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**THE EDUCATIONAL REFORMS OF THE PROPHET  
MUHAMMAD (PBUH): AN EXPLORATION OF PROPHETIC  
HERITAGE**

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**ABSTRACT**

*The Prophet Muhammad (PBUH) laid the foundation for one of the most transformative educational systems in human history, emphasizing the pursuit of knowledge as a central tenet of Islamic life. This study explores the educational reforms introduced by the Prophet Muhammad (PBUH) through the Seerah (his life and practices), focusing on their principles, methods, and enduring relevance. The research highlights key aspects of the Prophet's educational philosophy, such as inclusivity, accessibility, and practical application. By analyzing Quranic revelations and the Prophet's teachings, the study reveals how education was not limited to religious instruction but extended to fields such as social justice, trade, governance, and personal development. The Prophet encouraged both men and women to seek knowledge, breaking cultural barriers and promoting intellectual growth within society. A significant reform introduced by the Prophet (PBUH) was the establishment of the Suffah at the Prophet's Mosque in Medina, an informal yet highly effective educational institution that catered to the spiritual and worldly needs of individuals from diverse backgrounds. The study also examines the methods employed by the Prophet, such as storytelling, dialogue, and hands-on learning, which made education accessible and impactful for learners of all ages and social statuses. This research further explores the Prophet's emphasis on moral and ethical education, aligning intellectual pursuits with values such as honesty, compassion, and justice. By fostering a culture of learning and critical thinking, the Prophet Muhammad (PBUH) empowered individuals to contribute positively to society, laying the groundwork for*

*the intellectual achievements of Islamic civilization. The study concludes by reflecting on the relevance of these educational reforms in addressing contemporary challenges, such as access to education, gender equity, and moral crises, offering valuable lessons for modern educators and policymakers.*

**Keywords:** *Educational Reforms, Prophet Muhammad (PBUH), Seerah, Islamic Education, Suffah, Inclusivity, Moral Education, Knowledge in Islam, Teaching Methods, Gender Equity*

### **Introduction**

The Prophet Muhammad (peace be upon him) was not only a Messenger of God; his Sunnah contains a complete way of life for the followers of Islam. His sayings became the first verses of the Qur'an. His life and character, values and teachings, have a universal application for the trust of mankind. The life and work of the Prophet (peace be upon him) have been the center of attention for historians, research scholars, and educationists, particularly in this modern age. People from various disciplines have written on seerah. Unfortunately, none of the writers have specifically studied and discussed the details of the reforms during the Prophet's time based on historical and sociocultural facts. Thus, in this paper, I will discuss the educational reforms of the Prophet Muhammad (peace be upon him) with enough cause and effect of education on society. (Husni2022)

This paper focuses on the educational reforms implemented by the Apostle himself as a member of those circumstances in which they were enacted. This research also provides a discussion on the Islamic point of view of education and its utility, the needs of society to be addressed, an emphasis on educating both men and women, and the eternal aspect of Islamic teachings. This study will also explore the causes for reforms and how different the environment was from the birth of the Prophet. This exploratory paper will also shed light on the quality of the Prophet's contribution at large and challenge contemporary society to examine the purpose of their lives in the light of the revolutionary changes brought by the Prophet at the time of Hijrah. In addition, this paper sets down some relevant questions for sampling the Prophet's third role within the framework of cause-and-effect analysis. Finally, the paper concludes with educational reforms and their aftermath as stated in the Qur'an and the Hadith.

### **2. The Pre-Islamic Context of Education**

The historical era before the arrival of Islam is known as the era of Jahiliyah or ignorance. This is the time period before the Quran was revealed to the Prophet Muhammad and before Islam became the dominant religion. This section delves deep into the intricate

details of the educational landscape that existed before the advent of Islam, unravelling the vast depths of knowledge and understanding prevalent during those times. By shedding light on this rich historical context, it offers a comprehensive outlook into the foundations upon which the Prophet Muhammad built the transformative educational reforms that would go on to shape the course of history. Through a meticulous exploration of the intellectual, cultural, and social dimensions, this section paints a vivid picture of the educational ethos that permeated the fabric of society, setting the stage for the miraculous advancements yet to come. (Beddu & Azhari, 2020)

