

Medina to Modern Education: Prophetic Leadership as a Framework for Inclusive and Transformative Educational Governance

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ABSTRACT

This research aims to examine in depth the life history of the Prophet Muhammad SAW during the Medina period, as well as explore its relevance in the context of leadership and education today. The main issue studied is how the transformation of the Prophet's da'wah in Medina formed the foundation of a strong Islamic socio-political system, and how its values can be applied in the modern world of education. An important context of this issue is the lack of research that explicitly links the prophetic values of the Medina period with contemporary educational leadership. This research uses the library research method by examining primary sources such as Sirah Nabawiyah and other academic literature. The results of the study show that the Prophet's principles such as social justice, cross-group brotherhood, interfaith tolerance, and leadership regeneration are very relevant to build an inclusive, collaborative, and civilized education system. The conclusion of this study confirms that the Prophet's leadership in Medina is a transformative model that can be used as an example in managing educational institutions in the modern era. It is recommended that follow-up research be carried out with a field approach to test the implementation of these values in real practice.

Introduction

The Medina period in the life history of the Prophet Muhammad was an important phase that marked the transformation of Islamic da'wah from a spiritual movement into an organized socio-political order. After migrating to Medina in 622 AD, the Prophet Muhammad PBUH not only played the role of prophet and apostle, but also as the leader of the country. In Medina, he built a multicultural society through the Charter of Medina, the first written constitution in Islamic history that governed relations between Muslims, Jews, and other tribes. During his ten years in Medina, the Prophet led more than 27 military expeditions, including the Battles of Badr (624 AD), Uhud (625 AD), and Khandaq (627 AD) which became a milestone in the defense and spread of Islam. He also managed to conquer Makkah without bloodshed in 630 AD (Hidayat, R., & Suwanto, 2020). In the social aspect, he emphasized the brotherhood between the Muhajirin and the Anshar, upholding justice, as well as extending the teachings of

Islam beyond the Arabian Peninsula. In terms of administration, the Prophet arranged zakat, justice, and sending envoys to great empires such as Rome and Persia. This period is clear evidence that Islam is not only a spiritual teaching, but also a complete and applicable social system.

Literature facts show that research on child parenting has so far mostly discussed general aspects such as the role of parents in moral education, discipline, and parenting based on Islamic values, without specifically relating it to the historical context of the da'wah of the Prophet Muhammad PBUH in the Medina period. Yulianti et al. (2025) in their study highlight the Prophet's da'wah journey from Makkah to Medina as a milestone in the social transformation of Muslims, while Widyaswarani (2022) emphasizes more on the characteristics of education and the role of educators during the time of the Prophet in general. Priatna (2010) discusses a lot about the leadership of the Prophet Muhammad SAW, but does not focus on raising the dimension of child parenting in the context of the people of Medina. Classic sources such as "Muhammad Rasulullah PBUH: A Complete History of the Life and Struggle of the Prophet of Islam" from Zahra Publishing House are also more historical narrative than thematic analysis. This shows that research that specifically reviews the history of the Prophet Muhammad PBUH in the Medina period, especially associated with child parenting in today's age, is still very limited. Thus, the research space in this area is still wide open to raise the relevance of the values of the Prophet's upbringing in Medina with contemporary challenges.

The purpose of this research is to examine in depth the life history of the Prophet Muhammad SAW during the Medina period by highlighting various important events that shaped the development of Islam. The focus of this research includes the process of migration to Yathrib which was the beginning of the transformation of Medina as the center of Islamic civilization. In addition, this research also discusses how the Prophet built an Islamic society with the values of justice, brotherhood, and inclusive leadership. One of the main aspects studied was the Constitution of Medina, a treaty that regulates relations between Muslims and non-Muslims in order to create social and political stability. This research will also explore the hostility of the Quraysh infidels, Jews, and other Arab tribes towards the Prophet which is a major challenge in spreading Islam. In addition, the Year of Mission (Year of Delegation) became the focus of study to understand the Prophet's diplomacy in expanding Islamic teachings to various regions. The study also highlights the event of Hajj Wada', where the Prophet delivered his last sermon full of fundamental teachings for Muslims. Finally, this study reviews the death of the Prophet Muhammad and its impact on Muslims and the continuation of Islamic da'wah after the death of the Prophet PBUH (Mufid, 2025).

