was limited to elites or specific groups, leaving many children without formal learning.	Islamic education aimed for social justice. All Muslims, men and women of all backgrounds, were obliged to seek knowledge, reducing inequality and improving social conditions.
Long-Term Influence on Education in the Islamic World	The Arab world lacked organized, formal educational systems; knowledge was primarily oral and hereditary.	Islam built a robust educational tradition. Madrasas were founded, and early universities like Al-Qarawiyyin and Al-Azhar flourished. Scholarship advanced in mathematics, medicine, astronomy, and philosophy.

The results of the analysis show that the arrival of Islam, through the Prophet Muhammad SAW, brought radical changes in various aspects of Arab life, from social and economic systems to education. Before the advent of Islam, Classical Arabia was characterized by a fragmented social system marked by widespread injustice. However, through the teachings of Islam, the values of justice, equality, and the importance of education were introduced, which not only brought about significant changes in the Arabian Peninsula but also had a lasting impact on the Islamic world and global civilization.

3.2. Discussion

Pre-prophetic Arab society was unstable socially, politically, and economically. Their nomadic lifestyle and intertribal conflicts isolated them from other communities. This situation was exacerbated by strong patriarchy and idol worship; women and enslaved people lost their fundamental rights, while law enforcement was often ineffective. The arrival of Islam through the revelation to the Prophet Muhammad offered a solution to these problems. In Mecca, he emphasized the concept of tawhid, the oneness of Allah, which was in stark contrast to the practice of idol worship.

Islam also emphasized righteous deeds, equal rights, and social justice. Based on these principles, a more just and stable community was formed in Medina, known as the first Islamic society.

A significant transformation occurred in the social and legal order. Over time, Islamic teachings encouraged the gradual abolition of slavery, expanded women's rights, and established zakat as an instrument to strengthen social solidarity (Zaman, 2018). Unlike Arab tribal law, which was often biased, the Islamic judicial system, based on the Qur'an and hadith, brought a more orderly and equitable pattern of justice. In general, the pre-Prophet phase, often referred to as the Jahiliyyah period, was marked by social, political, and religious instability. The tribal structure fostered internal solidarity, but at the same time triggered prolonged conflicts that often escalated into war. Values such as honor, courage, and revenge became the central ethos of Arab society before the arrival of Islam.

a) Belief System and Idol Worship

Before Islam, the beliefs of the Arab people were dominated by polytheism, with the worship of many gods and idols. The Kaaba in Mecca was the center of these religious practices (Damayanty & Roza, 2024). They believed that supernatural forces determined happiness and suffering, and performed various rituals of sacrifice to draw closer to God, which they believed was rooted in the teachings of the prophets Abraham and Ishmael. However, these beliefs were later mixed with superstition and polytheism, leading to the worship of idols of their own making.

Social Structure and Injustice

The social order of Arab Jahiliyah was hierarchical and discriminatory. Human rights were often ignored, especially for low-status groups such as enslaved people and women. Slavery was considered normal and supported the economy at that time. Women were mistreated, often subjected to violence, and viewed as property without inheritance rights, divorce rights, or autonomy over their lives (Munifah, 2021). The practice of burying female infants alive as a burden on the family was one of the extreme forms of social injustice at that time.

Economy and Trade

Before the advent of Islam, the Arab economy relied heavily on commercial activities, with Mecca serving as both a religious center and a central hub for trade. Caravans often traveled long distances to Sham, Persia, and even Africa. Huge profits flowed to the merchants and elite of Mecca. However, the gap between the rich and the poor widened, reinforcing the socio-political dominance of tribal leaders and wealthy merchants (Kusyana et al., 2024).

b) The Role of the Prophet in Changing the Social Order

The arrival of Islam through the prophethood of Muhammad accelerated changes in the social, religious, and political structures of the Arabian Peninsula (Batubara, 2024). The first revelation in the Cave of Hira triggered a fundamental spiritual and social renewal. The affirmation of monotheism replaced polytheistic practices and upheld the principle of human equality before God, paving the way for a culture and civilization that fostered physical and spiritual well-being.

c) Social Reform in Islam

The early phase of Islam marked the birth of a more inclusive and equitable social order in various aspects of religious, social, political, and cultural life (Astriani et al., 2024). The presence of Islamic teachings brought fundamental changes to the pre-Islamic Arab social structure, which was hierarchical and often oppressive to specific groups. The principle of tawhid (the oneness of God) is not only a theological concept, but also the basis for human equality before Allah, regardless of social status, race, or gender. Islam emphasizes the importance of justice and social responsibility and rejects discrimination against vulnerable groups. Although slavery still existed at that time, Islam introduced humanistic measures by encouraging the freeing of enslaved people as a righteous deed and atonement for sins, as well as providing unprecedented legal protection.