Educational practices and systems were influenced by the dominant values and traditions of the Arab tribes. There was no uniform system of mass education in practice at the time. Reading and writing were a luxury that only a few were wealthy enough to indulge in. In fact, education would replace social divide as the barrier for significance with the creation of an 'Islamic society.' There was no greater distinction of merit than between one who could read the Quran and one who could not. Informal training among the Arabs was abundant. Through ways such as imitation and informality, children received education and training, which may largely be classified as the use of unintentional methods. The institution established by the Prophet Muhammad from his own practical method stands in stark contrast to the fundamental principles of this method and the absence of a formal instructive establishment. (Sabic-El-Rayess et al.2020)

### **3. The Prophet Muhammad's Early Life and Education**

His father died just before he was born, and he lost his mother within weeks when he was six years old. Soon after, he was orphaned. He was nurtured in the poor, vulnerable quarter of Mecca, where he had once been settled without any means of sustenance. It seems poverty was not unusual for his family: his grandfather, too, suffered from its extreme forms. He belonged to a family of merchants and caravan traders who maintained kinship and coalition ties. This social background indicates that young Muhammad was equipped with curiosity, common sense, and quick judgment. He was encouraged to be open to others, to communicate effectively, and to initiate, develop, and pursue things on his own (Yusuf & Gambari, 2022). At a time when social life in the Arabian Peninsula was regulated by the force of tribalism, with interminable wars every now and then cumulating in full-fledged wars every year at a place called Sha'b Abi Talib, life events were likewise extensively regulated by kinship ties, morals, and norms. Key centers of learning and information in Arabian

society at that time included traveled people who served as the nodes of communication. They brought news and goods from afar, and gifts were mutual attempts to bridge gaps, build alliances, and help the needy. Thus, the oral poet was not only a poet but also a tool for spreading the word. His role in society was therefore a way of educating people about ethical conduct and the need to protect one's honor and dignity. Hence, the education was mainly oral-poetic in nature. His teachers were linked to poets and religious adepts from the time that he started accompanying his uncle on his trade journey to Syria. They were also people who held the most vital knowledge for the community (Alshathri and Male2020).

#### **4. The Quranic Revelation and Its Educational Implications**

This section indicates that the Quranic revelations served as the bedrock for the reforms the Prophet Muhammad implemented. The Quran, in addition to instructing Muslims in spiritual matters, provided valuable insights into fully supported ethical and educational values. Some of these values include: knowledge per se is incomplete without faith; spiritual needs and factual information about the universe cannot be separated; the transformative potential of knowledge; and education is a transformation of society. The Quran functions as a guide for submitting human creativity and knowledge as a means to develop a society based on justice, good governance, and the acceptance of Allah's dominion by human beings (Haron et al.2020). To achieve this, mankind should work incessantly in their generation of useful knowledge. Consequently, the Prophet Muhammad's mission reflected the contents of the Divine scriptures. The conscience and attitude of the people were so effectively trained that Muslims practically began to practice divine revelation. The Quran's basic teachings are of supreme practical value because they are relevant and can be used by all societies of all ages. For this reason, God's educational system is complete.

This section emphasizes the point of the Quran that treats the acquisition of knowledge and the pursuit of education. Knowledge was longed for in many places, in many spheres, and by many nations. The Prophet engaged in missionizing, devoting himself to helping his people link faith and practical action. This study regards the Quranic worldview as emerging from the society and tribal configuration of the 5th/6th century. The message of the Quran was focused on the individual as well as the nation, on the right path, and on priorities of life. The Quran treated many aspects that help enrich knowledge about life and how people need to govern their lives as well as the qualifications of this life. In

relation to that, the Quran addresses some of the basic ethical aspects of human life.

### **5. The Establishment of the First Islamic School**

In the lens of educational history, the establishment of the first Islamic school is a defining moment. Yet, a careful reading of historical sources and contexts offers a remarkably different motivation for its establishment. With a small community of generally one class of students, it came into existence at a critical junction at the halfway point of the Prophet's time in Madinah when the beliefs and practices of Muslims had already solidified to a significant extent, and he needed to prepare rapidly increasing numbers of new converts to transition into full membership in this religious community (Khaliza et al.2023). This turned the mosque into an institution with myriad functions, among which were to educate new Muslims, reinforce understandings for established Muslims, nourish Islamic spirituality, and help Muslims engage in the broad community and lay the conditions for instituting a system of social security.