The urgency of research on the Life History of the Prophet Muhammad (PBUH) in the Medina Period lies in its significance in understanding how Islam developed from a mere spiritual teaching to a solid social, political, and legal system. The Medina period is an important phase in Islamic history because it is here that the Prophet Muhammad PBUH not only played the role of a Messenger but also as a leader of the state who built a society structure based on justice, brotherhood, and piety. By examining events such as the migration to Yathrib, the formation of the Constitution of Medina, as well as various conflicts with the Quraysh infidels, Jews, and other Arab tribes, this study provides an in-depth insight into the Prophet's da'wah strategy in facing internal and external challenges. In addition, the momentum of the Year of Mission and Hajj Wada' shows how the Prophet instilled the universal values of Islam to his people in various regions. This research is also important to understand the death of the Prophet Muhammad PBUH and its impact on the continuity of Islamic da'wah. By exploring

these aspects, this research not only has historical value but also serves as a reference for Muslims in emulating leadership, diplomacy strategies, and social values applied by the Prophet in building a harmonious and inclusive Islamic civilization.

Method

This research uses the library research method because the study of the Life History of the Prophet Muhammad SAW in the Medina Period requires an in-depth analytical approach to various written sources that have been documented academically and historically. Literature studies allow researchers to trace the historical traces of the Prophet through a variety of credible literature, both from classical Muslim historians and contemporary academics. Data in this study was collected from Islamic history books, scientific journals, the results of previous research, as well as manuscripts and academic articles that discuss the social, political, and da'wah aspects of the Prophet Muhammad PBUH in Medina (Fahmi, 2022). The choice of this method was based on the consideration that the Medina period was an important phase in the formation of Islamic social structure and government, the documentation of which has been widely available in the form of primary and secondary literature. Therefore, literature studies provide a wide space to examine the dynamics of the Prophet's life objectively and comprehensively, as well as explore values that are relevant to the current context.

The data collection mechanism is carried out systematically through the process of identification, categorization, and analysis of primary sources such as the Sirah Nabawiyah by Ibn Ishaq and Ibn Hisham, as well as various classical interpretations that record important events during the Medina period. In addition, secondary sources in the form of journal articles, academic books, and other scientific works are also used as support for analysis (Thohir, 2023). All data obtained were then analyzed with a critical and analytical approach to evaluate the accuracy, authenticity, and relevance of the information to the research theme. The main focus of this study is to understand the da'wah strategy, the strengthening of socio-political institutions, and the leadership values shown by the Prophet during his stay in Medina. Using this method, the research can present a comprehensive picture of how the Prophet Muhammad was not only a spiritual leader, but also a statesman who was able to unite diverse communities and build a just, inclusive, and god-revelation-based society.

Results and Discussion

A. Migration to Yathrib

The migration of the Prophet Muhammad PBUH from Makkah to Yathrib (Medina) is not just a change of residence, but a strategic step in building a society based on Islamic values. In the modern context, especially in the world of education and educational leadership, hijrah can be interpreted as a symbol of change and transformation towards a more just, inclusive, and visionary system (Al Ghifari, 2022). The Prophet began social transformation by building a strong educational foundation through the establishment of the Quba Mosque and the Prophet's Mosque, which were not only places of worship, but also centers of learning, discussion, and character building of the community. This concept can be used as an inspiration for today's educational institutions to make schools and campuses the center of moral, spiritual, and intellectual transformation of students.

The value of the Prophet's leadership in the process of hijrah ranging from careful planning, dividing tasks with Abu Bakr and Ali, to his courage in taking an unusual path teaches the importance of strategic, adaptive, and calculating educational leaders in making

decisions. Participatory leadership that involves the community, as shown by the involvement of the Abu Bakr family in supporting the migration journey, is a reflection of the importance of collaboration between leaders, teachers, students, and the community in today's world of education. The Prophet also demonstrated strong communication skills and concern for the people of Yathreb by building harmonious relations and uniting the two major tribes (Aus and Khazraj), which is a concrete example of the importance of conflict management and the development of social relations in the modern educational environment (Saputra & Hamdani, 2022). Thus, the Prophet's hijrah is not only a historical record, but also a legacy of transformational leadership that educators and education leaders can adapt in creating a peaceful, inclusive, and transformative learning environment according to today's challenges.

