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RECONSTRUCTING THE ISLAMIC EDUCATION OF PROPHET MUHAMMAD (PBUH) DURING THE MAKKAH AND MADINAH PHASES AS A FOUNDATION FOR THE DEVELOPMENT OF A DIGITAL LEARNING SYSTEM

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ABSTRACT

This study aims to reconstruct the educational system of Prophet Muhammad (PBUH) during the Makkah and Madinah phases as a conceptual foundation for developing an Islamic Learning Management System (LMS) grounded in prophetic values. This research employs a library research approach supported by historical analysis, qualitative inquiry, and system modeling to identify the characteristics of curriculum structure, instructional methods, educational institutions, and evaluation patterns across both phases. The findings indicate that the Makkah phase functioned as a stage of value formation centered on *tauhid* and character development, whereas the Madinah phase represented a stage of social institutionalization integrating the dimensions of *muamalah*, leadership, and community governance. The synthesis of these two phases produces a progressive educational model based on the input-process-output-feedback framework, which aligns with system theory and modern instructional design principles. This study further translates prophetic educational principles into a four-layer LMS architecture consisting of the user layer, application layer, database layer, and value engine. *Tauhid* is positioned as the core engine of the system, character development as the primary learning outcome orientation, and community as the main space for learning interaction. The integration of an AI progress tracker and learning analytics is designed as an adaptive feedback mechanism that supports both academic evaluation and continuous character formation. The findings demonstrate that prophetic education can be reconstructed into a digital learning system model that is not only cognitively oriented but also morally and socially transformative, making it highly relevant for addressing contemporary challenges in Islamic education within the era of information technology.

KEYWORDS: Prophetic Education, Islamic LMS, Tauhid-Centered Learning, Instructional Design, Adaptive Learning System.

1. INTRODUCTION

The history of Islamic education during the time of Prophet Muhammad (PBUH) constitutes an epistemological foundation of profound significance for the construction of Islamic educational theory and practice across generations. The Prophetic period was not merely a phase of spiritual preaching, but a formative era in which a structured, progressive educational system oriented toward social transformation was established (Inayah, 2025; Rambe & Sari, 2026). The Prophet (PBUH) developed a comprehensive model of community formation through deliberate planning of learning content, careful selection of instructional methods, effective management of learning spaces, and systematic strategies of cadre development adapted to the socio-cultural conditions of Arabian society. The educational process was not incidental or sporadic, but rather reflected gradual progression (*tadarruj*), consistency of values, and a strong continuity between doctrinal teachings and practical exemplification. During the Makkah phase, educational efforts were concentrated on internalizing *tauhid*, strengthening spiritual-mental resilience, and shaping the foundational character of early Muslims who lived under intense socio-political pressure. The house of Al-Arqam functioned as a non-formal learning center that produced a generation characterized by steadfast faith, disciplined morality, and strong ideological commitment. The educational orientation of this phase served as a foundation for character building that sustained the Muslim community in confronting intimidation, marginalization, and cultural resistance (Restalia & Khasanah, 2024; Tahir & Nori, 2024).

The development of Islamic education entered a broader stage after the Hijrah to Madinah, when the Prophet Muhammad (PBUH) led a society that was socially and religiously plural. Education in this phase expanded in function, shifting from individual formation toward the establishment of a civilized social structure. The mosque was not only a place of worship, but also a center for consultation, deliberation, social legislation, and collective learning. The educational curriculum encompassed *tauhid*, worship, morality, economics, social governance, and principles of citizenship as institutionalized through the Constitution of Madinah (Abubakari et al., 2023; Juhairiah et al., 2024). The integration of spiritual and social dimensions demonstrates that Islamic education during the Madinah period was holistic and

institutional, shaping a society endowed with moral consciousness as well as organizational capacity. This model affirms that the educational system of Prophet Muhammad (PBUH) unified theological, pedagogical, and sociological dimensions within a systemic framework that mutually reinforced one another (Anwar et al., 2025; Nasaruddin & Ladiqi, 2023).

This prophetic educational concept exhibits systemic characteristics that can be examined through the lens of modern system theory, as it contains clear components of input in the form of revelation and social conditions, processes in the form of gradual educational methods, outputs in the form of individual transformation, and outcomes in the form of a civilization grounded in *tauhid*. Such a structure illustrates that the Prophet's educational system was not merely a historical practice, but a conceptual model with relevance across time (Huda et al., 2024; Ruswandi et al., 2023). Understanding this educational system provides opportunities for reinterpretation in relation to contemporary needs, particularly as education enters the digital era with challenges distinct from those of the classical period.

The rapid advancement of information technology has significantly transformed the educational landscape by introducing network-based learning, virtual classrooms, and learning management systems that enable unrestricted access across time and space. This transformation offers efficiency, flexibility, and personalized learning that were previously difficult to achieve through conventional models. At the same time, digital learning practices tend to prioritize cognitive achievement and mastery of information, causing affective development and character formation to receive insufficient systemic attention. The integration of moral values, cultivation of spiritual awareness, and reinforcement of social responsibility have not yet become central elements in the architectural design of contemporary digital learning platforms (Abubakari et al., 2023; Juhairiah et al., 2024). Such an imbalance risks producing generations that excel technically while lacking ethical orientation and transcendental consciousness.

This phenomenon creates an urgent demand for a digital educational approach that is not only driven by advanced technology but also grounded in a robust value paradigm. Learning systems that rely on Learning Management Systems (LMS), e-learning, and Artificial Intelligence (AI) hold substantial potential for mapping learning progress, analyzing interaction patterns, and generating adaptive learning recommendations. Adaptive

learning technology enables content to be customized according to learners' characteristics through algorithms that analyze academic performance. Such innovations open significant possibilities for embedding Islamic educational principles within system design, including mechanisms for strengthening tauhid-based values, measuring character development, and fostering collaborative learning communities (Ansyah, 2022; Ibda et al., 2023). Embedding values into digital systems requires the reformulation of classical educational models so that they become compatible with modern technological architecture.

The development of digital learning systems grounded in classical Islamic educational paradigms remains relatively limited, both in academic discourse and practical implementation. Many platforms deliver Islamic content in online formats without constructing a systemic structure that reflects the Prophet's educational model, such as gradual formation, exemplary conduct as the primary method, and reinforcement of social solidarity as part of the learning process (Nabhan et al., 2023; Rambe & Sari, 2026). The absence of a comprehensive conceptual model has caused Islamic digital education to remain fragmented, separating content delivery from personality formation. These challenges highlight the need to reconstruct the educational system of Prophet Muhammad (PBUH) as a conceptual foundation for designing an integrative digital learning system, so that technology functions not merely as an instrument for information distribution but as a medium of value transformation (Ibda et al., 2023; Rambe & Sari, 2026; Tahir & Nori, 2024).

Such reconstruction requires an interdisciplinary approach that integrates historical studies of Islamic education with system design theory and educational technology. Prophetic education, which positions tauhid as the core of the curriculum, can be translated into a system architecture that places values as the core engine in LMS development. The method of exemplary conduct can be adapted through digital mentoring features and multimedia-based modeling content, while deliberation (*musyawarah*) can be implemented through collaborative forums and virtual discussion spaces that encourage active participation. This approach enables digital learning to remain connected to the spirit of character development, which constituted the essence of Islamic education during the Prophetic era (Arsyad et al., 2025; TC, 2024).