Originally used as a meeting place mandated for gatherings to educate the community about the changes in the deen that were necessitated by revelation, this informal educational outfit was not directed primarily at the establishment of an educational system but was an organic result of the Prophet's proselytizing (Mehmood, 2021). The masjid not only became the house of worship for the small community and eventually transformed the de facto masjid to the focal point of the new city, it was originally used as a medina for education, the first school. The Prophet's classes were a combination of structured and unstructured content. He taught Islamic theology, ethics, language, and regulative worship and transactions, with the latter two having been the concern of the classes largely held in Makkah. Nonetheless, prayer, the heart of Islamic spirituality, was the first thing he taught new converts in Madinah, reflecting his priorities (Al et al.2020)

### **7. Curriculum and Subjects Taught in Early Islamic Education**

Curriculum and Subjects Taught in Early Islamic Education: Education was given paramount importance in the teachings and practices of the Prophet. The curriculum of early Islamic education was divided into religious and secular knowledge. The basic emphasis of the Prophet's educational curriculum was on the religious side. The formal curriculum of religious education comprised the commitment and commandments of the revealed texts, which included Fiqh, Tafsir, Hadith and Sunnah, the Quran,

and the language of the Holy Book, Arabic, and its literature, for the best understanding of the Quran. (Aji2023)

Religious education was given to build character and conduct according to moral principles. Thus, all the subjects of religious education were essential for the moral development of the students and for the formation of responsible members of the Ummah. The seerah-based educational leadership is one of the main parts of ideal education. Among the secular knowledge that was practiced were arithmetic, law, medicine, mathematics, physics, music, chemistry, philosophy, astrology, and astronomy (Komariah & Nihayah, 2023). The Prophet's method of teaching led to the use of questions and answers, illustrations, explanations for the understanding of the learners, discussions with the learners, and giving examples. In the full educational sense, the Prophet's educational philosophy is the harmonious development of the physical, mental, and moral faculties and the combination of the material and spiritual ends. The moral and spiritual education of the child is a chief task of teachers.

### **7.1. Religious Studies**

Religious instruction's primary importance is clearly seen in the curricula of all periods. Religious studies consisted mainly of the study of the Quran and the Hadith. Scholars tend to emphasize either continuity, highlighting the established religious precepts, or discontinuity, focusing on foundational principles and the building of a new ummah. The religious background of the Prophet's time was an integral part of the daily life of the citizens of Madina. (Kubro and Ali2021) The Quranic revelations began by emphasizing basic creeds that an intelligent person must accept so that the surrounding context could be understandable. The method of the Prophet is clearly seen throughout, manifesting his abilities as an educator in bearing those duties. Religious education in pre-modern Muslim societies taught more than general theology. Emphasis will be on established practices and precepts that can serve as a guideline for concrete actions.

An important religious factor is the memorization of the Quran or at least parts of it. This was the main method for conveying its contents into the hearts of the pupils where it could be easily concealed. Its content is the main subject matter of Islamic religious instruction. It reflects the whole of Islam. The teaching message contained in the Quran is therefore the most valuable instrument of education in the Ummah, and religious education can also be an effective way of educating a complete person (Rifa'i and Marhamah2020). There are many details related to the Islamic concept of ethics and therefore cannot be recounted in this paper.

Prominent scholars called Imams, who were well-versed in the religious sciences, often taught the religious sciences. These individuals generally adopted the Hadith and acts of the Prophet as their primary source of guidance. It must be noted that although communal devotion and worship were collective undertakings, the individual motivation for making a personal effort in his or her religion is mainly the concern at issue. This leads right into the overall educational matters. The first and foremost goal of Islamic teachings is to enable human beings to obey Allah effectively and to prepare them as true Muslims inside and out in order to smooth their way to the Hereafter. Further, an individual's relationship with his or her peers and individual moral and intellectual development are also important considerations as part of their role in society.