B. Building an Islamic Society

The Prophet Muhammad PBUH in the Medina period laid the foundations of community life that are very relevant to be applied in the context of education and educational leadership today. The first step taken by the Prophet was to build a mosque as the center of the people's activities. The mosque he founded not only functions as a place of worship, but also as a center for education, discussion, decision-making, and social management. This concept is actually an ideal model for the modern world of education: the importance of creating a holistic and inclusive learning space. Schools or educational institutions are not only a place for knowledge transfer, but also a center for character formation, leadership, and deliberation in solving the problems of students and the surrounding community (Sayfulloh & Sawaludin, 2024). In the context of educational leadership, school principals or institutional leaders are required to be facilitators who integrate spiritual, intellectual, and social values, as the Prophet did in the Prophet's mosque.

The second step taken by the Prophet was to fraternize the Muhajirin and the Anshar. It is not only a form of social solidarity, but also a strategy of building cohesive networks in multicultural communities. In the world of education, this can be translated as an effort to create an inclusive and collaboration-based school climate. Teachers and principals have an important role in bringing students from different social, economic, and cultural backgrounds together in order to realize solidarity between students (Uyuni, B., & Muhibudin, 2020). This leadership model that emphasizes the values of brotherhood and collaboration is very relevant to form a harmonious school culture, free from discrimination, and encourage students to support each other in achieving common goals. The Prophet PBUH replaced the social structure of ignorance based on tribalism with the bond of faith; In the current context, education leaders are also expected to replace background discrimination with the spirit of inclusivity and equal learning rights for all students.

C. Enter into agreements with non-Muslims/the Constitution of Medina.

The Constitution of Medina initiated by the Prophet Muhammad PBUH is an important foundation in building a harmonious multicultural society. At that time, Medina was inhabited by various groups with different religious and ethnic backgrounds: Muslims, non-Muslim Arabs, and Jews. In order to maintain social stability and justice between groups, the Prophet drafted a joint agreement called the "Constitution of Medina", which regulates the principles of peaceful coexistence, the right to freedom of religion, shared responsibility for security, and a just and centralized leadership on the figure of the Prophet as a spiritual leader as well as the head of state (Ibrahim & Shomad, 2020). This is where an inclusive, dialogical, and universal-based leadership model emerges such as justice, collective

responsibility, and respect for differences.

If it is related to the context of the world of education and educational leadership today, the values in the Constitution of Medina are very relevant as inspiration in forming a multicultural and inclusive school or educational institution. An education leader today is not enough to carry out administrative functions, but also to be able to be a mediator, guardian of diversity, and a strengthening of social cohesion among students and educators from diverse backgrounds. School principals or rectors, like the Prophet Muhammad PBUH in Medina, are required to have high moral and social leadership capacity, be able to facilitate cooperation between groups, and create a safe and comfortable atmosphere for all parties in the educational environment. Principles such as mutual aid, freedom to exercise beliefs, and involvement in resolving conflicts fairly should be internalized in school management practices. In today's increasingly plural world, a constitutional and collaborative approach as exemplified by the Prophet in Medina has become a visionary and needed model of educational leadership (Maghfiroh, 2016). Thus, the noble values of the Constitution of Medina are not only relevant in the context of Islamic history, but also have contextual significance in building democratic educational governance, respecting diversity, and encouraging the realization of civilized and dignified education.

D. The Enmity of the Quraysh Infidels with the Prophet

The hostility of the Quraysh towards the Prophet Muhammad (PBUH) during the Medina period not only reflected the ideological conflict, but also the resistance to the social changes brought about by Islamic da'wah. If drawn into the context of today's world of education and leadership, this story is a reflection that any major change, especially one that touches on social values and structures, is almost always met with strong resistance. Just as the Prophet Muhammad faced political, economic, and traditional Quraysh pressures, today's education leaders often face challenges when trying to implement transformation, whether in curriculum, school culture, and values-based management systems and morals. In the world of modern education, the Prophet's courage in making strategic decisions in the face of the Battles of Badr, Uhud, and Ahzab, as well as his wisdom in formulating the Hudaibiyah Agreement, provides an important lesson that leaders must be able to think tactically, have a long-term vision, and prioritize deliberation and moral considerations in making decisions, especially when in situations of crisis or great pressure (Qadri, 2025). Just as the great battles in the Prophet's time were not only about the physical but also about the mental strengthening of the people, so education today must be focused on the formation of a strong, patient, and wise character in the face of conflict.