Efforts to design a digital learning system grounded in the prophetic paradigm are not only

academically relevant, but also strategically important in responding to contemporary Islamic educational needs in an era shaped by globalization and technological disruption. The integration of classical educational heritage with technological innovation has the potential to produce a learning model that balances systemic sophistication with depth of values. This study is grounded in the conviction that Islamic education possesses a rich conceptual legacy that can be developed within the framework of modern technology, making the reconstruction of the Prophet's educational system a viable foundation for developing a prophetic value-based Learning Management System that is adaptive, systemic, and oriented toward holistic human development (Aroos et al., 2025; Mumtahana et al., 2025; Nursyamsiyah, 2023).

Building upon this background, the present study is directed toward examining the characteristics of Islamic educational systems during the Makkah and Madinah phases by analyzing the structure of community formation, curricular orientation, and educational strategies implemented by Prophet Muhammad (PBUH). The study also investigates how the curriculum, methods, and cadre-building patterns during the Prophetic period may be understood through the lens of system theory, enabling their elements to be conceptually modeled (Nursyamsiyah, 2023; Ruswandi et al., 2023). A subsequent question concerns the possibility of transforming these educational concepts into an integrative, value-based digital learning system. This study seeks to formulate a framework for a prophetic education-based digital learning system that can serve as a foundation for developing an Islamic Learning Management System aligned with the advancement of information technology.

This study aims to provide a comprehensive description of the Prophet Muhammad's (PBUH) educational system during the Makkah and Madinah phases by highlighting the objectives, learning content, instructional methods, and institutional foundations of education. The analysis is conducted to understand the structure of this educational model from a systems perspective, enabling the identification of input, process, output, and outcome components that shaped the transformation of the Muslim community. In addition, this study seeks to formulate a conceptual model for a digital learning system grounded in Islamic education that integrates tauhid-based values, character formation, and social consciousness within the architecture of learning technology. The ultimate objective is to generate a

framework for developing a prophetic value-based Learning Management System capable of systematically and applicatively bridging the legacy of classical Islamic education with contemporary digital innovation.

2. LITERATURE REVIEW

2.1. Classical Islamic Education

Studies on Islamic education during the time of Prophet Muhammad (PBUH) occupy a significant position in scholarly discourse because the Prophetic period demonstrates a gradual, structured, and integrative model of community formation that harmonized normative teachings with social practice. A number of scholars position the Makkah phase as the foundational stage of Islamic education, primarily oriented toward establishing the foundations of faith and strengthening the basic character of a Muslim community that was still a minority. (Hoerudin et al., 2023) explains that da'wah and educational formation during this early period occurred under intense resistance, making education an instrument for reinforcing religious identity through firm inculcation of *tauhid* and the dismantling of pre-Islamic religious patterns. His analysis provides an important historical basis for understanding Makkah as an ideological phase; however, his discussion emphasizes social dynamics rather than mapping education as a structured system consisting of input-process-output components.

(Ruswandi et al., 2024) complements this perspective by highlighting the role of the house of Al-Arqam as a non-formal learning center that functioned as a safe space for cadre development, enabling intensive interaction between the Prophet and his companions. Although this account demonstrates the relationship between learning space and formation strategy, it does not articulate how such a cadre-building pattern may be transformed into a conceptual model applicable to modern educational design.

The centrality of *tauhid* in Makkah education is further elaborated by (Abubakari, 2024), who interprets *tauhid* education as the formation of an Islamic worldview, particularly through the content of Surah Al-Fatihah, which encompasses concepts of divinity, servitude, and human accountability in the Hereafter. (Santosa & Jazuli, 2022)'s contribution lies in affirming that *tauhid* is not merely a theological theme but a cognitive framework guiding behavior and moral decision-making, his study leaves room for operational elaboration, as it does not explain the

pedagogical mechanisms that bridge *tauhid* as doctrine with *tauhid* as habitual practice.

(Affandi et al., 2021) enrich this dimension by describing systematic steps taken by the Prophet (PBUH) to internalize *tauhid* through reflection on nature, transformation of social habits, and purification of intention in daily life. Their emphasis on behavioral transformation allows Makkah education to be interpreted as value-based behavioral education, although its articulation within a structured instructional design framework remains underdeveloped.

(Rochyati, 2025) broadens the understanding of educational content in the Prophetic period by asserting that Islamic education encompassed intellectual, moral, and physical dimensions, including hygiene and health. While this perspective highlights holistic human formation, it does not clearly differentiate between educational objectives, instructional content, and pedagogical strategies. (Santos et al., 2024) emphasize that Qur'anic instruction formed the center of learning, initially through memorization due to widespread illiteracy, followed by comprehension and practice. Their findings underscore pedagogical adaptivity, a principle highly relevant to technology-based education. (Ruswandi et al., 2023) reaffirms that the Makkah phase focused on faith and character formation but stops short of reconstructing a systemic educational model. This limitation is significant because many studies conclude normatively without offering testable conceptual frameworks.

The Madinah phase reflects a clear expansion of educational orientation, as formation shifted from strengthening group identity to building an institutionalized social order. (Huda et al., 2024) describes the broadened objectives and curriculum of Madinah education, encompassing *tauhid*, worship, morality, social life, economics, health, and governance. Although she acknowledges educational growth alongside social complexity, a more systematic mapping of interrelated components remains necessary.

(Anwar et al., 2025) and (Zakiyyah, 2024) highlight the mosque as a multifunctional educational institution integrating spiritual and public dimensions, thereby positioning it as a prototype of a learning hub—an idea analogous to the role of an LMS as a centralized orchestrator in the digital era. (Nasaruddin & Ladiqi, 2023) further emphasizes the emergence of socio-political education during the Madinah period, particularly through the Constitution of Madinah. While

insightful, such analyses rarely connect directly with digital learning architecture.

(Muttaqin, 2020) categorizes Prophetic methods as flexible and context-driven, including memorization, demonstration, dialogue, and exemplary conduct. Although this classification provides valuable pedagogical insights, it does not explain how these methods may be orchestrated within measurable, adaptive, and data-driven learning systems. Overall, the literature on classical Islamic education reveals conceptual richness, yet interdisciplinary elaboration toward systemic reconstruction for modern educational design remains limited.

2.2. Digital Learning Systems

The literature on digital learning has evolved rapidly alongside the integration of information technology in education. (Juhairiah et al., 2024) defines e-learning as network-based, multimedia-supported learning, while (Nursyamsiyah, 2023) emphasizes that effective e-learning requires instructional design that fosters interaction rather than mere content digitization. This insight is particularly relevant, as many digital practices remain content-centered rather than transformative.

Learning Management Systems (LMS) have matured as infrastructures managing content distribution, communication, assessment, and tracking. (Abubakari et al., 2023) and (Ibda et al., 2023) view LMS platforms as integrated administrative and pedagogical systems. Despite technological sophistication, critics argue that LMS platforms often emphasize procedural management over value integration. (Restalia & Khasanah, 2024), through connectivism, highlights networked knowledge ecosystems but pays limited attention to moral internalization.

