

Ideas for the prophet Muhammad SAW'S learning revolution: its relevance towards the humanism-religious basis of 21st century learning concepts

Saidina Ali ^{a,1}, Nijo ^{b,2*}, Abdul Wahab ^{c,3}

^{a,b} Institut Agama Islam Negeri Pontianak, Indonesia

^c Goethe University Frankfurt, Germany

Email Ali.sgi16@gmail.com¹, nijojoni06@gmail.com², abdulwahabassambasi@gmail.com³

*Correspondent Author

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ABSTRACT

This research aims to find out the Learning Revolution in the style of the Prophet Muhammad Saw: Conceptual Foundations of Humanism-Religious Based Learning in the 21st Century. Reflectively, this review wants to look again at the substance of the Learning Revolution in the style of the Prophet Muhammad Saw as the Conceptual Foundation of Humanism-Religious Based Learning in the 21st Century. Reviewing methods, rhetoric, the prophet's way of presenting, and his personality as a teacher in teaching as a conceptual foundation for Humanism-Religious Based Learning in the 21st Century. The method used is the library method. Based on the results of the study, it can be concluded that there are findings regarding the Learning Revolution in the style of the Prophet Muhammad SAW as a Conceptual Foundation for Humanism-Religious Based Learning in the 21st Century. Methods, rhetoric, presentation methods, and personality as a teacher in teaching the style of the Prophet Muhammad SAW are still relevant to PAI learning in 21st century.

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Introduction

The digital era, which is synonymous with the rapid progress of science and technology, has resulted in an increasingly open flow of information and knowledge from all corners of the world without boundaries of place, space and time (Syamsuar and Reflianto 2019). Taking this into account, in learning there is a need for a learning revolution. The learning revolution in question is that the learning process carried out in the current era requires fundamental changes in strategy, facilities and infrastructure, learning media including the development of learning content. To clarify this, the learning revolution in the era of disruption requires increasing learning accessibility by utilizing learning technology that can be accessed flexibly from various places, overcoming geographical barriers and allowing wider participation from various levels of society. So the learning model which is a form of the learning revolution is building a knowledge base, by predicting solutions to problems, carrying out experiments to prove these predictions, then explaining the results of these experiments which are expressed both in writing and orally by making examples of implementation projects in everyday life. -day, the last is to evaluate the effectiveness of the learning model as written by Nana at.el., 2014 (Syamsuar and Reflianto 2019)

To gain a solid foothold, it is necessary to re-examine the learning process in the era of the Prophet Muhammad sallallaahu alaihi wasallam as the main substance for learning in the current era of disruption. Why is the revolution of the Prophet's learning 14 centuries ago still relevant today because the Prophet, with his expertise as a revolutionary teacher and source of various knowledge as well as a leader of the ummah at that time, attempted to re-raise the position of humans as creatures with humanist intuition.

The idea of a learning revolution. In the early days of the Prophet Muhammad SAW, he used steps to formulate a monotheism curriculum or validate Allah. In essence, the curriculum was to worship one God as contained in Surah Al-Ikhlas verses 1 to 5. This concept has given birth to two main principles that uphold and uphold The human values of these two concepts are the first, Al musawah, which means equality. The equality meant is that no human being has the right to feel superior or superior to other humans. In essence, humans have the same level. People who are pious are the ones who make the difference.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O people, indeed We created you from a man and a woman and made you into nations and tribes so that you may know each other. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing.

The second is the issue of hurriyyah or independence, all humans have the right to freedom to live in the world. From this concept, it gives rise to a humanist paradigm in the sense that all forms of slavery exist due to the economic influence of group or tribe power that has maintained human values.

In his learning curriculum, the Prophet also initiated a constitutional device which became a learning medium in optimizing the cultivation of the concept of monotheism in the midst of a pluralistic society. This constitutional device supports the learning system that the Prophet implemented in society, because this constitution strongly affirms the values of humanism. We know this constitution as the "Medinah Charter", which is a legacy of the humanist civilization built by the Prophet.

The Medina Charter is a regulation for the first time as the basis for a participatory and egalitarian society which has the main characteristic, namely equal rights for all members of the Medina community. This event is representative of the Islamic teachings conveyed by the Prophet Muhammad sallallaahu alaihi wasallam in uniting the diverse citizens of Medina. social culture and religion of the people of Medina

Prophet Muhammad SAW. It is an endless ocean of wisdom, discussing his figure as a teacher is only one side of his wisdom as a human teacher. If we look at the outcomes of the Prophet Muhammad's learning process which gave birth to quality and brilliant friends and followers from his madrasah, it can be said that the Prophet Muhammad was also a very influential world educational figure.