Additionally, Islamic teachings led to a significant transformation in the social position of women. Before Islam arrived, women were often considered part of inherited property and had no rights to ownership or decision-making in their personal lives (Supriyadi, 2016). Islam fundamentally changed this view by giving women the right to own and manage property, receive inheritance according to the law, and file for divorce in cases of injustice in the household. This change marked a significant milestone in the history of human civilization, as it paved the way for social balance and respect for women's dignity and rights. Thus, the early phase of Islam was not only a spiritual revolution but also a social revolution that transformed society towards justice, equality, and humanity.

d) Political and Social Transformation in Medina

Islam also provided a comprehensive framework for regulating communal life, encompassing social, economic, and political dimensions, from the time of the Prophet Muhammad. The presence of Islam not only regulates the relationship between humans and God, but also relationships between people in society (Amin, 2022).

In the political context, Islamic teachings emphasize the importance of the principles of justice ('adl), deliberation (syura), and the responsibility of leaders towards their people. Debates regarding the ideal form of an Islamic state, the mechanism for electing leaders, and the qualifications of a caliph or imam emerged after the Prophet's time, in line with the expansion of territory and the social complexity of the Muslim community (Rizani et al., 2024). However, the fundamental values instilled by the Prophet remain the moral and ethical foundation of Islam, namely, leadership oriented towards the common good and the enforcement of justice.

The hijrah from Mecca to Medina was a significant milestone in the political history of Islam, as it marked the formation of the first organized political community under the leadership of the Prophet Muhammad. Through the Medina Charter, often regarded as one of the earliest written constitutions in the world, the Prophet established principles for coexistence among groups with diverse religious and ethnic backgrounds (Karima et al., 2023). This charter regulated the rights and obligations of Medina's citizens, guaranteed freedom of religion, and emphasized the importance of cooperation and mutual protection in maintaining the city's security. Under the leadership of the Prophet Muhammad, Medina grew into a society that emphasized social justice, solidarity, and collective spirituality. This model became an inspiration for the concept of a state that upholds moral values, tolerance, and collective welfare in the history of Islamic political thought.

e) The Long-Term Influence of the Birth of Islam

In the decades following the Prophet Muhammad's death, Islam experienced rapid expansion beyond the borders of the Arabian Peninsula, reaching a vast area from Spain in the West to India in the east. This spread was not only military, but also cultural and intellectual, bringing Islamic values into various aspects of diverse societies. Great dynasties such as the Umayyads and Abbasids sought to establish governments based on the principles of justice, trust, and social responsibility as taught by Islam (Humah et al., 2024). They developed a structured administrative system, strengthened judicial institutions, and encouraged social integration among various tribes and nations under a civilized political order.

The doctrine of tawhid, the concept of the oneness of God, was not only a theological pillar but also a source of inspiration for the intellectual, legal, and moral development of Muslim society. Tawhid instills an awareness that all aspects of life must be grounded in justice, balance, and moral responsibility (Gani et al., 2024). From this principle, the Islamic legal system (sharia) developed, upholding the values of justice and the protection of individual rights, including the rights to property, honor, and security. Under its influence, a rich scholarly tradition emerged in the fields of philosophy, medicine, astronomy, and literature, making the Islamic world the center of global civilization for centuries. This civilization is a testament to the fact that Islamic spiritual values can foster a harmonious social and political order centered on human welfare.

f) The Connection Between the Pre-Prophetic Arab Period and the Birth of Islam with Education

The social changes during the time of the Prophet Muhammad SAW became an important foundation for the birth of the education system and scientific tradition in Islam. Before the arrival of Islam, Arab society was renowned for its robust oral culture, where knowledge and values were transmitted through memorization, poetry, and tribal narratives. However, with the revelation of the Qur'an, the pattern of knowledge transmission underwent a fundamental transformation. The Prophet emphasized the importance of reading, writing, and seeking knowledge as part of worship and the path to spiritual enlightenment (Mursalin, 2024). The first verse that was revealed, "Iqra'" (read), became a symbol of an intellectual revolution that changed the way Arab society understood knowledge.

