


# The Transformation of Education from Home to Kuttab: Early Islamic Educational Institutions in the Time of the Prophet PBUH

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## ABSTRACT

Islamic education during Prophet Muhammad's (PBUH) era evolved from secretive home-based learning in Mecca to structured institutions in Medina amid social-political challenges. This study aims to analyze this transformation from home and Dar al-Arqam to mosque, Suffah, and Kuttab for adaptive modern models. It employs qualitative systematic literature review (SLR) via PRISMA, targeting literature on early Islamic education (1972-2025) from Google Scholar and Scopus; purposive sampling yielded 30 sources until theoretical saturation. Instruments include documentation and content observation, analyzed via Miles-Huberman's reduction-display-conclusion with source triangulation. Findings reveal dynamic shifts: Dar al-Arqam for tauhid foundations, mosques for multifunctional halaqah, Suffah for poor scholars' regeneration, and post-Badr Kuttab for Quranic literacy. In conclusion, this holistic, adaptive model integrates faith, knowledge, and skills, offering curriculum reconstruction for digital disruptions.

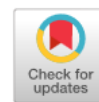
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## INTRODUCTION

This study examines the transformation of Islamic educational institutions during the time of the Prophet Muhammad (PBUH), from domestic teaching to the establishment of *kuttab* as the foundation for forming a believing society. This transformation reflects the gradual adaptation of Islamic education to socio-political conditions, evolving from secret instruction to more structured institutional forms.

During the Meccan period, Islamic education began within the household of the Prophet (PBUH) and later expanded to *Dar al-Arqam*, which functioned as a secret center of da'wah on Shafa Hill. In this setting, revelation was taught to close family members and early companions such as Khadijah and Abu Bakr. Scholars emphasize that *Dar al-Arqam* functioned as the first formative educational institution, integrating monotheism (*tawhid*), worship, and moral development through lectures, dialogue, and exemplary methods despite strong Quraysh opposition (Soraya, 2016; Khafidah et al., 2025; Usman, 2021).

The transition to Medina marked a new phase with the construction of the Quba Mosque and the Prophet's Mosque, which served as multifunctional centers combining worship, education, and socio-political activities. These mosques hosted *halaqah* learning circles and gave rise to *Ahl al-Suffah*, a community of devoted learners who played a crucial role in the regeneration of scholars, particularly among the poor Muhajirin (Haekal, 1972; Roza et al., 2023; Hasan & Al Fajar, 2025).

The peak of this institutional transformation appeared in the development of *kuttab* as a basic educational institution for children. Initially focused on pre-Islamic literacy practices, *kuttab* evolved into centers for teaching the Qur'an, Arabic literacy, and Islamic values. After the Battle of Badr, the Prophet implemented a policy allowing prisoners of war to gain their freedom by teaching literacy to Muslim children, thereby strengthening the institutional foundation of education (Rahmani et al., 2020; Ifendi, 2021; Rice, 2024). The

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placement of *kuttab* near mosques addressed parental concerns while fostering a generation of memorizers (*huffaz*) and teachers who later supported the growth of Islamic civilization. This dynamic illustrates that Islamic education was holistic, adaptive, and inclusive, moving from private to public spheres (Scott, 1973; Dawolo, 2024; Mukhlis, 2020).

However, insufficient in-depth understanding of this transformative phase has led to fragmentation in the historical narrative of Islamic education. *Dar al-Arqam* is often reduced to merely a secret da'wah center, without sufficient pedagogical analysis of its foundational role in shaping the faith and character of the Companions (Latif, 2017; Chaeruddin, 2013; Ulfah et al., 2024). Furthermore, the development from mosque and *suffah* institutions to *kuttab* has not been systematically examined in relation to contextual challenges such as Muhajirin poverty and widespread illiteracy. As a result, this early educational model is rarely utilized as a reference for contemporary curriculum reform, which often separates religious and general sciences (Hasibuan, 2020; Stars, 2025; Komariah, 2025). This gap limits efforts to replicate the adaptive educational pattern of the Prophet (PBUH) in addressing modern challenges, including digital disruption.