As a revolutionary, the Prophet not only designed a humanist learning curriculum for his friends and followers but also applied teaching methods and techniques that were very modern and remained relevant in the 21st century. During his time, the Prophet was accustomed to applying the methods of discussion, story-telling, motivation, analogy, comparative study, and the pyramid and pointer system.

In his learning and rhetoric practices, the Prophet Muhammad also used progressive and effective techniques in instilling humanist-religious educational values in his friends and students, such as eye contact, calling technique, speaking technique. (speaking technique), touching technique, body language and intonation, leveling, and creative presentation techniques by paying attention to the students' learning styles. Nabi is very accustomed to using presentation techniques, both visualization and multimedia.

It is this prophet-style learning revolution that really needs to be revitalized in 21st century learning by combining methods and techniques that are progressive and effective but still have a humanist-religious spirit for students. Regarding these matters, there has been discussion and debate by experts about the learning revolution in the current digital era, as written by Muhammad Yamin at.el. through his article entitled DEVELOPMENT OF INDEPENDENT LEARNING EDUCATION (A Study of Learning Methods) In this writing, learning in the digital era or industrial revolution 4.0 is the main need required by the education system with the mastery of new literacy, the new literacy is data mastery literacy and technology mastery literacy including literacy. humanism, this opinion is supported by Hamidullah Ibda and E Rahmadi who emphasize that educational institutions do not simply apply old literacy, namely reading, writing and arithmetic, but must also apply new literacy, namely data literacy, technology literacy and HR literacy or humanism (Yamin and Syahrir 2020) In conclusion, the article written by Muhammad Yamin and friends concludes in their article that the blended learning method is a method that is very suitable to be applied in the digital era because it combines the advantages of learning carried out face-to-face and virtually.

Other research related to learning in the digital era in order to build character is research conducted by Uswatun Hasanah and Herina with the title Building Student Character Through Digital Literacy in Facing the Challenges of the 21st Century (Industrial Revolution 4.0). Research conducted by Uswatun Hasanah and Herina aims to know how to build character with digital literacy from elementary school to high school (Uswatun Khasanah1 2020). Then, the results of the research do not clearly explain the impact of learning through digital literacy on changes in students' character, but convey the learning process with digital technology.

The writing of learning method articles was carried out by researchers as the two researchers above talk about learning innovations in the 21st century which are linked to student character but it looks different from the articles that will be written in this paper because the articles written in this paper refer to patterns and methods. learning which is a learning revolution and the time of the prophet Muhammad at that time then as reference material when applied in the current era turns out to still be relevant

Method

The focus of this article is on the Learning Revolution in the style of the Prophet Muhammad SAW: Conceptual Foundations of Humanism-Religious Based Learning in the 21st Century. One question that is desired to be answered in writing this article is how the method or model of learning in the time of the Prophet Muhammad SAW can become a fundamental basis the concept of religious humanist-based learning in the 21st century. In the research of the author of this article, he used a qualitative research approach, Library

Library study research According to Zed, 2004 which was quoted again by Nina Adlini and friends, library research or library research is research by collecting data and then understanding and studying theoretical concepts taken from various literatures that are related to the research to be conducted. researched, according to Zed, library research has four stages, the first is preparing the necessary equipment, the second is preparing a work biography, the third is organizing time and reading, the fourth is recording material or research materials (Adlini et al. 2022)

Still according to Zed, what is related to collecting data by looking for sources and then constructing or combining them from various sources can be an example, for example a source book source and then constructing or combining from various sources can be an example, for example a book source, a journal source and other research sources. has been carried out by other researchers and then the results are analyzed critically and in depth to support the ideas that will be put forward (Adlini et al. 2022). So the steps used in writing this article are the same as the library research method.

Results and Discussion

1. The Learning Revolution of the Prophet Muhammad Saw Based on Humanism-Religion

The role of the teacher is very important because the teacher is a figure who is idolized in the learning process, as well as being a source of inspiration and motivation for his students. The attitude and behavior of a teacher really makes an impression on a student, so that the teacher's personality becomes a reflection of the student (Zulkarnain, 2019).

The word humanism, based on the etymology written by Mochtar Effendi in the encyclopedia of religion and philosophy, comes from the word humanis which means humanity. Still according to Muchtar Effendi, 2001 modern humanism is a view of life for humans who want to understand humans and humanity for the basis and purpose of all basic cultural and religious knowledge (Wigati and Muhtarom 2017). Humanism is defined by Nurcholis as a collection of ideas which are attitudes and beliefs based on one's own humanity as a source for discovering values that are absolutely necessary in order to develop life (Abdullah 2020)

So, learning using a humanistic approach, especially learning Islamic Religious Education, is very suitable and relevant if a humanistic approach is applied in every lesson because it can make it easier for both teachers and students in the teaching and learning process (Nasution and Suyadi 2020). Furthermore, humanistic education is education that intends to form humans who have true humanist commitment or true humanists, namely humans who have awareness, responsibility, freedom as individualistic humans but are

aware that they live in the midst of society (Nasution and Suyadi 2020). So the principles of humanistic public relations in Islamic religious education are the values taught by the Prophet Muhammad *sallallaahu alaihi wasallam* in revolutionizing education.