Mosques, apart from being places of worship, also functioned as centers of learning and discussion, where the Prophet taught the Qur'an, law, and moral values to his companions. This transformation then gave birth to a more institutionalized and systematic tradition of education in the following period (Harmathilda et al., 2024).

The companions who had mastered religious knowledge and revelation became teachers for subsequent generations, forming a network of scholarship that spread across various Islamic regions. The activity of writing and copying the Qur'an, hadith, and legal records was the first step in the emergence of literacy and scientific documentation in Islamic civilization. The spirit of seeking knowledge spread to various fields, including language, medicine, astronomy, and philosophy, all of which were rooted in a religious drive to understand Allah's creation. Thus, the social changes that began during the time of the Prophet not only shaped a faithful and civilized social structure but also gave birth to an intellectual tradition that has been a hallmark of Islamic civilization throughout history.

g) Education and Knowledge in the Pre-Islamic Period

Before the arrival of Islam, the Arab education system was informal, unstructured, and took place naturally in everyday life. The *syu'arā'* (poets) played an important role in transmitting knowledge through oral tradition, using poetry, stories, and proverbs as learning tools.

Poetry not only served as a form of artistic expression but also as a medium for conveying moral values, tribal history, and the Arab community's worldview. In the context of the *Jahiliyyah* era, poetry became a tool of social legitimacy and a symbol of honor, depicting courage, loyalty, and wisdom (Satir et al., 2024).

This tradition indicates that education at that time primarily emphasized the transmission of culture and collective identity, rather than the development of rational and systematic knowledge. The absence of formal educational institutions meant that learning took place within the family and tribal community. Education focused on skills that supported social life, such as public speaking, rhetoric, leadership, and the ability to survive in the harsh desert environment.

Children learned through observation and direct participation in social activities, so the goals of education were more practical than theoretical. This model was successful in maintaining the continuity of tradition and social solidarity, but it did not encourage in-depth mastery of knowledge. In this context, the success of education is measured by an individual's ability to adapt and contribute to society, rather than by traditional academic achievement (Fherlia & Alimni, 2023). Thus, the pre-Islamic education pattern reflects the dynamic character of society but remains limited in its systematization of knowledge until the arrival of Islam brought a significant transformation in the paradigm of learning and education.

h) The Transformation of Education by Islam

Education in Islam plays a strategic role in shaping noble personalities, both physically and spiritually. During the time of the Prophet, the establishment of a state in Medina made it the initial center of government and learning. Later, Baghdad rose as a center of science, art, and culture. The Abbasid caliphs invited scholars and intellectuals from various disciplines to contribute there (Subagiya, 2024). The value of knowledge and education was upheld in accordance with the teachings of the Prophet. The main points of this transformation included:

First, an emphasis on literacy and learning. The first revelation, "*Iqra'*" (QS 96:1-5), emphasized the urgency of reading and learning, establishing formal education as one of the pillars of Muslim society.

Second, Al-Qur'an and Hadith education. The teaching of the Al-Qur'an and hadith became the core of the early curriculum. The encouragement to read with *tartil* led to the emergence of linguistic disciplines such as *nahwu* from the early period. The tradition of memorizing revelations and emulating the Prophet's practices shaped a systematic, text-based education that was both sacred and systematic. The Qur'an was positioned as a comprehensive guide covering faith, worship, muamalah, law, and even marriage; verses related to knowledge also emphasized a scientific ethos (Hami, 2021).

Third, mosques and madrasas are centers of education. After the *hijrah*, mosques served a dual function as places of worship and spaces for learning and storing books (Listari & Alimni, 2025). In various Islamic regions, madrasas then emerged as formal institutions that taught religious studies alongside sciences such as mathematics, astronomy, and philosophy.

Fourth, the Translation and Development of Science movement. During the Abbasid era, scientific works from Greece, Persia, and India were translated into Arabic. This movement broadened scientific and philosophical horizons, enriched the curriculum, and introduced new methodological approaches to the Islamic educational tradition.