The Prophet's decision to forgive the Quraysh after the Conquest of Makkah is evidence of mature leadership and prioritizes the value of reconciliation rather than revenge, which is very relevant for school leaders, teachers, and education policymakers to apply when dealing with differences, conflicts, or criticism from various parties. In addition, the spirit of da'wah and sending letters to world leaders during the armistice can be likened to educational diplomacy an effort to spread universal values through a polite, open, and collaborative approach. The world of education today needs figures like the Prophet Muhammad PBUH who are courageous, visionary, solution, but remain humble and adhere to principles. From this history, we learn that building civilization requires strategy, patience, and example not only the power of discourse, but the power of character.

E. Jewish enmity with the Prophet

The Enmity of the Jews with the Prophet Muhammad (PBUH) and His Relevance in the World of Education and Educational Leadership Today The hostility of the Jews towards the Prophet Muhammad (PBUH) in Medina is an important part of the history of the struggle of Islamic da'wah which reflects the dynamics of conflict, betrayal, and settlement based on the principles of justice and firmness in leadership. Initially, the Jews welcomed the Prophet's arrival because they knew the prophetic signs from the earlier books (Suparman, 2024). However, when it turned out that the Prophet was from the Arabs, not from the Children of Israel, they refused and showed an increasingly open hostility. They not only violated the Treaty of Medina, but also carried out various conspiracies to destroy Islam, as in the case of the betrayal of the Banu Nadhir, the Banu Quraizah, and the open resistance in Khaibar. Although the Prophet PBUH treated them fairly and gave them the right to coexist, they retaliated with deceit and treachery. The Prophet responded with firm leadership, but remained in the corridor of justice, without acts of tyranny or blind revenge.

In the context of education and educational leadership today, this event provides valuable lessons about the importance of integrity, vigilance, and the ability to make decisive decisions in the face of betrayal, conflicts of interest, or violations of trust in educational institutions. An education leader needs to build an inclusive and fair system such as the Medina Charter, but must also be able to act decisively if there are parties who disturb the stability or integrity of educational institutions. In addition, the Prophet also pointed out the importance of strategic communication, diplomacy, and wisdom in resolving complex conflicts. For educators, this story teaches the importance of prioritizing the principle of truth, not easily succumbing to external pressure, and maintaining morality and ethics in managing institutions or learning communities. The leadership of the Prophet Muhammad PBUH in facing social challenges in Medina has become a model of character education that is very relevant to this day that being a leader is not only a matter of authority, but about how to build trust, uphold justice, and remain grounded in the values of truth in the midst of conflicts and differences.

F. Other Arabs' Hostility to the Prophet

The hostility carried out by the tribes of the Banu Tsaqif and the Banu Hawazin after the conquest of Makkah shows that although victory has been achieved in one field of struggle, other challenges still arise and must be faced with a wise strategy. The Prophet Muhammad (PBUH) faced two tribes that rejected change and adhered to the old system, namely idolatry. The Prophet not only used military power in the Hunain War and the expedition to Tabuk, but also put forward an approach to diplomacy, peace, and community building after victory was achieved (Rohani, 2018). This is very relevant to the challenges of today's world of education and educational leadership. In the context of education, school principals or education leaders often face "rejection" from teachers, students, or the community when making changes to the learning system, curriculum, or school culture. Like the Prophet, education leaders are required to have firmness in making policies, but remain wise and oriented towards long-term guidance.

This story teaches the importance of building strategic alliances, prioritizing dialogue, and fostering post-conflict communities. In educational leadership, this can be realized through open communication, cross-party collaboration, and strengthening the values of justice, courage, and inclusivity in schools. The Prophet did not continue his attacks on the retreating Roman army, but instead chose to make peace and cultivate good relations with

the border population, who later became part of Islamic society. In the world of education, this is a lesson that leaders do not always have to "win" in conflicts, but must be able to manage differences, foster constructive relationships, and ensure that every policy has a positive impact on all parties. Thus, the story of the Prophet in Thaif, Hunain, and Tabuk is not only a historical record, but also a visionary leadership model that is worthy of being used as an example by today's educational leaders.