Blended learning, defined by (Mumtahana et al., 2025) and (Ansyah, 2022), integrates face-to-face and digital modalities to enhance depth of learning. Its effectiveness, however, depends on instructional design rather than mere modality combination. Artificial Intelligence introduces personalization and adaptive feedback, as noted by (Tahir & Nori, 2024) and (Inayah, 2025; Nabhan et al., 2023). (Rambe & Sari, 2026) warns that AI risks reinforcing bias and reducing education to quantifiable performance, thereby neglecting moral dimensions. Adaptive learning systems, as described by (Arsyad et al., 2025), primarily focus on cognitive personalization. Moral and character adaptivity remain underexplored, highlighting the relevance of prophetic education, which centers moral and social transformation.

2.3. Integrative Models

Character education literature, including (TC, 2024) and (Ulya et al., 2025), emphasizes integrated moral knowledge, feeling, and action. However, Western frameworks typically adopt humanistic ethics without transcendental grounding. (Aroos et al., 2025) stress value-based curricula, while Al-Attas (1980) introduces *ta'dib* as the foundation of Islamic education, embedding knowledge within moral and spiritual responsibility.

(Badrasawi et al., 2017) further advocate integration of spiritual, intellectual, and social dimensions. Modern instructional design models such as (Al Qurtuby, 2021) provide systematic methodologies but require value integration from the analysis stage to avoid purely technical optimization. Classical Islamic education, digital learning systems, and integrative pedagogical models provide complementary foundations, their synthesis, however, remains underdeveloped, necessitating reconstruction of Prophetic education as the conceptual basis for a value-centered digital learning system.

The reconstruction distinguishes between the Makkah phase as ideological formation focused on *tauhid* and character, and the Madinah phase as institutionalization encompassing social, political, and communal dimensions. In Makkah, dominant methods included memorization, dialogical awareness-building, and exemplary conduct, centered in the house of Al-Arqam, producing resilient and ideologically committed cadres. In Madinah, education expanded to societal formation, utilizing deliberation, demonstration, and social practice, with the mosque serving as the primary institution. The outcome was a civil society characterized by social solidarity and institutional capacity grounded in Islamic values.

The prophetic model is translated into digital architecture through system design principles. *Tauhid* becomes a value-based curriculum engine; exemplary conduct becomes video modeling and mentoring systems; deliberation becomes collaborative forums; memorization becomes AI-based tracking; community formation becomes digital learning communities; and the mosque's integrative function becomes an LMS central hub (Alwani, 2019).

2.4. Proposed System Model

The proposed Islamic LMS architecture consists of four interconnected layers:

- User Layer (students, teachers, mentors, administrators)

- Application Layer (Aqidah, Akhlaq, Social, Leadership modules, plus AI Progress Tracker)
- Database Layer (user data, learning analytics, character assessment)
- Value Engine (Tauhid Core and Character Development Algorithm)

The Value Engine distinguishes this system from conventional LMS platforms by embedding *tauhid* as the normative core and employing algorithms to evaluate not only cognitive performance but also moral consistency, social participation, and ethical responsibility.

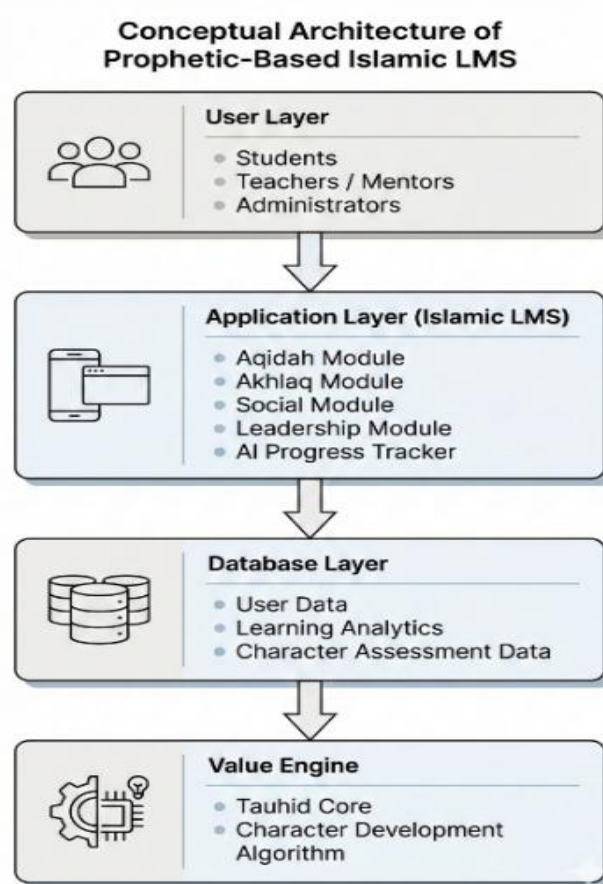


Figure 1: Conceptual Architecture of Prophetic-Based Islamic LMS

This model emphasizes that the proposed Islamic digital learning system is not merely an online learning platform, but a comprehensive educational system that embeds prophetic values across all learning components. The architecture also enables the development of a value-based adaptive learning system, as it can personalize learning pathways not only according to learners' academic proficiency but also in response to their character development needs and the reinforcement of *tauhid*-centered values. In this way, a prophetic education-based Islamic LMS can serve as a holistic digital learning model oriented toward the transformation of both individuals and communities, while remaining highly responsive to the contemporary challenges of Islamic education in the information technology era.

3. METHOD

3.1. Research Design

This study employs a library research approach

combined with conceptual system design, ensuring that the investigation does not merely examine the educational practices of Prophet Muhammad (PBUH) from a historical perspective, but also formulates a conceptual framework for a prophetic value-based digital learning system grounded in a Learning Management System (LMS).

3.2. Approach

The study applies a historical approach to map the characteristics of education during the Makkah and Madinah phases, a qualitative approach to interpret the values, principles, and orientations of prophetic education, domain analysis to categorize educational components—including objectives, content, methods, institutions, and outputs—and system modeling to construct a digital system framework based on input–process–output–outcome relationships and feedback mechanisms.

3.3. Research Stages

The first stage involves identifying the educational concepts of Prophet Muhammad (PBUH) during the Makkah and Madinah phases through an extensive review of relevant literature. The second stage consists of a systemic analysis in which educational components are mapped into an input-process-output-outcome framework to understand their interrelationships in an integrated manner. The third stage reconstructs the prophetic educational model by synthesizing its focus, methods, institutional structures, and educational outcomes across both phases. The fourth stage develops a digital framework by translating prophetic concepts into features, modules, and interaction mechanisms within an Islamic LMS. The fifth stage conducts conceptual validation by examining the coherence of the model with system theory and instructional design theory, ensuring academic consistency and architectural soundness.

3.4. Research Outputs

This study produces: (1) a conceptual model of prophetic digital education, (2) a blueprint for an Islamic LMS architecture, (3) a framework for integrating tauhid-based values into digital learning, and (4) a conceptual prototype architecture to serve as a foundation for future implementation.