Overall, the absence of a comprehensive analysis of the evolution from domestic instruction to *kuttab* institutions risks obscuring the essence of Islamic education as an agent of social transformation, where the integration of knowledge, faith, and skills was central (Muljawan, 2019; Nata, 2014). Therefore, this research aims to uncover the dynamics of the transformation of Islamic education from *Dar al-Arqam* to *kuttab* during the time of the Prophet (PBUH) through a systematic literature review, offering an adaptive institutional model for contemporary contexts. The urgency of this study lies in the need to reconstruct educational paradigms amid an identity crisis within Muslim societies. Its novelty resides in presenting a chronological synthesis grounded in primary historical sources and interpreted through a contemporary educational management perspective that has not yet been comprehensively explored (Khafidah et al., 2025; Ifendi, 2021; Suriadi, 2017).

## METHOD

This research adopts a qualitative approach through a systematic literature study to explore the transformation of Islamic educational institutions from home to *kuttab* during the time of the Prophet PBUH, in accordance with the title "The Transformation of Education from Home to Kuttab Early Islamic Educational Institutions in the Time of the Prophet PBUH" and an introduction that emphasizes the role of educational institutions in forming a whole Muslim person.

### Types and Research Methods

This research is qualitative with the systematic literature review (SLR) method, which involves the systematic collection, selection, and synthesis of relevant literature to build a theoretical foundation on the transformation of Islamic education. The qualitative approach was chosen because it allows for an in-depth understanding of historical phenomena without statistical testing, as Sugiyono explained that qualitative research focuses on the context and experiences of participants through descriptive data. The SLR method follows the PRISMA stages such as collecting articles from Google Scholar and Scopus, reduction based on institutional transformation variables (*Dar al-Arqam*, mosque, *shuffah*, *kuttab*), and organization for discussion, as applied in the PAI literacy study.

### Data Analysis Instruments and Techniques

The main instrument is the technique of documentation and observation of literary content, including books, journals, and scientific publications related to the history of Islamic education, collected from primary sources such as the *sirah nabawiyah* and secondary sources such as the Scopus journal. Data collection techniques include recording relevant data from documents such as transcripts, books, and agendas, complemented by in-depth observation of the content of sources for validation. The data analysis used the model of Miles and Huberman (2014) with the stages of data reduction, data display, and conclusion drawn, which were enriched by source triangulation to ensure the validity of the findings.

### Population and Sample



The research population includes the entire scientific literature on Islamic education during the time of the Prophet PBUH, including classic books, contemporary journals, and Scopus articles from 1972 to 2025 that discuss the transformation from home to kuttab. The sample was selected purposively with inclusion criteria: Indonesian/English publications, open access/internet, relevant to the Makkah-Medina period, and a minimum of 20 main references such as the works of Syalabi (1973), Haekal (1972), and Khafidah et al. (2025). The selection of this sample follows the saturation principle of Sugiyono's theory, where the collection stops when the data reaches enough depth to answer the formulation of the problem.

### **Research Procedure**

The procedure began with the identification of the problem from the introduction, followed by a literature search via Google Scholar and the Scopus database using the keywords "transformation of Islamic education during the Prophet's time", initial screening (n=200+), eligibility (n=50), and final inclusion (n=30+ references). Data were analyzed inductively through thematic categorization (Mecca: Dar al-Arqam; Medina: mosque-shuffah-kuttab), narrative synthesis, and cross-validation with existing bibliographies such as Arikunto (2019), Hartanto (2020), and Marzali (2016). This process is repeated until it reaches a dynamic transformation conclusion, in line with Emzir's SLR guidelines for contextual, qualitative data analysis.

## **FINDINGS AND DISCUSSION**

### **Islamic Education in the Time of the Prophet Muhammad**

In the time of the Prophet PBUH, Islamic education was carried out in two periods, namely the Mecca period and the Medina period. The Mecca period was the initial phase of Islamic education development and centered in Mecca, while the Medina period was the next phase of Islamic education development as well as the center of its activities. The period or period of formation is the period when the process of lowering the teachings of Islam to Muhammad SAW and the process of cultivating Islamic teachings takes place. In this period, the process of early development of Islam began in the city of Makkah and then in the city of Medina. This period lasted from the time Muhammad received the first revelation and accepted his appointment as a Messenger, until the complete and perfect teachings of Islam became the cultural heritage of Islam. The period of this formation lasted for 22 years or 23 years, from the time he received the first revelation, on the 17th of Ramadan, 13 years before the Hijrah (coinciding with August 6, 610 AD), until the death of the Prophet Muhammad SAW, on the 12th of Rabiul Awal in the year 11 AH or coinciding with June 8, 832 AD) (Zuhairini, 2008). In Chaeruddin (2013), the implementation of Islamic education in the two periods is described as follows:

#### **Period Mecca**

became the initial phase of Islamic education that began when the Prophet PBUH received the first revelation in the Cave of Hira in 610 AD (Q.S. al-'Alaq: 1-5) and the second revelation (Q.S. al-Muddatstsir: 1-7) which affirmed his duty to warn mankind. Education at this stage takes place in line with the da'wah strategy, which is divided into three stages. First, da'wah is carried out secretly and individually, starting from his close family such as Khadijah, Ali bin Abi Talib, and Zaid, then the closest companions such as Abu Bakr until it extends to a small group of Quraish companions known as al-Sabiqun al-Awwalun. To strengthen the construction, the Prophet made the house of Arqam bin Abi Arqam the first Islamic education center, where he recited revelations, taught the fundamentals of religion, as well as built companions in worship.

After about three years, the educational strategy changed to overt da'wah, as instructed in Q.S. al-Shu'ara: 214-215. The Prophet began to call the Quraysh family on the hill of Shafa despite many rejections, including from Abu Lahab. As the number of followers increased, Arqam's house as a center of education became known to the Quraysh, so the strategy was adjusted again. The Prophet then expanded da'wah to the public domain, according to Allah's

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 command in Q.S. al-Hijr: 94–95. During the Hajj season, he visited pilgrims from various tribes, until finally received a positive welcome from a group of Khazraj pilgrims from Yathrib. This support became an important turning point that paved the way for migration to Medina and the development of broader community-based Islamic educational institutions.

### **Madinah period**

In the Medina period, Islamic education developed more advanced than the Mecca phase because Islamic society had been formed and da'wah could be carried out openly. The Prophet PBUH did not know the evaluation system or diploma as it is now, but friends who were considered to have mastered the material were given the authority to teach in Islamic areas. Revelation continued to descend in succession, and the Prophet encouraged the companions to memorize and write the verses of the Qur'an. He often repeats the recitation of the Qur'an in prayers, sermons, and teachings to make it easier to understand and remember. One of the important policies of the Prophet in Medina is to build mosques as centers of worship, education, and da'wah, as well as unite the community through the Charter of Medina which creates an atmosphere of peace, harmony, and conducive to the development of education.

Educational materials in Medina cover a wider range of aspects, including ukhuwah between Muslims, social welfare, family welfare, and defense and security education. The teaching methods used by the Prophet also varied according to his field. In faith education, he uses the question and answer method with deep appreciation strengthened by rational evidence; In worship materials, he uses demonstration and exemplary methods to make them easy to practice; Meanwhile, in the field of morals, he emphasizes personal example as the main figure who becomes a role model for the people. With increasingly complex materials and contextual methods, Islamic education in Medina is an important foundation for the building of a complete Islamic society.

The development of Islamic education during the Prophet's time reflects a dynamic transformation from spiritual formation to institutional establishment. In the Mecca period, education focused on strengthening faith (*tawhid*), moral awareness, and perseverance amid oppression. Learning occurred in private settings like the house of Arqam, emphasizing belief, worship, and character building. This stage was less about formal instruction and more about shaping strong spiritual and moral foundations through lived experience and personal example.

In the Medina period, Islamic education evolved into a more structured and community-oriented system. The mosque became the center of learning, worship, and social unity, integrating religious, social, and political education. The Prophet applied diverse methods—discussion, demonstration, and exemplary behavior—to ensure understanding and practice of Islamic values. This shift from informal to organized education marked the birth of a comprehensive Islamic educational model that connected faith with knowledge, and individual piety with social responsibility.