G. Year of Envoy or Year of Delegation

The years of 9 and 10 Hijri (630–632 AD), known as the Year of Messenger (Year of Delegation), were not only an important milestone in the history of the spread of Islam, but also a great lesson in the context of today's world of education and educational leadership. During this period, the Prophet Muhammad PBUH showed extraordinary leadership skills in uniting previously hostile tribes, with a wise approach, open dialogue, and respect for diversity. This parallels the needs of today's educational leadership, where principals, lecturers, and leaders of educational institutions must be able to embrace diverse backgrounds of students and teachers in a spirit of collaboration, tolerance, and empowerment. Just as the Prophet received delegates with wisdom and provided guidance according to the needs of each tribe, education leaders must also be sensitive to the individual needs of students and be able to be adaptive learning facilitators.

In the modern world of education, the principles of this Year of Mission can be translated as transformational strategies in leadership: building trust, creating open communication, and facilitating positive social change (Suparman, 2024). For example, in the midst of the challenges of globalization and multiculturalism in schools, education leaders need to adopt an inclusive and humanist approach, just like the Prophet Muhammad PBUH who positioned himself not only as a formal leader, but also as a coach and educator for delegates. This attitude is also reflected in educational practices that emphasize *student-centered learning*, empathy, and empowering the school community collectively. In addition, the values of the Year of Mission teach the importance of educational diplomacy—how schools can be agents of social transformation that promote peace, tolerance, and cross-cultural solidarity.

By using the leadership of the Prophet Muhammad PBUH in the Year of Mission as a reference, educators and school leaders today can learn that building a strong education system is not only about curriculum or facilities, but rather the ability to build harmonious relationships, respect differences, and provide space for participation for all parties (Rohani, 2018). This is educational leadership that is rooted in human and spiritual values, while being relevant to the challenges of the 21st century.

H. Hajj Wada' (Farewell and the Last Message of the Prophet Muhammad PBUH)

The Hajj Wada' sermon delivered by the Prophet Muhammad PBUH in the year 10 Hijri is not only a farewell message for Muslims, but also a legacy of universal values that are very relevant for the modern world, especially in the context of education and leadership. In the sermon, the Prophet emphasized basic principles such as justice, honesty, compassion, protection of individual rights, and the importance of staying away from violence and oppression. These values are urgently needed in today's world of education which is facing various challenges, such as violence in schools, inequality of access to education, to the weak character of leadership in the education environment (Tahir, 2021). The Prophet's message to treat women and slaves fairly, if contextualized today, is an important foundation in building an inclusive education system that respects diversity.

In educational leadership, the Prophet's principles that emphasize equal rights, moral responsibility, and uphold the values of piety and integrity, are a strong example for today's education leaders. The world of education not only needs leaders who are academically intelligent, but also have a spirit of trust, are able to guide with compassion, and have the courage to uphold justice and truth as exemplified by the Prophet. The Prophet's command to adhere to the Qur'an and Sunnah is also an important reminder that education should not lose its way, especially in the midst of the current of globalization that often erodes spiritual and moral values. In the Islamic education system, these two main sources must remain the basis for designing curriculum, policies, and character building models (Basit & Suintiah, 2024). By integrating the noble messages of Hajj Wada' into education and leadership, we not only produce an intelligent generation, but also noble character and ready to become agents of change based on Islamic values.

I. The Death of the Prophet Muhammad PBUH

The Prophet Muhammad PBUH is not only a moment full of sorrow for Muslims, but also an important point in the history of Islamic leadership and education. This event teaches that true leaders not only leave office, but also leave behind systems, values, and guidelines that can be passed on and carried out by the next generation. In the context of today's world of education and educational leadership, the story of the Prophet's death and the sustainability of leadership through Abu Bakr Ash-Siddiq provides valuable lessons about the importance of regeneration, continuity of vision, and the values of integrity and wisdom in leadership (Bawazir, 2023). An educator or educational leader should ideally not only be a center of knowledge, but also be able to prepare cadres or substitutes who have the capacity to continue the educational mission consistently. This is clearly seen in the example of the Prophet who, despite his illness, still thought about the survival of the people by appointing Abu Bakr as the imam of prayer.