3.5. Novelty

The novelty of this research lies in its integration of classical Islamic educational history, system theory, and digital learning architecture to design an LMS grounded systematically in the educational model of Prophet Muhammad (PBUH). The study uniquely positions tauhid as the core engine of the system design and proposes a character development algorithm supported by adaptive analytics and feedback mechanisms, thereby extending prophetic education into a structured digital learning ecosystem.

4. RESULT AND DISCUSSION

4.1. Results of the Reconstruction of the Prophet Muhammad's (PBUH) Islamic Educational Model during the Makkah Phase

The reconstruction of the Prophet Muhammad's education during the Makkah phase reveals a directed formative system with a strong ideological structure, even though it unfolded under social conditions marked by pressure and limited freedom of movement. An examination of the educational pattern during this period indicates that the learning process was not designed to expand the scope of

content quantitatively, but rather to deepen conviction qualitatively. Education in the Makkah phase functioned as a stage of identity consolidation and the establishment of a solid ideological foundation, as the early Muslim community existed as a vulnerable minority exposed to social intimidation and cultural resistance. This situation gave rise to an internally oriented educational system in which the primary priority lay in strengthening faith and shaping character as the basis for the sustainability of the da'wah movement. This structure demonstrates that the Prophet Muhammad's educational model in Makkah can be understood as a formative education system, emphasizing the construction of core values before institutional expansion.

Tauhid occupied a central position as the foundation of the curriculum and the direction of all learning activities, so that every teaching reinforced divine consciousness and the learners' transcendental orientation. The emphasis on tauhid extended beyond conceptual understanding to the formation of a life paradigm influencing thought, attitude, and decision-making. When tauhid was deeply internalized, moral integrity emerged, fostering consistency between belief and action, making character a logical consequence of value internalization. Character in this phase was not viewed as a separate behavioral attribute, but as the manifestation of internalized tauhid consciousness. This pattern demonstrates a clear causal relationship between strengthened faith and moral resilience, since stable conviction produces stable conduct. Conceptually, this insight has significant implications for digital learning systems, as value foundations must occupy the core of system architecture before technical features are developed.

Mapping the curriculum of the Makkah phase shows that its core content centered on creed, foundational morality, patience, and steadfast faith. These materials were not arranged in a formal syllabus as in modern education, but were integrated within revelations that descended gradually and responsively according to social circumstances. This gradual development reflects adaptive pedagogical principles, as each verse and instruction addressed the community's immediate needs. Foundational virtues such as honesty, patience, and perseverance were prioritized because they constituted prerequisites for forming a cohesive community. Steadfast faith became essential, as external pressures threatened internal commitment. This curriculum reflects a systemic orientation that prioritized internal stability as the basis for external

expansion, a principle that may be translated into digital design through a value-based curriculum engine ensuring consistent alignment of all modules with core values.

Learning methods in the Makkah phase combined memorization, dialogue, exemplary conduct, and intensive formation, creating a deeply immersive learning ecosystem. Memorization functioned as a means of reinforcing spiritual memory and internalizing revelation, cultivating emotional closeness to the text. Dialogue encouraged reflective awareness by guiding learners to connect teachings with lived realities. Exemplary conduct ensured coherence between message and practice, preventing values from remaining abstract theory. Intensive formation within small communities created personal interaction and immediate feedback. The causal relationship between methods and outcomes is evident, as relational intensity fostered depth of internalization. From a modern instructional design perspective, this model aligns with principles of active learning and mentoring systems that emphasize learner engagement and the presence of guiding figures.

Educational relationships during the Makkah phase were personal and community-based, characterized by emotional and intellectual closeness between teacher and learner. Such relationships strengthened character formation because education extended beyond content delivery to include habituation, reinforcement, and behavioral correction. Small communities functioned as safe spaces where learners grew within solidarity and moral support. Operationally, this has implications for digital learning systems, as content-centered LMS platforms alone cannot cultivate character. Digital systems must integrate mentoring features and learning communities to sustain meaningful educational relationships through technological media.

The house of Al-Arqam as a closed learning center illustrates how educational institutions during the Makkah phase were designed adaptively in response to external conditions. Its function extended beyond a gathering place to a center of value consolidation, identity strengthening, and strategic cadre development. Its selective and protected nature demonstrates that institutional design was aligned with security and internal stability needs. This concept is relevant for developing safe digital learning environments within LMS systems, as digital spaces likewise require protection from external disruption and access control mechanisms to maintain interaction

quality.

The output of Makkah-phase education, namely resilient cadres characterized by ideological commitment and steadfast character, reflects the success of a structured ideological formation system. Indicators such as consistent faith, moral endurance, disciplined worship, and tauhid consciousness represent qualitative transformation observable in behavior and commitment. Mapping these indicators contributes significantly to the development of character assessment in digital learning systems, since evaluation must extend beyond academic scores. An LMS grounded in prophetic education must incorporate mechanisms for measuring character development through value-based indicators, enabling digital learning to replicate the formative effectiveness of the Makkah phase in cultivating individuals of integrity.

The reconstruction of the Makkah phase demonstrates that the Prophet Muhammad's educational system possessed systemic coherence among objectives, methods, relationships, and outcomes. The integration of tauhid as foundation, character as target, and intensive formation as strategy produced an effective model for building identity and community resilience. Conceptually, this finding suggests that value foundations must precede institutional structures, a principle applicable to digital LMS architecture by positioning the value engine as the core before developing modules and features.

4.2. Results of the Reconstruction of the Prophet Muhammad's (PBUH) Educational Model during the Madinah Phase

The reconstruction of the Prophet Muhammad's education during the Madinah phase reveals a significant structural transformation compared to the previous period, as education no longer functioned solely as ideological formation but evolved into an institutional system that supported comprehensive societal development. This transformation occurred alongside changes in the social condition of the Muslim community, which, after the migration, possessed relatively stable political and social space. Education during the Madinah phase demonstrates a more complex systemic character, as it integrated spiritual dimensions with social, economic, and leadership aspects. An examination of the formative pattern during this period shows that education was inseparable from social governance and functioned as a primary instrument in constructing a civilized social order. The educational system served both as a normative foundation and as an operational

mechanism regulating collective life, resulting in an integrated process in which education and institutional development reinforced one another.

The primary focus of education in Madinah centered on social integration and the formation of an organized framework of *muamalah*, so that learning extended beyond strengthening individual faith to encompass public interaction and leadership. Social integration became essential because the Madinan society consisted of diverse ethnic and religious groups. Education was directed toward building solidarity, collective awareness, and social responsibility capable of maintaining communal stability. *Muamalah* and public governance formed part of the curriculum because societal sustainability required ethical and legal regulation grounded in *tauhid*. Leadership formation also became an educational objective, as societal management required individuals possessing both managerial competence and moral integrity. A clear causal relationship can be observed between the expansion of social space and the expansion of educational focus, since increasing societal complexity demanded broader educational content and methods.

Mapping the curriculum of the Madinah phase shows that *tauhid* remained the normative foundation, although the scope of subject matter expanded considerably. Worship and morality continued as the core of spiritual development, while economics, social law, *ukhuwah*, and educational politics emerged as additional components strengthening societal structure. The curriculum during this period demonstrated adaptive and responsive qualities, as revelation and educational policies addressed evolving social dynamics. Economic and social legal teachings regulated justice and stabilized community relations. *Ukhuwah* functioned as a cohesive value preventing fragmentation, while educational politics fostered participatory awareness and equitable governance. The integration of spiritual and social dimensions indicates that prophetic education in Madinah reached the stage of holistic education, shaping individuals comprehensively while simultaneously constructing a value-based social system.