In the environment of the Prophet's Mosque, an informal educational institution known as Suffah was born, which is a place for poor and homeless friends to live and learn directly from the Prophet. Education in Suffah emphasizes memorization of the Qur'an, hadith, adab, and spiritual training, with methods of discussion, repetition, and da'wah practices that make its inhabitants a generation of formidable Islamic preachers (Ulfah, Zalnur, & Masyhudi, 2024). On the other hand, children's education from an early age is carried out through the Kuttab institution, which focuses on teaching literacy, memorizing the Qur'an, and instilling the values of manners and morals. Although the curriculum is simple, Kuttab played a big role in shaping the character of the early Muslim generation, and many of its alumni later became scholars, teachers, and movers of Islamic education in the following times (Laili, 2024) With a strong foundation of mosques, Suffah, and Kuttab, Islamic education in Medina grew as a comprehensive, adaptive, and sustainable system in building a spiritually, intellectually, and socially strong Islamic society.

According to Khafidah et al. (2025), the steps taken by the Prophet in the education of the early Islamic community were aimed at:

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*Forming a Believing Society: Forming a society that believes and has an awareness of the teachings of Islam.*

*Developing Science: Developing the science and intellectual abilities of the early Islamic society* *Membentuk Karakter yang Baik.*

*Forming a good character and having noble morals* *Developing Skills.*

*Developing the skills and abilities of the early Islamic community in various fields.*

Islamic education during the time of the Prophet PBUH was not only the process of delivering revelations, but was an integral strategy in building an Islamic society that had faith, knowledge, and noble character. The Mecca period became the foundation of spiritual formation with a gradual approach through the house of Arqam, while the Medina period marked the institutionalization of Islamic education through mosques and a more open social system. This transformation shows that Islamic education from the beginning is adaptive to social and political conditions, and is able to integrate aspects of faith, knowledge, morals, and life skills. Thus, Islamic education during the time of the Prophet PBUH is not only a historical record, but also a conceptual model that is relevant for the development of the Islamic education system throughout the ages.

### **Home as a Place of Early Islamic Education**

The descent of the first revelation became the starting point for the Prophet PBUH in carrying out his prophetic duties, namely delivering warnings and teachings to mankind. After the next revelations came down, he began to convey them in a limited way to his close relatives and friends in a secret way (Usman, 2021). As the number of Muslims increased, the Prophet then chose the house of his companion, Al-Arqam bin Abil Arqam, in Bukit Shafa, as a center for da'wah and education. This house is known as Darul Arqam, which scholars refer to as the first Islamic educational institution in history (Latif, 2017). The Arqam House of Ibn Arqam is the first place where Muslims and the Prophet gather to learn the laws and basics of Islamic teachings (Husin, 2017).

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At that time the number of Muslims was still small, then increased to 38 people consisting of the noble class of Quraish, merchants and servants of the sahaya. In the house of al-Arqam, the Prophet Muhammad PBUH, taught the revelations he received to the Muslims, guided and lived and practiced the holy verses that were revealed to him. Besides the house of al-Arqam's companions, Islamic education is also carried out around the Grand Mosque, and Aqabah. Meanwhile, the source of funding or financing for Islamic education in the Mecca period came from the wife of the Prophet Muhammad PBUH, Siti Khadijah, and her uncle Abu Talib, as well as the Prophet's companions such as Abu Bakr, Ali bin Abi Talib, and other friends

The establishment of Darul Arqam as the first Islamic educational center marked a crucial phase in shaping the foundation of Islamic pedagogy. Its secret and exclusive nature reflected the contextual challenges faced by the early Muslim community under Quraysh persecution, emphasizing the Prophet's strategic and adaptive approach to education. Learning in Darul Arqam was not merely intellectual but transformative—it combined revelation, moral formation, and spiritual discipline. The Prophet acted as both a teacher and role model, ensuring that education was deeply rooted in lived practice rather than theoretical abstraction. This illustrates that from its inception, Islamic education prioritized *character formation (tarbiyah)* and *faith-based empowerment* as the core of its learning philosophy.

Synthesizing the role of Darul Arqam and other learning spaces in Mecca, it is evident that Islamic education was already systemic in its spiritual and social orientation. Though small in number, the early Muslims trained there became the nucleus of the first Islamic community – individuals who internalized Islamic values and later became educators, leaders, and da'wah agents. Financial support from Khadijah, Abu Talib, and other companions also highlights the communal spirit and shared responsibility in sustaining religious education. Thus, even in its earliest phase, Islamic education demonstrated a holistic model that integrated knowledge, faith, ethics, and social solidarity – principles that would continue to evolve and expand during the Medina period.