Thus, Islam transformed the Arab educational landscape from a scattered, oral pattern to a structured, institutional, and revelation-oriented scientific system, while paving the way for the integration of religious and scientific disciplines into a unified learning civilization.

i) Education and Social Justice

The concept of inclusive and equitable education has deep roots in Islamic teachings, dating back to the time of the Prophet Muhammad (PBUH). Islam places knowledge as the primary means to achieve glory, wisdom, and closeness to Allah. During the Prophet's time, access to education was open to all regardless of gender, social status, or economic background. Men, women, and even enslaved people were given equal rights and opportunities to learn about the Qur'an, law, and practical skills (Wardiyah, 2021). This represented a revolutionary change compared to pre-Islamic traditions, which limited access to knowledge to specific groups. Prophet Muhammad himself emphasized the importance of knowledge in many of his sayings, including the command to seek knowledge from the cradle to the grave, which demonstrates the universality and continuity of the educational process in Islam.

One concrete example of the application of the principle of inclusivity in education is the role of women in the early Islamic scientific world. Figures such as Aisha (may Allah be pleased with her) held a special position as a scholar, teacher, and leading narrator of hadith, becoming a reference for her companions and subsequent generations. Women were not only objects of education, but also active subjects who transmitted knowledge (Ma'ruf, et al., 2021). This principle of equality aligns with the universal message of the Prophet in his Farewell Sermon, where he emphasized that no one is superior to another based on race or social status, as true glory is determined by piety towards Allah (Almubarak, 2018). Thus, education in Islam was designed from the outset as an instrument of human liberation and empowerment, based on the values of justice, equality, and humanity.

i) Long-Term Impact on Islamic Education

The educational reforms initiated during the time of the Prophet Muhammad and continued in subsequent periods had a profound impact on the development of Islamic civilization and the world at large. Education has become a key pillar in the formation of a knowledgeable society and an advanced country (Wuryandani, 2020). The Prophet's efforts to foster a culture of literacy, establish institutions of learning such as the Kuttab and Masjid Nabawi, and encourage the spirit of seeking knowledge among Muslims laid the foundation for an organized education system in subsequent periods. As Islamic power expanded, especially during the Umayyad and Abbasid dynasties, education became institutionalized through the establishment of madrasas, bait al-hikmah, and large libraries in various important cities such as Baghdad, Cairo, and Cordoba.

These institutions served as centers of research and scientific development, open to all, reflecting the inclusive and universal spirit of intellectualism in Islam. During the Golden Age of Islam, the education system played a pivotal role in driving scientific advancements in various fields, including mathematics, astronomy, medicine, chemistry, geography, and philosophy.

Significant figures such as Al-Khwarizmi, Ibn Sina, Al-Farabi, Al-Biruni, and Ibn Rushd produced monumental works that not only advanced the Islamic world but also became an important foundation for the intellectual awakening in Europe (Rahman & Sudirman, 2024). Through the translation of Muslim scientists' works into Latin, knowledge from the Islamic world spread to the West, becoming a catalyst for the Renaissance's emergence. Thus, Islamic educational reform not only built the intellectual and moral structure of the ummah but also made a universal contribution to the advancement of science and human civilization globally.

Research findings show that before the prophethood of the Prophet Muhammad SAW, classical Arab society did not have a structured education system. Education was informal and conveyed through oral traditions preserved by the syu'arā' (poets), who served as guardians of the collective memory of society. Poetry, stories, and advice were the primary means of instilling moral values, tribal history, and social norms. The orientation of education at that time focused more on practical skills such as rhetoric, leadership, and survival, rather than on the development of rational or spiritual knowledge. This condition illustrates that pre-Islamic Arab society had a rich culture, but was not yet familiar with the concept of education as a means of shaping civilization and intellectual progress.

The birth of Islam brought fundamental changes to educational views and practices. The Prophet Muhammad SAW placed knowledge as the central pillar in building a faithful and civilized society. Education became the right and obligation of all people, regardless of gender or social status. Mosques became centers of learning that were open to all, places where people studied the Qur'an, hadith, law, and moral values. From this emerged a systematic and inclusive educational tradition, which later developed into institutions such as the kuttab and madrasah in the following period. The principles of Islamic education, which emphasize justice, equality, and the pursuit of knowledge for the benefit of humanity, laid the foundation for the growth of an advanced Islamic civilization, while also making significant contributions to the development of world science.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

The implications of this research indicate that understanding the transformation of Islamic education during the time of the Prophet Muhammad can provide guidance in developing a more inclusive and equitable education system today. This research highlights the significance of social justice, equality, and empowerment principles in education, which can be applied to address current global educational inequalities. Additionally, understanding the role of education in shaping character and social identity in the Islamic world can also help inform education policies that are more sensitive to cultural and social diversity. Thus, the findings of this study can contribute to the design of an education system that is not only based on science but also on moral and social values, thereby improving the overall welfare of humanity.

