Social History of Islamic Education Before Prophethood

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Abstract

The study of the social history of Islamic education before the prophethood is crucial to examine in greater depth. This research aims to understand the educational paradigm, influencing factors, and implications for Jahiliyah society. The method used is library research with an article review approach based on Harold Lasswell's theory. This theory is used to analyse forms of educational communication, which include actors, messages, media, recipients, and their social impacts. The factors are examined as contexts that influence the content and educational practices of that period. Data collection was obtained from 30 scientific articles, which were analysed using content analysis techniques. The results found 3 things: First, there are 5 paradigms: Goal: education as the transmission of religious, social and cultural values. Material: ancestral beliefs, tribal traditions, life skills, poetry. Method: oral tradition and practice. Murshid: tribal leader and poet. Students: Arab society. Second, internal factors: brave, fond of giving alms, and virtuous. External factors: natural conditions, social conditions, cultural acculturation. Third, positive implications: a high sense of solidarity, survival skills, and the development of literature. Negative implications: idolatry, limited access to education, racial, feudal and patriarchal characters. The novelty of this article lies in the application of Lasswell's theory and the systematic mapping of three studies in one analytical framework that has not been carried out in previous studies. The conclusion shows that the social history of Islamic education before the Prophet's time played a role in shaping the social structure of Arab society.

Keyword: Education, History, Islam, Prophethood, and Social

Abstrak

Kajian tentang sejarah sosial pendidikan Islam sebelum kenabian (570-610 M) sangat penting untuk dikaji lebih mendalam. Penelitian ini bertujuan memahami paradigma pendidikan, faktor-faktor yang mempengaruhi, dan implikasinya terhadap masyarakat jahiliyah. Metode yang digunakan adalah penelitian kepustakaan dengan pendekatan tinjauan artikel berlandaskan teori Harold Laswell yang mencakup aktor, pesan, media, penerima, dan dampak sosial. Data diperoleh dari 30 artikel ilmiah dan dianalisis menggunakan teknik analisis konten. Hasil penelitian menunjukkan: Pertama, paradigma pendidikan terdiri dari 5 bentuk; (1) tujuan pendidikan, sebagai transmisi nilai agama, sosial,

budaya; (2) materi, meliputi kepercayaan leluhur, tradisi kesukuan, keterampilan hidup, syair; (3) metode, melalui tradisi lisan dan praktik; (4) pendidik (mursyid), yaitu pemimpin suku dan penyair; (5) murid, mencakup masyarakat Arab. Kedua, faktor-faktor yang memengaruhi pendidikan terbagi menjadi faktor internal, seperti pemberani, gemar bersedekah, berbudi luhur; serta faktor eksternal seperti kondisi alam, sosial, akulturasi budaya. Ketiga, implikasi pendidikan meliputi dampak positif berupa tingginya rasa solidaritas, keterampilan bertahan hidup, berkembangnya sastra; serta dampak negatif seperti penyembahan berhala, akses pendidikan terbatas, karakter rasial, feodal, dan patriarkhis. Keunikan artikel ini terletak pada penerapan teori Lasswell dan pemetaan sistematik tiga fokus kajian dalam satu kerangka analisis yang belum dilakukan studi sebelumnya. Simpulan menunjukkan sejarah sosial pendidikan Islam masa sebelum kenabian berkontribusi signifikan dalam membentuk struktur sosial masyarakat Arab.

Kata Kunci: Islam, Kenabian, Pendidikan, Sejarah, Sosial

Introduction

The study of the social history of Islamic education before the Prophethood (570-610 AD) is interesting for debate. This is because the theme contains elements of Controversial, Conflict, Trending, Viral and Emergency (CCTVE), which reflects the complex social dynamics and values in pre-prophetic Arab society. Education at this time did not stand alone as a formal institution, but was closely related to the social structure, culture and tribal identity of Arab society. This is what makes it relevant to study in the context of the social history of Islamic education.

Three Things show the urgency with which the title is discussed: First, conceptually, the study is a study of the development and influence of education in shaping the values and identity of Muslims from the time of ignorance before the Prophet was born until he was appointed an apostle (Suryani, 2024). Second, functionally, the study serves as a tool to understand the social structure, moral values and education system of the jahiliyah society, which is an important foundation for the further development of Islam (Tarigan et al., 2024). Third, in terms of contribution, this study provides a theoretical contribution in the form of insight into the dynamics of Islamic education and a practical contribution in the form of helping to solve current Islamic education problems and supporting the renewal of the Islamic education system (Annisa et al., 2024). The three things mentioned above show how important it is for this theme to be studied in more depth.

Previous studies related to the theme of this article turned out to have 3 tendencies: First, writings about the theme of the social history of Islamic education in the pre-prophetic period tended to only be discussed from a historical perspective so that they were trapped in historical romanticism (Tjalau & Safii,

2023); Second, writings about this theme tend to only be discussed from the character's perspective, so they are trapped in individualist fanaticism (Anwar, 2022); Third, writings about this theme tend to only be discussed from a conceptual perspective, so they are trapped in terminological problems (Nasution et al., 2022). Meanwhile, this article tends to discuss 3 things: the social history paradigm of Islamic education before the Prophethood, the factors that influenced it and its implications for jahiliyah society, so that this article is different from previous writings.