Education in Dar al-Arqam in the early days of Islamic da'wah was carried out using various methods that were in accordance with the habits of the Prophet PBUH in conveying Islamic teachings. These methods include lectures that function to convey the main points of teaching clearly, dialogue and discussions that allow a reciprocal process between teachers and students, and questions and answers to deepen the understanding of the companions of the material presented. In addition, the Prophet also often used the method of parables or analogies, so that the message conveyed was easier to understand and stick in memory (Najmuddin, 2015).

In addition to Al-Arqam's house, Islamic educational activities in the Mecca period also took place in the house of the Prophet PBUH himself, around the Grand Mosque, as well as in Aqabah which was a meeting place for Muslims (Chaeruddin, 2013). In his house, the companions learned directly about faith, worship, and morals, while the Grand Mosque was often used as a location for the delivery of teachings openly despite the risk of interference from the Quraysh. Aqabah itself then became a strategic place to carry out coaching, especially after the bai'at of Aqabah which marked the support of the Ansar group from Medina for Islamic da'wah. Nevertheless, Dârul Arqam still occupies a very important position in the history of early Islamic education. This place not only serves as a center for intellectual and spiritual development of friends, but also as a base for the regeneration of the first generation of Muslims.

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### **Mosque as an Islamic Educational Institution**

When the Prophet migrated to Medina on Monday in 622 AD, the first urgent activity that the Prophet carried out was to build a mosque. The first purpose of building a mosque is none other than to worship, worship Allah SWT. However, there is an interesting side for us to emulate that in addition to being used as a place of worship, mosques are also used as places of learning or Islamic educational institutions (Mahfud Ifendi, 2021). The role of mosques is used as a place for ta'lim assemblies, halaqah, and madrasahs. The ta'lim assembly is a meeting used for teaching and learning activities. Halaqah is a way of teaching and learning that is carried out by small groups by making circles, while madrassas are places of learning (Khafidah et al., 2025). Mosques are the house of Allah SWT, apart from being a place for Muslim worship activities such as prayer, dhikr and prayer, mosques are also a place to unite the ummah in discussing Islamic teachings (Roza, Pama, Fuadi, Pama, & Rakib, 2023).

Mosques are not merely places of ritual worship; Since its early development, it has functioned multi-dimensionally as a center for the spread of da'wah, education, and the solution of the problems of the ummah. In addition to being an arena for religious teaching,

mosques are also used to solve individual and community problems, receive guests or ambassadors, hold leaders' meetings, and become a place for social-political meetings and consultations (Usman, 2021). These functions are what make the mosque an integral socio-religious institution: scientific activities and moral development go hand in hand with administrative, legal, and community functions.

Historically, shortly after migrating to Medina, the Prophet PBUH immediately established a mosque as the center of the people's life – starting from the Quba Mosque and then the Prophet's Mosque – so that the mosque became the main foothold for the implementation of Islamic education in the people of Medina (Lintang, 2025). The educational model applied in mosques at that time was generally in the form of halaqah: a circular learning pattern in which participants sat around the teacher to listen to the recitation of the Qur'an, study hadiths, discuss, and ask questions. This halaqah system is flexible; It can take place spontaneously in the midst of worship activities or structured as periodic recitation, so that it is easily accessible to various levels of society.

The establishment of mosques in Medina as centers of worship and education signifies a transformative stage in the institutionalization of Islamic learning. The Prophet's initiative to make the mosque a hub for both spiritual and intellectual development reflects the holistic vision of Islam, where religious, social, and civic responsibilities are interconnected. The halaqah system, as practiced in the Prophet's Mosque, encouraged participatory learning that emphasized understanding, dialogue, and moral application. This approach made knowledge accessible to all members of the community—men, women, and even children—demonstrating Islam's inclusive educational spirit. The mosque, therefore, functioned not only as a sacred place for prayer but also as an educational laboratory for nurturing faith, ethics, leadership, and social awareness.