Dominant methods during the Madinah phase shifted from intensive personal formation toward participatory collective learning. *Musyawarah* became a central mechanism for decision-making and cultivating social awareness, enabling learners to express opinions, respect differences, and build consensus. Demonstration was used in teaching

worship and social practices so that teachings were not confined to abstract concepts but embodied in concrete action. Social practice served as contextual learning, as learners were directly involved in community activities, including economic management and social relations. Collective habituation strengthened communal culture. This combination of methods reflects an emphasis on experiential learning, linking knowledge with lived practice so that Islamic values were enacted in daily life. Such a model carries significant implications for digital learning design, as effective LMS systems must provide spaces for collaboration, simulation, and social projects that enable experiential engagement.

The mosque as the primary educational institution during the Madinah phase illustrates the integration of religious, administrative, and social functions within a single center of activity. The mosque served not only as a place of worship but also as a forum for discussion, decision-making, policy communication, and community development. Its multifunctional character demonstrates that educational institutions were designed as hubs orchestrating societal activities. This concept holds operational relevance for digital LMS architecture, where the LMS may function as a central hub integrating learning modules, discussion forums, activity management, and evaluation systems. The functional similarity between the mosque and LMS lies in their central role in managing interaction, storing information, and distributing knowledge. By positioning the LMS as the orchestrator of learning activities, digital systems can replicate the institutional role of Madinan education within a virtual environment.

The social evaluation system during the Madinah phase did not rely on formal testing instruments as in modern education but operated through community oversight, value habituation, and reinforcement of collective norms. Evaluation occurred as individual behavior was measured according to principles of justice, solidarity, and social responsibility. This mechanism indicates that assessment was integrative, encompassing cognitive and affective dimensions. Habituation functioned as an effective evaluative tool, since behavioral consistency reflected successful value internalization. The reinforcement of social norms served as collective feedback sustaining moral stability. Such a model inspires the development of character assessment within an Islamic LMS, where learner evaluation should incorporate indicators of social participation, discipline, and public

responsibility rather than academic scores alone.

The output of Madinah-phase education, manifested in the formation of a civil society characterized by social solidarity and stable institutional structures, demonstrates the success of educational institutionalization. The resulting community was not merely religious but possessed organized economic governance, social regulation, and leadership structures. Social solidarity appeared in practices of *ukhuwah* and collective cooperation, while institutional stability was reflected in established rules and decision-making mechanisms. The linkage between education and social stability indicates that a structured educational system can produce macro-level societal transformation. Indicators of success in the Madinah phase include active social participation, leadership capacity, public responsibility, and communal stability sustained through shared norms. These indicators confirm that prophetic education in Madinah achieved a balanced integration between individual formation and societal development.

4.3. Results of the Synthesis of the Prophetic Education Model (Makkah–Madinah)

The synthesis of the Makkah and Madinah phases demonstrates that the education of Prophet Muhammad (PBUH) formed a progressive system that developed gradually from the establishment of foundational values toward the institutionalization of those values within social structures. These two phases do not stand as separate episodes, but rather as interconnected stages within a coherent educational design. The Makkah phase constructed the core layer through the formation of *tauhid* and character, while the Madinah phase developed the institutional layer that organized collective life based on values that had already been internalized. When both stages are examined integratively, it becomes evident that prophetic education possesses a systematic logic of growth: ideological foundations produce individuals of integrity, individuals of integrity form stable communities, and stable communities enable the emergence of a civilized social order.

The Makkah phase can be formulated as the stage of core value formation, since all educational energy was directed toward the internalization of *tauhid* and the cultivation of resilient personalities. *Tauhid* functioned as the central orientation that structured the cognitive and affective framework of learners, so that behavioral change emerged as a logical consequence of transformed consciousness. The character shaped during this phase served as a prerequisite for the expansion of the educational

system in the subsequent stage. Without such a foundation, social integration in Madinah would not have possessed sufficient moral stability. The Madinah phase then functioned as community institutionalization, the stage in which internalized values were translated into social norms, regulations of *muamalah*, leadership structures, and public governance. This integration reveals a clear causal relationship between individual formation and societal construction, allowing prophetic education to be understood as a staged model linking personal transformation with social transformation.

The transition in curriculum from the Makkah to the Madinah phase reflects a significant expansion of substance. Deep faith formation in the initial stage generated the moral readiness necessary to engage with more complex materials in the later stage, including social law, economics, and educational governance. This shift did not replace the foundation of *tauhid*, but rather extended its application into the public sphere. The curriculum evolved from an inward orientation to a socio-political orientation, illustrating that prophetic education was dynamic and responsive to communal needs. This pattern carries conceptual implications for digital curriculum design, as modern learning systems should construct learning pathways that move from foundational value formation toward social competence and leadership capacity.

Changes in instructional methods also reflect dynamics aligned with systemic development. The intensive exemplary model characteristic of the Makkah phase provided strong personal formation, while collective deliberation in Madinah created spaces for social participation and public discourse. The shift from an individual-centered approach to a collective approach does not indicate contradiction but rather pedagogical continuity. Exemplary conduct shaped personal character, while deliberation tested and strengthened that character within the social arena. The synthesis of these methods produces an educational model capable of bridging individual development with community reinforcement.

The staged educational system may be mapped through an input–process–output framework that progresses across phases. During the Makkah phase, input in the form of revelation and social pressure was processed through intensive formation, producing resilient cadres as output. This output then became input in the Madinah phase, processed through institutionalization and social development, resulting in the outcome of a civil society. This chain

demonstrates that prophetic education was cumulative and progressive in design. The overarching output of this model moves from resilient individuals to a civilized community, reflecting that education does not end with personal formation but culminates in civilizational development.

4.4. Results of the Translation of Prophetic Education into a Digital Learning Framework

The process of translating prophetic education into a digital learning framework is carried out through the principle of pedagogical functional equivalence, an approach that preserves the essence of educational goals, values, and functions without being confined to reproducing its historical form. The educational model of Prophet Muhammad (PBUH) emerged within a social and technological context fundamentally different from the digital era, making literal imitation insufficient for producing a relevant system. Pedagogical functional equivalence requires identifying the fundamental role of each prophetic educational concept and then translating it into system features capable of generating comparable pedagogical impact. This approach ensures that the value structure and formative mechanisms remain intact, while the medium and implementation mechanisms are adjusted to the architecture of modern learning technologies. Translation, therefore, is not merely a superficial adaptation, but a conceptual reconstruction that preserves the substance of education while optimizing the potential of information technology.

The mapping of core concepts within the Prophet's educational model produces a set of digital system features designed to operationalize formative functions. Each historical concept is analyzed according to its objectives, methods, and intended outcomes, then converted into modules, engines, or interaction mechanisms within an LMS. This mapping demonstrates that prophetic education possesses a structure compatible with digital systems, as each value-based element can be translated into measurable and integrated technological components. The process highlights that technology is not a substitute for values, but rather an instrument that extends the reach of educational formation when designed with a clear normative orientation.