The emphasis placed on religious studies greatly influenced the worldview of society and also permeated other subjects as well. Religious education played an important role in strengthening the ties of the community by providing common values and norms to guide them. The starting point of Islamic education is the assumption that the world is an organized system created by God, and by submitting to this crucial principle, a student expands his or her knowledge of the cosmos. Then, Latin and Greek are used as tools to acquire knowledge of the internal and external world. The sharing of assignments and education in general has made it possible for friendship to grow in this context (Husna & Thohir, 2020). As for teaching methods, we can observe that copying text continuously, viewing, and appealing to "definition" are highly predominant. Text will quite often be memorized, but the most important aspect of the text is that it includes all available comments or opinions that could be made by the author or in the classroom in general. In this, the attitude is almost always a very passive one of so-called "learning."

#### **8. Women's Education in Early Islam**

Educating women has a positive impact on the development of any society. Today, we find that a process of educational reforms was set to bring women's education to an Islamic society, which was deprived of an ethical society before the Hour of Extinction. In this way, the Message of Light advocated the right of women to receive education. It was declared that seeking education is a religious obligation for every Muslim man and woman. Prior to the start of the preface of changing society into a reflection, let's compare the roles of women in the respective lives of the ancient and the early period of Islam. In pre-Islamic Arab society, women were excluded from education. There were no educational

institutions and no one qualified to provide training. Women were good at performing all the household tasks and enjoying basic human rights at home. (Mahmudulhassan et al.2023)

From the beginning, it was a tradition and generally accepted that people were not involved in education. With the advent of Islam, the attitudes of the degraded Arabs led to disrespect for women. The best qualities of women's interest in Islam reflect respect for women. In the early days of Islam, we find that in women's education, the grandfather of the Prophet tended to be a supporter of women's rights. In other words, this flat refusal proved to be the beginning of the status of women in Islam. Therefore, it was stated the most important principle in education for human life, in order for this statement to excellently describe the spirit and importance of the training of girls (Mahmudulhassan, 2024). What is the status of the woman who is educated and who will be in the Islamic environment? The most important thing is that this woman is a valuable asset in her home. And that's where every woman's journey begins. It is narrated that some of the most important scientists were also women.

### **8.1. The Importance of Female Education**

The importance of female education in the Prophet's era becomes clearly visible from historical accounts. The Prophet was well aware of women's capabilities. He wished to improve their status in Islam. He never took women for granted as passive recipients of his teachings. Rather, he wanted them to be teachers who would be responsible for the transmission of knowledge to the generations in the future. The primary cultural background factor for educating females in the early Islamic society was the association of reading and writing with moral goodness and the predisposition towards the education of daughters. (Husni2022)

Additionally, since Islam has been considered a teacher-friendly faith, the duty to educate female children was always sanctioned by Islam. This culture was simply accentuated under the learned leadership of the Prophet, whose concern to elevate the status of women, as shown by other adherents of his faith, was based primarily in religious rather than egalitarian motives. Educated women could not only be their families' assets but also enrich their communities. Educated women who were financially supporting their husbands and households were also sharing their maturity, wisdom, love, and kindness with the wider community and society. They were symbols of service, well-equipped to give spiritual and ethical guidance to those who needed it. In addition, the importance of these women in Muslim history somewhat illustrates their influence. Virtuous women, all of whom were also



educators, experienced the blessings and support of their foremothers. A safe, nurturing, and helpful home climate is essential for supporting women toward virtue and right education. In the same way, the principles emerge that embrace the right across the continent. Educated women finally become the nation's homage. Society is no better than the girls or women who make it up. (Minhar et al.2020)

### **9. The Prophet's Approach to Special Needs Education**

The Prophet's compassionate approach to the education of learners with special needs is part of a continuum of reform. He announced significant reforms and innovations in teaching and learning to audiences who had presuppositions toward education. He introduced them to an inclusive educational framework that recognizes the rights of all to an education. The Prophet's application of universal or general pedagogy was mirrored in his operationalization of andragogy, or teaching adults, teaching ritually impure persons, persons with circadian variations in their learning of the Qur'an and Hadith, persons with intermittent health and diminished neural states, and persons with multiple sensory and motor handicaps (Elamin, 2024). He taught unique methods of seating, turn-taking, oral and kinesic drills, taught the Qur'an, Hadith, and theology in multiple languages and ethos without equating the languages and ethos with belonging while educating the educate about God's creation and inviting them to follow the exemplars of righteousness and justice and to attain knowledge. His actions provide insights into processes that could serve as the foundation for special needs education policies (Amal & Khoiruddin, 2024).