Prophet Muhammad SAW. It is an endless ocean of wisdom, discussing his figure as a teacher is only one side of his wisdom as a human teacher. If we look at the outcome of the Prophet Muhammad's learning process which gave birth to quality and brilliant friends and followers from his madrasah, it can be said that the Prophet Muhammad was also a very influential world educational figure.

The education pattern implemented by the Prophet with a humanist-religious approach, eroding ignorance regardless of ethnicity, race and gender, made the people who came into contact with the Prophet's madrasahs become free and progressive human beings. The Companions emerged with a superior profile because the prophet taught progressive and transformative methods and approaches. The friends were also able to memorize thousands of hadiths and verses from the holy Qur'an, which certainly indicates that there were sophisticated methods in the learning process that the Prophet Muhammad used for his friends.

Rahmad Hidayat (2015) describes the teaching method of the Prophet Muhammad *saw.* in six categories, namely discussion, story-telling, motivation, analogy, comparative study, and pyramid and pointing system. Apart from the varied methods, the Prophet Muhammad also applied strong rhetoric using eye contact techniques, calling techniques, speaking techniques, touching techniques, body language and intonation. intonation), and leveling (Rahmad Hidayat: 2015). The Prophet Muhammad in his presentations also used sophisticated methods such as visualization and multimedia. We can find this in the prophet's explanation about humans and death which was conveyed to Abdullah bin Mas'ud (Sahih Bukhari, no. 6414).

At one time the Prophet Muhammad *sallallaahu alaihi wasallam* drew a rectangle then drew a long line in the middle of the rectangle then the long line was extended beyond the boundaries of the square then the prophet Muhammad *sallallaahu alaihi wasallam* drew small lines in the rectangle then the Prophet *sallallaahu alaihi Wasallam* said: "This is man, and this (square) is the death that surrounds him, and this (long) line that comes out, is his ideal. And these little lines are the barriers. If it's not (stuck) with this (line), then it's hit by this (line). If you don't hit that (line), then hit the (line) after it. If he doesn't hit all these (obstacles), then he will definitely be hit by an accident." (HR. Bukhari)

Observing and reflecting on the hadith above shows us all that Rasulullah *shallallahu alaihi wasallam* was a teacher educator who really and best understood the appropriate and good methods in conveying and providing knowledge to humans. Rasulullah *shallallahu alaihi wasallam* explained knowledge or information by drawing intended to easier to understand and be understood and absorbed by the mind and soul.

2. Its Relevance as a Conceptual Foundation for 21st Century Learning

The learning that Rasulullah *sallallaahu alaihi wasallam* practiced at that time, if we take the learning pattern as stated in the hadith narrated by Bukhari about the Messenger of Allah making a line in the middle of a quadrilateral, then in essence the learning is easy to understand and understood and can be applied in attitudes and daily life by Therefore, learning needs to be adapted to the current era.

So Abdullah Hamid and Muhammad Samsul Hadi 2020 wrote that in one of their innovations, learning in the current era uses the flipped learning model. With this learning model, learning makes learning easier for both teachers and students in the 21st century era.

The development of learning in the classroom based on 21st century skills at least includes: Inquiry and Discovery Learning. According to Harlen 2004, inquiry learning in science is developing students' perception skills because it is possible for students to understand natural phenomena and the world in its entirety by using students' cognitive and physical skills. Meanwhile, according to Maston 2006, science teaching is based on inquiry and discovery, namely a process of investigating the nature and structure of the universe. Learning using inquiry and discovery, students must be able to take examples from everyday life, show hypotheses, then test them like scientists. From this, they can obtain high-level cognitive skills. continued(Balim* 2009). With the inquiry model of learning, if we refer to the time of the Prophet, this learning model is very closely related and has a significant correlation because the Prophet sallallaahu alaihi wasallam always related his learning to the universe, while inquiry learning also took the same thing, namely to nature.

Furthermore, the learning applied by teachers in the 21st century is student center learning, namely according to Baxter and Gray 2007, effective learning is learning that turns students into active learning centers in the learning process. This was added by Tarnvik 2007 who said that students are no longer the source of information. passively, on the other hand, the teacher has a role as a facilitator (Wright 1812)

Next, Problem Base Learning. Namely problem-based learning, a learning approach that uses problems as the start of the learning process. The problems used depend on where the organization is located. Usually the problems chosen are real life problems and are chosen according to the interests of the learning process. Problem-based learning focuses on formulating questions, not answers, this is intended to encourage student motivation and discussion (GRAAFF 2012). In the next learning process, students become accustomed to learning to solve problems in the field.