Tauhid, as the foundation of prophetic education, is translated into a value-based curriculum engine that functions as the central directive core of all learning modules. This engine does not merely store curricular structure, but links every learning activity to consistent value indicators. Every material,

assignment, and interaction within the system is aligned with tauhid-based orientation, preventing moral fragmentation within the learning process. This function enables the system to map the relationship between academic achievement and character development, since the entire process operates within a unified value framework. Tauhid, which historically shaped the learners' worldview, is operationalized as a rule system governing content design, evaluation, and digital interaction. This integration establishes continuity between theological principles and system architecture, ensuring that values become an operational foundation rather than a normative declaration.

Exemplary conduct, as the primary method of prophetic education, is translated into a combination of video modeling and a mentor system. Video modeling provides a visual representation of behaviors aligned with Islamic values, enabling learners to observe concrete practices across diverse situations. The mentor system complements this function by establishing a personal relationship that supports dialogue, feedback, and sustained guidance. The interaction between visual content and direct mentorship creates a learning ecosystem that is not passive. Exemplary conduct in digital form retains its relational dimension because mentors serve to interpret, direct, and reinforce value internalization. The causal relationship between role modeling and character formation is preserved through system design that integrates modeling with mentoring, ensuring that formative processes occur in a structured and continuous manner.

Musyawah, as a defining feature of Madinah education, is translated into discussion forums and collaborative boards designed to cultivate deliberative culture within digital spaces. Discussion forums provide organized platforms for idea exchange, while collaborative boards enable collective decision-making and project development. These features are not intended merely to increase interaction, but to build participatory competence and ethical communication. The principles of musyawarah, emphasizing openness and social responsibility, are implemented through moderation mechanisms, contribution rubrics, and participation tracking. This structure creates a learning ecosystem that links cognitive competence with social capability. The integration demonstrates that technology can facilitate collaborative learning reflective of the spirit of musyawarah, provided that interaction design is guided by normative values.

Qur'anic memorization, as a method of

reinforcing spiritual memory, is translated into an AI memorization tracker that utilizes learning analytics to monitor progress, identify retention weaknesses, and generate adaptive repetition schedules. This system integrates monitoring algorithms capable of providing personalized recommendations based on learners' study patterns. Such an approach preserves the function of memorization as value habituation while enhancing effectiveness through adaptive technology. AI does not function as the final evaluator, but as a data provider that assists mentors in planning further educational guidance. The integration of artificial intelligence and human mentorship illustrates that technology can support spiritual formation without removing its humanistic dimension.

Community formation, which constituted a major strength of prophetic education, is translated into a structured digital learning community through online halaqah sessions, collaborative projects, and peer support mechanisms. The digital community is not merely an informal communication space, but a system designed to strengthen solidarity and value habituation. Routine activities, leadership roles within groups, and collective feedback systems create a learning environment that resembles the interactive pattern of the Companions within the Madinan community. The causal relationship between social engagement and character strengthening is maintained through activity designs that require active participation. This system demonstrates that virtual spaces can function as arenas for collective formation when their interaction structures are purposefully designed.

The mosque, as the center of education, administration, and social life, is translated into an LMS central hub that integrates all modules, interactions, and data within a unified platform. This centralization enables systematic coordination of learning activities, evaluation management, and information storage. The LMS functions as an orchestration center that unifies curriculum, community, and evaluation mechanisms within a single digital architecture. The functional equivalence between the mosque and the LMS lies in their role as integration centers rather than merely physical locations or technical platforms. Through this structure, the digital system reflects the

institutional logic of Madinah education on a virtual scale.

The relationship between prophetic concepts and learning interaction design is evident in how the system organizes communication flow, content distribution, and feedback mechanisms. Prophetic education emphasizes relationships, participation, and habituation, requiring digital interaction design to support active engagement, value reflection, and collaboration. Learning interaction design within this framework does not merely prioritize ease of access, but ensures that every interaction carries a clear pedagogical function. Forums are structured for deliberation, modules for value internalization, AI for adaptive feedback, and mentoring systems for relational reinforcement. The integration of these components demonstrates that translating prophetic education into digital learning is not merely a technological innovation, but a systemic transformation that preserves the essence of values while leveraging the potential of modern LMS architecture.

4.5. Results of the Architectural Design of a Prophetic Education-Based Islamic LMS

The results of the architectural design of a prophetic education-based Islamic LMS demonstrate that a value-oriented digital learning system cannot be constructed merely by adding Islamic content to a conventional e-learning platform, since the demands of character formation and the internalization of *tauhid* require a deeper and more integrated system structure. The architecture developed in this study is grounded in system theory and instructional design, ensuring that each technological component is positioned as part of an educational system with pedagogical functions rather than merely technical ones. This design affirms that learning technology adapted from the educational paradigm of Prophet Muhammad (PBUH) must possess the capacity to orchestrate the simultaneous formation of faith, morality, and social responsibility. As a result, the LMS is not limited to serving as a platform for content distribution, but evolves into a learning ecosystem capable of emulating the function of the mosque as a center of education and community development.

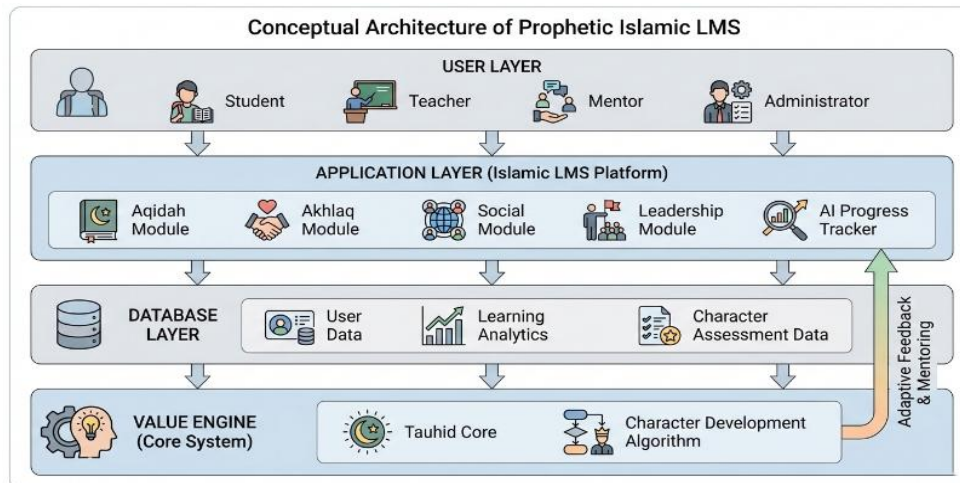


Figure 2: Conceptual Architecture of Prophetic Islamic LMS

The resulting system structure is divided into four main layers, namely the user layer, application layer, database layer, and value engine, which are interconnected through systematic functional relationships. This division indicates that prophetic digital learning requires a clear architectural hierarchy in order to ensure that values are consistently applied throughout the entire system flow. The user layer is positioned as the starting point because prophetic education always begins with human beings as the primary subjects of formation, meaning that the system must facilitate meaningful interactions among learners, teachers, mentors, and administrators. The application layer functions as the domain in which learning processes are implemented, where content delivery, learning activities, collaboration, and progress monitoring are carried out in a structured manner. The database layer serves as the central repository and processing unit for information, enabling the system to conduct evaluation and adaptation. The value engine is placed as the core because all learning activities must be directed by tauhid-based values and character formation, ensuring that the system does not lose its spiritual orientation even within a digital medium.