Synthesizing the educational role of mosques, it becomes clear that Islamic education during the Medina period evolved into a community-based system integrating spiritual, intellectual, and socio-political dimensions. The Prophet's method of combining religious teaching with public consultation, governance, and community service in the mosque laid the foundation for later Islamic educational institutions such as *madrrasah* and *universities*. This multifunctional role of the mosque embodies the essence of Islamic pedagogy: education as a lifelong process that shapes both personal piety and societal responsibility. Hence, the Medina model represents a prototype of integrated education – one that unites worship, knowledge, and action into a single, cohesive framework for human development.

From the pedagogical side, mosques offer a holistic and applicable learning approach. In the Prophet's Mosque, for example, teaching focuses not only on the transfer of texts (the Qur'an and hadith) but also on character building, example, and leadership through practice and deliberation. The material taught includes aspects of faith, worship, social ethics, practical fiqh, as well as leadership and deliberation skills – so that the educational process in mosques combines spiritual, intellectual, and social dimensions in an integrated manner. The most prominent method is a combination of lectures, questions and answers, practice exercises, and giving examples by the Prophet and his companions (Hasan & Al Fajar, 2025).

Furthermore, the role of mosques as educational institutions also has structural and cultural implications for the formation of Islamic societies. In addition to producing religious cadres, mosques become centers for public consultation, centers for economic-social solidarity (zakat, assistance), and arena for strategic decision-making for the ummah—thus the education that occurs is contextual and responsive to the needs of the community (Hasan & Al Fajar, 2025). For the modern context, this legacy affirms that the development of effective Islamic educational institutions needs to integrate aspects of spiritual formation, scientific learning, and social-community engagement—a learning model that not only transmits knowledge, but also shapes attitudes, leadership capacity, and public responsibility.

The mosque during the time of the Prophet PBUH was not only a symbol of worship, but also an integral educational institution that gave birth to a holistic learning system. Its role includes spiritual, intellectual, social, and political dimensions, so that education that takes place in mosques not only instills religious knowledge, but also shapes the character,

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leadership, and solidarity of the Islamic community. With the model of halaqah, ta'lim assembly, and deliberation practice, mosques become a learning forum that is flexible, egalitarian, and responsive to the needs of the people. This interpretation shows that mosques are educational institutions that are adaptive to the context, able to integrate knowledge with real life, and become the foundation for the development of Islamic civilization. Therefore, the heritage of mosque education in the time of the Prophet remains relevant to be revived in the development of contemporary Islamic educational institutions.

### **The Role of Shuffah in Islamic Education**

After the construction of the Prophet's Mosque was completed, the Prophet PBUH occupied part of the room that was indeed reserved specifically for him. This mosque not only functions as a center of worship, but also becomes a center for educational, social, and government activities of Muslims. In addition, the mosque also serves as a refuge for the poor Muhajirin who do not have a permanent place to live after emigrating from Makkah. They then occupied a special porch at the back of the mosque known as Suffah. Suffah is a place used for educational activities, as well as a place to stay for newcomers and the poor. It is in this place that the companions are taught to read and memorize the Qur'an correctly, as well as deepen the teachings of Islam under the direct guidance of the Prophet PBUH (Syahril & Zalnur, 2023). From this environment, the term Ahl al-Suffah was born, which is a group of companions who live simply, are diligent in worship, and always accompany the Prophet PBUH to receive knowledge directly (Haekal, 1972). There are about nine Suffahs in Medina, with the most famous being on the side of the Prophet's Mosque. (Usman, 2021).

The instructor at the Ash Shuffah educational institution was directly taught by Rasūlullah Saw during his lifetime. Furthermore, it was revealed that the educators in the ash-Shuffah institution were superior intellectuals in the best era, classified in order, at the highest level or the first was the Prophet Muhammad PBUH, second, the level of the prophets including 'Abdullah bin Umar, Abdullah bin Mas'ud, 'Abdullah bin Zaid, Salim maula Abu Hudzaifah, Ubay bin Ka'ab, Mu'adz bin abal, Abu Ayyub, Abu Bakr, Abu Barzah Al Aslami, Abu Dzarr Abu Hurairah, Abu Salamah, Al Bara', Bilal, Hudzaifah, Ibn Abbas, Ibn Shihab, Khudzaifah bin Yemen, Mush'ab bin 'Umair, Ibn Ummi Maktum, Sa'd bin Abu Waqash, and Salman, in the next third stage, is, themselves or independently the companions have become accustomed to educating themselves when humans reach adulthood (Hasibuan, 2020).