In the modern era, many educational institutions are experiencing a leadership crisis due to the absence of a clear cadre system. From the story of the Prophet's death, we learn that it is important for educational institutions to build a strong and planned leadership structure, where each individual is fostered to become a future leader with character, knowledge, and long-term vision. In today's world of education, the figure of the Prophet Muhammad SAW can be used as a transformative leadership model, namely a leader who not only manages administration, but also shapes character, instills values, and builds civilization (Noble, 2011). Education must not stop only at the transfer of knowledge, but must be a vehicle for the formation of future leaders who are able to maintain noble values, face the challenges of the times, and continue the struggle in educating the lives of the people.

By using the Qur'an and Sunnah as foundations in educational decision-making, educators and leaders of schools or universities can develop a system that not only pursues academic achievement, but also pays attention to the development of morals, integrity, and spiritual values. The death of the Prophet is a reminder that change is inevitable, and in every change, there must be readiness and a solid leadership system so that noble values are maintained. Therefore, the world of education today must learn from history, not only to remember, but to emulate and implement the principles of the Prophet in building a future that is characterful, competitive, and still based on divine values.

The Prophet Muhammad's Hijrah from Makkah to Yathrib (Medina) was one of the most important events in Islamic history that marked a major change from a previously under

pressure religious movement to an organized socio-political community. In classical historical sources, the Hijrah event is understood not only as a geographical displacement, but also as a carefully designed strategic step to build a stable Muslim society based on the values of justice and social solidarity. An early history of this event can be found in the works of early Muslim historians such as Ibn Ishaq who in his work *Sirat Rasul Allah* described hijrah as part of the strategy of da'wah and the formation of a more structured Islamic community (Ibn Ishaq, 2004). The narrative was then edited and systematized in the *sirah* work compiled by Ibn Hisham, which is still considered one of the most authoritative classical sources on the life of the Prophet Muhammad (Ibn Hisham, 2001). From the perspective of modern historiography, scholars also consider that the Medina period shows the Prophet's extraordinary leadership ability in building social organizations and managing a pluralistic society.

Historical analysis conducted by W. Montgomery Watt confirms that the Prophet succeeded in establishing a cohesive community of Medina through various institutional arrangements, including the Charter of Medina and the strengthening of solidarity between the Muhajirin and the Ansar (Watt, 1956). In line with that, contemporary studies by Karen Armstrong also emphasize that the Prophet's leadership in Medina reflected a model of ethical governance based on the principles of justice, tolerance, and collective responsibility, thus allowing various religious groups and tribes to coexist harmoniously in an integrated socio-political structure (Armstrong, 2006). This historical perspective shows that the Prophet's leadership in the Medina period was not only religious, but also reflected a visionary social transformation strategy, which to this day remains relevant as an inspiration in the study of leadership and community governance, including in the context of modern educational leadership.

Conclusion

Based on the results of the study in this study, a surprising finding was found, namely the lack of scientific attention that specifically highlighted the period of the life of the Prophet Muhammad PBUH in Medina in relation to the pattern of leadership and education today. Although this period is very strategic because it shows the transformation of da'wah into a complete socio-political order, the available literature is more historical narrative or limited to general aspects. This research reveals that the values developed by the Prophet such as social justice, tolerance between religions, the cadre system, and educational diplomacy are very relevant to today's educational challenges. These findings are also an important contribution to the development of a holistic and contextual model of Islamic education leadership, by making the Medina period a historical and inspirational reference. The values of the Constitution of Medina, *Hajj Wada'*, to the Prophet's da'wah strategy in dealing with social conflicts, have proven to provide a strong conceptual basis for the formation of inclusive, strategic, and characterful educational leaders.

However, this study has limitations in terms of the approach used, namely a qualitative and descriptive literature study. This approach does provide a deep understanding of historical texts and contexts, but has not been able to capture its actual and applicative impact in educational leadership practice empirically. This research has also not explored field data or contemporary perspectives from educators and leaders of educational institutions on the relevance of prophetic values in the Medina period. Therefore, follow-up research with a field research approach, participatory observation, or in-depth interviews is needed to test the extent

to which the Prophet's leadership concepts are truly implemented and influential in the modern education system. Nevertheless, this study has succeeded in opening a new reflective space for the development of Islamic education based on prophetic history that is actual, relevant, and solutive in answering the needs of the times.

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