The user layer is defined as the layer representing educational actors and the relational patterns established among them. This layer includes not only learners as the primary users, but also teachers, mentors, and administrators as pedagogical and institutional controllers. The presence of mentors becomes a critical element because prophetic education emphasizes exemplary conduct and relational guidance, requiring the LMS to accommodate personal communication, developmental supervision, and continuous character formation. This relational structure distinguishes a prophetic LMS from conventional

LMS platforms, which often emphasize one-way interaction between content and users. A user layer that involves multiple roles enables digital learning to cultivate a social atmosphere resembling a halaqah, since learning is not merely an individual process of completing modules, but rather a communal learning process that strengthens participants collectively.

The application layer is designed as the central space of learning activity that represents the synthesis of the Makkah and Madinah phases. The Aqidah module and the Akhlaq module are positioned as fundamental components because they reflect the stage of core value formation as seen in the Makkah phase, namely the cultivation of tauhid and character as the foundation of the system. The Social and Leadership modules are designed as extensions reflecting the Madinah phase, since learning at this stage must develop competencies in muamalah, interaction, collaboration, and social responsibility. The placement of these modules demonstrates that the digital curriculum is structured progressively, moving from faith formation toward the development of social competence, aligning system design with the principle of progressive prophetic education. The AI progress tracker is included as a supporting module functioning as a feedback mechanism, as prophetic education emphasizes repeated formation and continuous evaluation through norm reinforcement, habituation, and behavioral correction.

The Aqidah module is designed to cultivate tauhid awareness both conceptually and reflectively, so that the learning content is not limited to theological knowledge but also includes value internalization activities through reflection, spiritual exercises, and the habituation of religious behavior. The Akhlaq module is developed as a character formation system grounded in habituation, allowing

learning activities to take the form of case studies, ethical simulations, digital adab projects, and rubric-based behavioral evaluation. The Social module is developed to strengthen social competence and solidarity, including communication skills, teamwork, and the ability to resolve conflict through digital musyawarah. The Leadership module is structured to develop value-based leadership capacity, enabling learners not only to understand Islamic leadership concepts but also to practice them through community projects, group management, and collective decision-making. Collectively, these modules demonstrate that the application layer is not merely a space for content delivery, but a domain for holistic human development through learning activities designed in accordance with the prophetic paradigm.

The database layer within this architecture has a broader function than conventional LMS systems, as the stored data is not limited to academic activity but also includes indicators of character development. User data serves as the foundation for user identity, including learning profiles, activity histories, and the learning pathways undertaken. Learning analytics stores data related to user interactions with modules, discussion forums, and collaborative activities, enabling the system to interpret learning patterns both quantitatively and qualitatively. Character assessment data constitutes the key distinguishing element, since prophetic education positions character as a strategic output, requiring the system to store data related to habituation, discipline, consistency of social participation, and indicators of digital adab. The storage of character-related data allows the system to perform holistic evaluation, since learning outcomes are not measured solely through content mastery, but also through moral development observable in learning behavior.

The value engine represents the core of the system and functions as the central value-directing mechanism, ensuring that all LMS components operate within the orientation of tauhid and character formation. The tauhid core is defined as the foundational value system that serves as a reference for curriculum design, activity construction, and the development of evaluation indicators. The tauhid core ensures that learning does not lose its transcendental dimension, since all digital activities are directed toward cultivating divine consciousness and moral integrity. The character development algorithm is designed as a logical mechanism linking learning activities with character indicators, enabling the system to generate

adaptive recommendations for further formation. This algorithm is not intended to replace human judgment, but rather to function as a supporting tool that provides learner development data to assist mentors and teachers in delivering more precise guidance.

The interaction among layers is formulated as a continuous flow of data and learning processes. User activities within the user layer generate input data such as module access, discussion participation, task completion, and involvement in social projects. These data are processed in the application layer through learning modules, deliberative forums, and mentoring features that shape the learning experience. The outcomes of these activities are then stored in the database layer as records of academic and character development. The value engine processes these data to generate value-based interpretations, including recommendations for strengthening tauhid awareness, improving moral conduct, or increasing social participation. The recommendations are subsequently returned to the application layer in the form of adaptive feedback through the AI progress tracker and mentor system. This cycle creates a feedback loop that reflects system theory, since learning outputs do not terminate in final scores but instead become new inputs for subsequent educational formation.

4.6. Results of the Design of the Evaluation and Feedback Mechanism

The design of the evaluation mechanism in the prophetic education-based Islamic LMS is developed on the assumption that the learning process cannot be separated from a structured and continuous feedback system. The educational practice of Prophet Muhammad (PBUH) demonstrates a formative pattern consistently accompanied by correction, reinforcement, and strategic adjustment based on learners' conditions and social dynamics. This principle is translated into the digital system through the integration of academic evaluation and character evaluation within a coherent architectural framework. Evaluation is not understood as the final stage of learning, but as an integral component within a systemic cycle that directly influences subsequent processes. This approach aligns with system theory, which positions feedback as a crucial element in maintaining the stability and adaptability of educational systems.

The reporting system is designed in the form of dashboards accessible to both learners and mentors. The learner dashboard displays academic progress, character indicators, and personalized development

recommendations in a visual and user-friendly format. The mentor dashboard presents comprehensive data on individual and group development, enabling more targeted formative interventions. This data transparency fosters accountability and encourages self-reflection, allowing learners to recognize the relationship between learning activities and character

development. The presence of dashboards as visual outputs reinforces the principle of continuous evaluation, as data are not merely stored but actively utilized to enhance learning quality. This research produces a set of conceptual and operational outputs that complement one another, as summarized in the following table:

Table 1: Output of Research

Output Category	Description	Conceptual Contribution	Operational Implication
Prophetic Digital Education Model	Integrated model combining Makkah-Madinah educational stages with digital system logic	Expands prophetic education into system-based digital paradigm	Foundation for Islamic value-driven LMS development
Islamic LMS Blueprint	Four-layer architecture (User, Application, Database, Value Engine)	Aligns system theory with Islamic pedagogy	Structural guide for LMS software engineering
Tauhid-Based Integration Framework	Value engine embedding tauhid core into curriculum logic	Integrates theology with instructional design	Ensures value consistency across modules
Prototype Conceptual Architecture	System flow including AI tracker and feedback loop	Bridges prophetic model with adaptive learning systems	Roadmap for prototype implementation and scalability

The table indicates that the research outputs do not remain at the level of theoretical formulation, but instead generate an architectural framework that can be implemented gradually. The prophetic digital education model serves as a conceptual contribution that expands Islamic education studies into the domain of technology-based learning systems. The Islamic LMS blueprint provides a structural guideline that can be utilized by educational software developers. The framework for integrating tauhid-based values ensures that the entire system design remains grounded in a consistent normative orientation. The proposed prototype architecture functions as a bridge between conceptual ideas and future technical implementation.