The emergence of the *Suffah* within the Prophet's Mosque represents a significant milestone in the institutionalization of Islamic education. Beyond serving as a shelter for the poor Muhajirin, the *Suffah* functioned as a dynamic learning center that embodied the integration of knowledge, faith, and social welfare. The Prophet PBUH personally taught its residents the Qur'an, hadith, and the fundamentals of Islamic ethics, creating an environment where spiritual growth was inseparable from intellectual and moral formation. This educational model emphasized experiential learning – students lived in close proximity to the Prophet, observing his conduct, absorbing his teachings, and embodying them in daily life. Thus, *Suffah* symbolizes the earliest form of holistic Islamic education that united instruction, mentorship, and community living.

The Islamic education method applied in the learning process at the Shuffah institution emphasizes the mastery of the Qur'an as the core of the teaching material. In practice, the Prophet (saw) used the method of istima' (listening) and tahfizh (memorizing) as the main way of conveying religious material. The companions who lived in Shuffah listened directly to the recitation of the Qur'an from the Prophet (saw), then they repeated it until they were able to memorize it well. Through this method, in addition to maintaining the purity of reading and memorizing the Qur'an, a spiritual closeness is also formed between teachers and students. This makes Shuffah not only a place to live, but also an intensive education center that gives birth to generations of memorizers and transmitters of Islamic teachings to various directions (Hasibuan, 2020).

Shuffah can be seen as one of the earliest Islamic educational institutions that has a strategic role in fostering the Muslim generation. It is not only a place of residence for the poor Muhajirin, but also a forum for the regeneration of scholars, memorizers of the Qur'an, and

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preachers who are directly educated by the Prophet PBUH. Through Shuffah, an Islamic education model is realized that combines spiritual, intellectual, and social aspects, thus giving birth to friends who play a major role in the spread of Islam to various regions. The existence of Shuffah also shows that education in Islam from the beginning has been directed to produce a superior generation who are moral, knowledgeable, and committed to Islamic da'wah.

### **The Existence of Kuttab as an Islamic Educational Institution**

Kuttab, which is a place of learning for children, actually existed in Arabia before the arrival of Islam, although at that time it was not so widely known to the public. Its main function at that time emphasized basic writing and reading skills, especially for certain groups who needed literacy for trading activities. However, after Islam arrived, the existence of kuttab underwent significant changes. Kuttab is no longer just a place to learn to read and write, but also develops into a basic educational institution to learn the Qur'an and Islamic teachings. From here, kuttab plays an important role as a foundation in equipping the young generation of Muslims with literacy skills as well as religious understanding, so that it becomes one of the early pillars in the Islamic education tradition (Ifendi, 2021).

In the time of the Prophet Muhammad PBUH, there was no formal educational institution whose existence could be identified. However, since the beginning of the arrival of Islam, it was in the Medina period that an Islamic educational institution called kuttab emerged which would later become a prototype of the formal education system in the next period (madrasah). Kuttab reappeared in the time of the Prophet as a result of the many enthusiasms of the people at that time who wanted to learn and were carried out by the Prophet to eradicate illiteracy among the community, including children. In addition to these reasons, the kuttab in the time of the Prophet was built next to the mosque with the aim that the concern of adults about children who pollute the mosque could be resolved properly. Although its existence has existed since Islam was not born, the existence of kuttab in the time of the Prophet in the Medina period has received serious attention from the Prophet Muhammad PBUH (Ifendi, 2021).

The revival and transformation of the *kuttab* during the Prophet's time marked a strategic advancement in the development of Islamic education. By integrating literacy training with Qur'anic instruction, the *kuttab* became a vital instrument for nurturing a literate and religiously grounded generation. This reflects the Prophet's visionary approach to education – emphasizing not only spiritual enlightenment but also intellectual empowerment as the basis for a strong Muslim society. The Prophet's attention to children's learning shows that Islamic education values early childhood formation, ensuring that knowledge, morality, and faith develop in harmony from a young age. Moreover, the proximity of *kuttab* to mosques symbolizes the close relationship between sacred learning and daily life, reinforcing the idea that education in Islam is both a religious duty and a social necessity.