Education is essential to living life with dignity and making a positive impact on others' lives. It is rewarding and fulfilling for both the educated and the educator. The case is the same for those facing disabilities because every child has the right to an education, no matter his or her background. The Prophet of Islam believed in and practiced this principle. Analysis of the availability of early records helps in the evaluation of teaching and learning methods used in the first Muslim community, the personality and role of the Prophet in regard to social, political, and religious reform, and the misunderstandings and prejudices of some about learners with special needs. He encouraged them to participate in administrative and ceremonial programs, education, and daily activities with a dual-gender audience in diverse settings such as the mosque complex, campus, military expeditions, the market, feeding programs, and professional practice. (Basir et al.2022)

### **10. The Impact of Islamic Educational Reforms on Society**

In light of the educational reforms initiated by Prophet Muhammad, a formal, systematic educational system altogether differed in form and function from the knowledge transmission model pursued in the Islamic world. These schools provided knowledge to people about a wide range of religious subjects including beliefs, the creed, Islamic law, and the Arabic language itself. Madrassahs were also generally opened in mosques with a mosque attached to them. Knowledge transferred from the 'Ulema to the masses through madrassahs and mosques. Specialization and modification were facilitated after the Prophet's life. All males and females were committed to receive the arts of reading, writing, and arithmetic as valued community tools, and everyone should read books. (Basham et al.2020)

Education made Muslims an intellectual community, undifferentiated according to class or race. The Prophet also established other schools both for Muslims and for non-Muslims, to equip them with ethical training. Since people who receive a moral education would not violate family values, including coexistence with rightful nations, justice and morality coerces society to change. The emphasis on the importance of education and the value of intellect in Islam is one of its achievements. Initially, the Islamic scientific knowledge of the Prophet, then that of the first Muslim generation and of the Salaf Saliha, shaped an intellectual world and a world of thinkers. The educational reforms of the Prophet, through his wise and equitable regime, emboldened society as a whole as it emphasized the spread of justice, which gave everyone equal rights to know and respect the human brain through experience and find fair results (Mohammadpour, 2024). This educational system unveiled and planted the concepts of justice and equity, as well as fundamental knowledge for reading the so-called diverse. The reform had a major effect on society and would soon morph into an eternal Islamic value and avenue.

### **10.1. Literacy and Knowledge Dissemination**

Muhammad, the Prophet of Islam, promoted literacy and the systematic dissemination of knowledge as the fundamental aspects of Islamic educational reforms. Literacy was not only fundamental to Islamic teachings but also provided the foundation for improvement in various domains, namely ethics, wisdom, beliefs, and social justice. Early Islamic society generated a huge amount of knowledge, which was documented in the form of manuscripts and record-keeping for administrative purposes (Gustian et al.2024). The availability of a vast amount of data in written form ultimately promoted inquisitiveness and research with respect to various domains of life. However, it is noteworthy that the oral

aspect of knowledge was frequently not emphasized, and the knowledge was delivered by reading and writing. The Arabic language is one of the few languages in the world that has evolved into a sophisticated system of science and literature, ranging from logic and grammar to philosophy and Sufism. Meanwhile, the formation of educational centers under different political administrations was a regular feature in ancient times (Alsharari2022). In the process, scholars and knowledgeable persons played multiple roles: religious scholars, scientists, philosophers, educators, and prolific writers. They contributed to the context of knowledge transmission and wrote some manuscripts for identification, interpretations of prophetic attitudes, or on diverse subjects, including research and documented knowledge by themselves.