Further elaboration of these outputs demonstrates that this study does not merely propose an Islamic learning platform, but constructs a paradigm of digital education that positions tauhid as the central core, character development as the primary indicator of success, and community as the main learning space. The integration of system theory, instructional design, and prophetic education produces an LMS architecture that is not only technically efficient but also morally transformative. The evaluation and feedback structure ensures that the learning process continuously operates within a cycle of sustained improvement, allowing technology to function as a medium for strengthening values rather than merely as a tool for distributing information. The findings confirm that the reconstruction of the Prophet Muhammad's (PBUH) educational model can be operationally translated into an adaptive, measurable digital

system while remaining firmly rooted in the principles of classical Islamic education.

5. DISCUSSION

The discussion of this study indicates that the Makkah phase occupies a highly strategic position as a foundation for value formation within digital learning systems, since education at that stage emphasized the internalization of tauhid and character development prior to social institutionalization. This finding aligns with (Mohiuddin, 2023), who asserts that the Makkah phase represented the strengthening of creed and the establishment of the community's moral foundation, and with the analysis of (Wood, 2019), who highlight its strong spiritual orientation and intensive formation. This study extends these findings by positioning tauhid not merely as curricular content, but as a core system value shaping cognitive structure, action orientation, and behavioral discipline, making it appropriate to translate tauhid into a value engine within modern LMS architecture.

The dominant methods of memorization, dialogue, and exemplary conduct during the Makkah phase demonstrate pedagogical mechanisms relevant to contemporary learning systems. Iskandar and Najmuddin emphasize memorization as a crucial instrument for preserving the authenticity of revelation and strengthening learners' connection to Islamic values, while (Rahmawati et al., 2021) explains its strategic relevance within the oral culture of Arab society. This study interprets memorization as memory reinforcement that builds long-term retention and

value habituation, which in digital systems may be implemented through an AI memorization tracker managing consistency of review, retention patterns, and adaptive repetition recommendations. Dialogue as a method of faith formation also aligns with critical reflection approaches, as Prophet Muhammad (PBUH) cultivated awareness through persuasive reasoning, as described by (Fadhilurrahman et al., 2021). A prophetic LMS must provide structured discussion spaces and value reflection mechanisms to prevent learning from becoming a one-way information transfer.

Exemplary conduct as the core of prophetic education demonstrates that successful formation depends not solely on content but on consistent behavioral modeling. (Ismail & Khan, 2021) identify exemplary conduct as a dominant factor in shaping the Companions, while (Fatmawati et al., 2025) emphasizes the Prophet's integration of educator and role model in all aspects of life. This study adds that exemplary conduct must be translated into digital systems through video modeling and mentoring systems, since modeling cannot be replaced by static content without human guidance. The house of Al-Arqam illustrates that prophetic education possessed an adaptive and secure institutional design, as emphasized by (Toedien et al., 2025) and (Mokodenseho et al., 2024), making the concept of a safe learning space equivalent to a safe digital learning environment requiring access control, moderation, and data privacy protection.

The Madinah phase reflects broader institutionalization of education through the mosque as a center integrating learning and social life. (Ullah et al., 2025) identifies the mosque as a decision-making and community development center, while (Sihab & Imawan, 2025) underscores its role as the primary institution of Islamic community formation. This study expands that interpretation by positioning the mosque as a multifunction hub translatable into an LMS central hub integrating learning modules, deliberative forums, mentoring, and character evaluation. Musyawarah as a Madinah educational method also carries strong pedagogical implications in fostering deliberative culture and social participation, as noted by Muhammad (Mohiuddin, 2023), and may be operationalized in LMS design through collaborative boards and discussion forums structured around ethical decision-making and contribution rubrics. Social practice further confirms the experiential nature of prophetic education, as discussed by (Alwani, 2019), implying that a prophetic LMS must incorporate project-based learning, social

simulations, and community engagement activities linking learning with real action.

The synthesis of both phases demonstrates that the Prophet's educational model can be systematically mapped through an input-process-output-outcome-feedback framework, confirming its compatibility with modern system theory and instructional design principles. Prophetic education also exhibited adaptive and self-correcting characteristics, as strategies evolved according to communal needs through revelation and social response, aligning with ADDIE and Dick & Carey models emphasizing needs analysis, strategic design, implementation, and continuous evaluation. This study argues that modern instructional design must be expanded to incorporate prophetic value dimensions, since conventional e-learning systems tend to be overly cognitive-oriented and lack strong mechanisms for moral formation.

The main contribution of this research lies in reinforcing tauhid-centered learning as a rule system within digital curricula, character-based orientation as the primary learning outcome, community-oriented interaction design, and holistic education as the basis for Aqidah, Akhlaq, Social, and Leadership modules. AI is positioned as a feedback mechanism supporting adaptive learning through analytics, while ethical safeguards ensure that character evaluation is not fully delegated to algorithms. A key distinction between conventional LMS platforms and prophetic LMS models lies in the inclusion of character assessment data, enabling systematic measurement of participation, discipline, and consistency, while maintaining teacher oversight to prevent bias.

The framework's relevance to modern Islamic education is evident in its capacity to address the gap in digital learning that overemphasizes cognitive achievement without value formation. Gradual implementation enables integration with national curricula and pesantren systems while supporting digital halaqah formats for distance learning that preserve moral development. The study's limitation lies in its conceptual nature, indicating the need for prototype development, usability testing, and effectiveness evaluation. Additional challenges include data privacy, standardization of character indicators, and IT human resource readiness.

Future development may focus on constructing an Islamic LMS prototype, conducting pilot implementation in schools and pesantren, and refining the character development algorithm for more precise moral mapping. Value-based

gamification may enhance learning motivation without compromising spiritual depth, while blockchain credentials could provide secure certification for memorization and character achievements. This discussion confirms that the education of Prophet Muhammad (PBUH) represents not merely historical heritage but an adaptive educational system model capable of reconstruction into modern digital learning architecture grounded in tauhid, character formation, and community strengthening.

6. CONCLUSION

This study confirms that the educational model of Prophet Muhammad (PBUH) during the Makkah and Madinah phases possesses a systemic structure that can be reconstructed and transformed into a conceptual model of prophetic value-based digital learning. In this framework, the Makkah phase serves as the foundational stage for the formation of *tauhid* and character, while the Madinah phase expands this foundation into social institutionalization, leadership development, and community governance. Through the integration of

system theory and instructional design perspectives, the study demonstrates that prophetic educational principles are compatible with modern Learning Management System architecture, provided that *tauhid* is positioned as the core engine, character development is treated as the primary output orientation, and community engagement becomes the central interaction space. The integration of a value-based curriculum engine, mentoring systems, collaborative learning mechanisms, and AI-supported feedback produces an Islamic LMS framework that not only manages academic content but also facilitates continuous moral and social development. The primary contribution of this study lies in formulating a blueprint for a prophetic education-based digital learning system capable of addressing the limitations of conventional e-learning models that are excessively cognitive-oriented, while also opening new directions for the development of Islamic educational technology that is holistic, adaptive, and deeply rooted in classical tradition yet responsive to the demands of the digital era.

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