PadIn the early days of Islam, the Prophet Muhammad (saw) paid great attention to education as an effort to prepare a superior generation who were able to accept the Islamic heritage and were responsible for carrying out the mandate of da'wah. From an early age, children are instructed to learn to read, write, and memorize the Qur'an. In fact, after the Battle of Badr, the Prophet gave a policy in the form of a promise of freedom for prisoners of war who could read and write on the condition that they should teach this skill to ten children of Medina. In this way, the kuttab institution that previously received less attention from the Arabs was then used by the Prophet as a center of learning. In addition, the Prophet also ordered Al-Hakam bin Sa'id to teach at a kuttab in Medina. This shows that education has been the main concern of Muslims since the earliest times (Rahmani et al., 2020).

As a basic education institution, kuttab focuses on the curriculum in the form of learning to read, write, study the Qur'an, and the basics of Islamic teachings. In this place, the skill of reading famous poems of his time was also taught. The process of teaching literacy skills is carried out by teachers who teach voluntarily in order to foster the young generation of Islam (Nata, 2014). Dimetrically there are two forms of kuttab, first, kuttab which focuses on learning to read and write using ancient poetry as teaching material and the teachers are mostly dzimmi infidels. Second, in addition to reading and writing, it also teaches the Qur'an

*The Transformation of Education from Home to Kuttab: Early Islamic Educational Institutions in the Time of the Prophet PBUH* and the basics of religion, this happened after many Muslims were good at reading and writing and people's lives began to stabilize (Laisa, 2020).

The existence of *kuttab* during the time of the Prophet Muhammad (PBUH) was not only a means of eradicating illiteracy but also a strategic forum for shaping a generation of Muslims who were literate, moral, and grounded in Islamic teachings. From this simple yet meaningful institution emerged the foundational framework of Islamic education that would later evolve into more formal systems such as *madrasahs*. The *kuttab* served as a vital medium to ensure that learning was not confined to intellectual achievement alone, but was deeply intertwined with the cultivation of faith, ethics, and communal responsibility. Through the *kuttab*, children were not only taught how to read and write but were also nurtured with values of discipline, honesty, respect, and devotion to Allah SWT – qualities essential for building a righteous and knowledgeable society.

This holistic educational approach reveals that Islam, from its earliest stages, viewed knowledge as a means to spiritual elevation and social transformation. The Prophet's emphasis on literacy and education for both boys and girls signified a revolutionary step in promoting equal access to learning. Moreover, the development of *kuttab* alongside mosques illustrates Islam's integrated vision of education – where intellectual enlightenment and spiritual purification coexist harmoniously. Therefore, the *kuttab* was not merely a primitive school, but the seedbed of a comprehensive educational tradition that inspired the establishment of advanced Islamic institutions across the centuries, preserving the balance between *ilm* (knowledge) and *iman* (faith).

## CONCLUSION

This research found that the transformation of Islamic education during the time of the Prophet Muhammad PBUH experienced a dynamic development from the household and Dar al-Arqam in the Mecca period as a secret da'wah center that formed the foundation of monotheism and morals, to a multifunctional mosque, shuffah for the regeneration of poor scholars, and *kuttab* as a basic education institution for children in Medina that integrated Qur'anic literacy with Islamic values after the Battle of Badr. This model reflects a holistic, adaptive, and inclusive approach that brings together faith, knowledge, and social skills to build a civilized society, as seen in the halaqah, tahfizh, and example methods of the Prophet PBUH that are relevant to this day. The practical implications for the management of modern Islamic education are the reconstruction of an integrated curriculum that mimics the flexibility of the initial institutions to overcome digital disruptions, such as the development of a virtual *kuttab* based on community mosques to strengthen the character of the younger generation. Nonetheless, the limitations of the study lie in its complete reliance on the study of secondary literature without empirical interviews or archaeological of historical sites, thus being vulnerable to interpretive bias from classical sources of limited access. Suggestions for further research include a mixed methods approach with comparative analysis of contemporary institutions in Indonesia, such as the integration of AI in the shuffah model for digital Muhajirin inclusive education, in order to enrich the validity and applicability of the findings.

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