The next century of learning in Islamic Religious Education in the 21st century is Collaborating Learning. Collaborative learning or learning together, as stated by Johnson and friends in 2007 regarding classroom studies, shows that collaboration shows an overall positive effect compared to teaching carried out individually with an overall effect size of $d = 0,53$ on various measures of student achievement (Nokes-Malach, Richey, and Gadgil 2015). Thus, collaborative learning in Islamic Religious Education learning in the 21st century is a necessity in order to have maximum success in the learning process. In this context, it is very appropriate in the current era, even though collaborative learning has actually been carried out in learning processes in the past, but in this era Now it is necessary to add collaborative learning media that is appropriate to the current era

The increasingly rapid flow of information and the sophistication of technology require that the pattern of eternal learning 21 use the following principles, namely the terms 4C critical thinking, reactivity, communication and collaboration. (Adib 2022) these things are explained as follows;

a. Critical Thinking

Critical thinking is a student's critical thinking ability in processing reasoning, analyzing, expressing and resolving a student's problem in criticizing various kinds of phenomena viewed from the various points of view they use (Adib 2022)

b. Communication

Communication is communication, a form of successful education where students are able to establish communication between fellow students, their teachers and the surrounding environment.

c. Collaboration

Collaboration means students are able to work together as a team which can be developed through experiences at school between schools and outside of school, working together in a team to complete project-based tasks with authentic value which develops skills (Adib 2022)

d. Creativity

Creativity and innovation are aspects possessed by students in order to think divergently. Individual success will be obtained by students if they are able to think creatively, thereby giving rise to creative skills as well.

Critical thinking, communication, collaboration, creativity as requirements for educational patterns in the digital age, a teacher is able to prepare strong learning by considering the characteristics of learning in the 21st century, namely learning skills in processing information, media and technology, being able to analyze and create products that interact with media (Adib 2022). Learning as mapped out today so that the chain is not broken must have an inspirational link to the portrait of learning in the era of the Prophet and his Companions, Tabiin and so on. Therefore, learn from the reality of the history of Islamic science that the results of human education at that time have been the originators of the greatness of previous generations originating from the time of Rasulullah SAW and his companions who have produced leading scientists such as Ibn Sina, Ibn Rush, al-kindi Al khwarizmi and many more, this phenomenon is the main driver because the friends and the next generation are motivated by practicing Surah Al-Baqarah verse 269, which means whoever is given the wisdom of knowledge, he has actually done a lot of good (Mariana et al. 2019)

The Prophet Muhammad in his presentations also used sophisticated methods such as visualization and multimedia. We can find this in the prophet's explanation about humans and death which was conveyed to Abdullah bin Mas'ud (Sahih Bukhari, no. 6414).

"The Prophet S.a.w drew a rectangle, then drew a long line in the middle of the rectangle and out beyond the borders of the square. Then he also made small lines inside the square, next to it: (the square drawn by the Prophet). And he said: "This is man, and this (square) is the death that surrounds him, and this (long) line that comes out, is his ideal. And these little lines are the barriers. If it's not (stuck) with this (line), then it's hit by this (line). If you don't hit that (line), then hit the (line) after it. If he doesn't hit all these (obstacles), then he will definitely be hit by an accident." (HR. Bukhari)

Reflecting on this hadith shows us how the Messenger of Allah was an educator who really understood good methods in conveying knowledge to humans, he explained information through pictures so that it was more easily understood and absorbed by the mind and soul.

Conclusion

That the teaching method of the Prophet SAW from 1,400 years ago is still very popular today, the teaching method of the Prophet SAW. can still be applied with increasingly sophisticated technology in the 21st century. The humanistic approach that was the breath of the Prophet's preaching in spreading Islam Rahmatan lil alamin has become a mandatory raw material in presenting the curriculum in the 21st century.

The concept of learning in the digital era using the term 4C, namely critical thinking, Communication, Collaboration and Creativity, must be based on the principles of Maintaining the Good Old and Taking New, Better Things. By using these principles, things that have been done in the past will undoubtedly continue to be explored for their usefulness and usefulness which are relevant today, moreover, the educational concepts that the Prophet taught his companions will always be relevant if they are modified, developed and innovated in accordance with situations and conditions of learning actors carrying out the educational process.

By using these rules, the humanization of the Prophet's learning to his friends will always be relevant in whatever era will occur in the future, because the Prophet's learning is Nubuawah Learning, full of wisdom and wisdom.

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