The Prophet, as an educator, began his educational reforms by using the environment as the basis for adaptive and optimal growth. The value of knowledge was not communicated to Prophet Muhammad through written knowledge but through the Holy Scriptures, which were revealed to him. The population was declining year by year, and there were no educational reforms to produce a new generation that could replace the declining one. The most pressing problem facing the Arabs was the illiteracy of teachers and the lack of intellectual knowledge, which was replaced by oral and practical experience. When this happens, believers will become ignorant. So this study will stress the creativity and innovation of the Prophet in delivering a foundation of belief, accelerating the process of memorization, using visual tools as a media tool, and employing efficient methods to give orders to his public, including oral and practical teachings to cultivate new seedlings. (Soliman and Khalil2024)

### **11. Comparative Analysis with Contemporary Educational Systems**

The reform of the Prophet in the field of education was rooted in the commands of Allah, as no human being has the undoubted authority to propose such principles on their own. Many of the principles relating to education, such as moral and ethical aspects, and deepening the divine and natural aspects, are parts of various educational systems known in the past and present. Scientific education can be carried out if students know what is relevant and what constitutes knowledge and skill, besides their understanding of God, books, and prophets. As long as there are no significant differences concerning the principles of education, the goals and meanings of education do not differ much among people. Cultural, social, and technological advances, however, have led to the

emergence of various educational systems in different periods. (Al-Hawary et al.2023)

Modern education opens up educational opportunities to all individuals regardless of race, cultural background, religion, ethnicity, economic level, or social status, even among talented and intelligent people, especially those who have dropped out. The nature of community involvement in education and physical systems often becomes the main reference to determine people's consciousness of belonging to a nation and living in society. Science and knowledge must have a function to solve problems in life. The capability of the individual to perform mathematics is less important compared to the ability to correct behavior, attitude, and self-image towards the good. Part of the concept of human development in Islamic education is the development of critical thinking. This is actually not far from the thoughts of others (Ilham, 2020). However, in the age of the Prophet Muhammad, education was more wrapped and characterized by guidance rather than a mechanical system. Moreover, in Islamic education, the criticality of thinking is combined with the concept of critical-mindedness. In the era of the Prophet Muhammad, critical thinking was most difficult to develop. This is evident from the small number of people who understand the existing religious teachings, and with prosperity, there are at least two important factors to develop human intelligence. Despite their period, these educational objectives still vary greatly or can change depending on how one views the statement.

### **13. Conclusion**

In light of our study, we find that the educational reforms of Prophet Muhammad were not mere reforms but transformations. The examination of pre-Islamic Arabian society in contrast to the post-reform society provides insight into the inclusion and respect for all individuals under the guidance of Prophet Muhammad. The Makkan and Madinan approaches, albeit catering to different audiences, had a strong emphasis on inclusive education as the central thematic postulate. The establishment of the Prophetic framework of education clearly makes an appeal for the central importance of the dissemination of information, the conceptual endorsement of inclusivity, and the advocacy of secular development as precursors for community development, further discussing the duality of the educational approach. The importance has been laid upon the multi-tasking role, the educational message in content through inclusivity and respect for the beneficiaries, and the institutional approach in order to establish a framework.

The present work may act as a gateway for researchers to identify the educational propositions by Prophet Muhammad, along with the historical and social paradigms in which they originated. Further research may be conducted to engage in and elaborate on the educational enterprise, its breaks, and implications, especially in the current era of educational debate and contemporary educational teachings. The study of Seerah to refine the educational paradigms within the Islamic theory of educational institutionalization has yet to be explored further. Despite the fact that education followed his command, it was merely an uncritical endorsement of what was being provided and did not necessarily reflect a transfer of his vision of education to first, second, third, and more generations. The Qur'anic ideals in an educational milieu have yet to be unveiled in the modern educational perspective, and the separatist and monolingual policies are still to be further studied.

Treating education in Islam necessitates an in-depth understanding of both the essence and significance of such approaches. In compliance with this objective of research, this article seeks to offer a comprehensive approach to addressing both the philosophical and experiential features of Islamic educational systems. The study seeks to ascertain if such Islamic educational paradigms, as discussed through the Seerah, could be effectively adopted in constructing paradigms for contemporary educational practices in general, and policy formation, systems-building, as well as its operational implementation, with particular consideration to the educational system of Pakistan.

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