4.1 Research Contributions

The contribution of this research lies in a deeper understanding of the transformation of education from Pre-Prophetic Classical Arabia to the birth of the Islamic education system during the time of the Prophet. This research offers insight into how education, initially informal and based on oral tradition, evolved into a more structured and revelation-based system, as well as its impact on the social and economic structures and identities of societies in the Arabian Peninsula. In addition, this research also highlights the importance of education in empowering women and its role in creating a more just society. By comparing the Islamic education system with those of other civilizations of the same period, this research offers a new perspective on the significant contribution of Islamic education to the development of world civilization, as well as its relevance in the modern world.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

The limitations of this study lie in its scope, which is limited to the available literature on Pre-Prophetic Classical Arabia and Islamic education during the time of the Prophet, potentially leaving out some social, economic, and cultural aspects of that period. In addition, this study also lacks emphasis on the direct influence of Islamic education on more profound, practical, political, and economic transformations, as well as limitations in exploring comparisons with systematic education systems in other civilizations. These limitations may affect the extent to which we understand the impact of Islamic education in various social and cultural contexts, which requires further research to provide a more holistic and comprehensive picture.

5.1 Recommendation for Future Research Direction

Recommendations for further research include expanding the study of the influence of Islamic education on social, economic, and political transformation in the Arab world during the time of the Prophet, with a focus on how this education system shaped public policy and economic structures in the early days of Islam. More in-depth research is also needed to explore the role of women in Islamic education and its impact on women's empowerment in the Islamic world, as well as comparisons between the Islamic education system and education systems in other civilizations of the same period, such as Rome or Persia, to assess the contribution of Islamic education to the advancement of world civilization. Furthermore, additional studies can investigate the long-term effects of Islamic education on intellectual and social development in contemporary Muslim societies.

6. CONCLUSION

This study describes the significant transformations that occurred in Arab society from the pre-Prophet era to the emergence of Islamic education. In the pre-Islamic era, education in Classical Arabia was informal, with knowledge being transmitted orally through poetry and stories. Arab society at that time was organized along tribal lines and had strong collectivist values; however, there was no structured, formal education system in place. This diversity created social inequality and injustice, with some groups, especially women and marginalized groups, not having access to proper education.

With the advent of Islam, the Prophet Muhammad introduced an educational system based on Allah's revelations, specifically the Qur'an and Hadith. Education became more structured and universal, emphasizing the importance of seeking knowledge for all Muslims, regardless of gender. This led to significant changes in the social order, emphasizing equal rights, including those of women, which had previously been overlooked. The Islamic education system, which began in Medina, also played a role in creating a more just and organized society through the principles of social justice and mutual prosperity.

In addition, this study also demonstrates that Islamic education was not limited to religious knowledge, but also encompassed various fields of science, including mathematics, astronomy, and medicine. The Prophet Muhammad SAW motivated his followers to develop knowledge for the benefit of humanity.

Thus, Islamic education during the time of the Prophet laid the foundation for the rapid advancement of science in the Islamic world in the following centuries, which significantly contributed to the development of world civilization. However, several gaps in this study require further examination, including the direct impact of Islamic education on the Arab economic structure, the role of women in education during the early days of Islam, and comparisons with education systems in other civilizations at the same time.

Through further research, we can gain a more comprehensive understanding of how Islamic education shaped Arab society and the Islamic world as a whole, as well as how the educational values introduced by the Prophet Muhammad SAW remain relevant and have had a long-term impact to this day.

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Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Alimni: Conceptualization and Design, Methodology, Writing - Original Draft. Zapia Gustina: Writing - Review & Editing, Performed data collection and Analysis, Interpretation of the results.

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The authors declare that Generative Artificial Intelligence (GenAI) tools were used to refine the academic language and accuracy of the work, improving its academic tone and language accuracy, including grammatical structures, punctuation, and vocabulary. The work was then further modified to better reflect the authors' own tone and writing style. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJRIS Generative AI \(GenAI\) Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict Of Interest Statement

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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