This article aims to understand 3 things: First, the social history paradigm of Islamic education before the prophethood. This is related to the paradigm of goals, materials, methods, murshids and students at that time. Second, factors that influence the theme. This relates to internal factors concerning the personalities of tribal leaders and poets, and external factors concerning the jahiliyah community, both supporting and hindering. Third, the implications for jahiliyah Arab society. This is related to the positive impacts that support progress/progressiveness and the negative effects that result in experiencing setbacks/destructivity, both in terms of situation, conditions and domicile.

Argumentation Three things strengthen this article, namely as follows: First, historically, the theme of the social history of Islamic education before the prophethood has been studied over a long period of history, so that there is no doubt about its historical traces in the *History of Islamic Civilisation* (Nurliana et al., 2023). Second, philosophically, the theme of the social history of Islamic education has been tested in philosophy, both ontologically, epistemologically and axiologically in the *Philosophy of Islamic Education* (Anam, 2024). Third, methodologically, the theme of the social history of Islamic education can be proven by research methods that have validity and reliability as well as triangulation in *Educational Research Methodology* (A. Ibrahim et al., 2024). With this approach, this paper aims to explore a more complete understanding of the pre-prophetic educational paradigm and its influence on the birth of a more systematic, inclusive and value-oriented Islamic education system.

Methods

The focus of the study is limited to only 3 things: First, it relates to the forms of social history of Islamic education before the prophethood (570-610 AD). This in

detail includes various forms that illustrate the above themes. Second, the factors that influence the emergence of this form. This in detail includes various factors, both internal and external, which illustrate the themes above, both supporting and hindering the emergence of these forms. Third, the various implications for Jahiliyah society. This includes in detail the various implications or impacts that arise directly or indirectly, both positive and negative, which illustrate the theme above. These three things are discussed in this article so that the study does not expand to other things.

The research used is library research, namely a data collection technique by reviewing books, literature, notes and various reports related to the problem to be solved (Sari & Asmendri, 2020). Using an article review approach by analysing and evaluating various scientific articles relevant to the research topic. This research is based on the theory of Harold Laswell, the originator of communication theory, which was formulated in the question: *"Who says what in which channel to whom with what effect?"* (Kustiawan et al., 2022). As for the context of this research: 1) *Who*, educational figures in the time before prophethood; 2) *Says what*, messages conveyed by the characters; 3) *In which channel*, media or method of delivering messages; 4) *To whom*, the recipient of the message in this case is the ignorant community; 5) *With what effect*, the impact of education on the social structure of society. This theory helps explain the educational communication process that occurred in the social context of the pre-prophetic period.

Data were collected using literature review procedures and analysed using content analysis techniques, namely techniques used to identify, interpret and measure various aspects of the data to strengthen studies with this theme. Data was taken from primary and secondary sources. The Primary Sources are 30 relevant and significant articles according to the theme, with details: Articles 1-10 to answer the first question/purpose regarding real forms/paradigms. Articles 11-20 to answer the second question/objective regarding influencing factors. Articles 21-30 to answer the third question/objective regarding the implications. The articles reviewed are presented in table form. Article inclusion criteria are as follows: published in the last 10 years, relevant to the discussion theme, originating from a national or international indexed journal, *open access*, Indonesian or English. The exclusion criteria include popular articles, opinions without scientific references, and duplication from other sources. Meanwhile, appropriate and adequate secondary sources are taken from books, encyclopedias and supporting journals.

As for collecting data using library research techniques with stages and steps for literature review research: 1) Formulate the objectives and scope of the article study on the social history of Islamic education before the prophethood; 2) Search and collect 30 articles that are relevant to the 3 aims and scope of the article study; 3) Identification is the process of recognizing articles, placing them in a table according to certain characteristics; 4) The classification of the various articles is according to 3 focuses: 10 articles for paradigms, 10 articles for factors and 10 articles for implications; 5) Review descriptively-critically and compile the results of a systematic article review.

Library data in the form of articles about the social history of Islamic education before the prophethood were analyzed using content analysis techniques in accordance with library research procedures. The stages and steps that can be taken in conducting content analysis are: 1) Formulating the research problem: form, actors and impact; 2) Conduct literature/article studies according to the research focus; 3) Determine the unit of observation and unit of analysis in the form of 30 articles; 4) Determine relevant articles based on inclusion-exclusion criteria; 5) Create categorization and coding guidelines based on five paradigm elements, factors and impacts; 6) Collect primary data for 30 articles; 7) Coding data in a thematic matrix; 8) Processing data to produce systematic and structured findings. (A. Ibrahim et al., 2024).

Result

The study of social history has an understanding of etymology, terminology and certain characteristics. As for etymology, studies with the theme of social history show that the word history comes from Arabic, namely *syajaratun,* which means a tree that has a trunk, branches, twigs, leaves and fruit; and said social from Latin, namely *socius,* which means friends or community (Hajar et al., 2023; Saihu, 2020). Meanwhile, in terms of terminology, studies with the theme of social history are those terms of social science in history which examine the structure or part of the process of reciprocal relationships (interactions) which have occurred in the socio-cultural context in the past between humans as historical actors (Purwaningsih & Aji, 2020). Studies with the theme of social history have the following characteristics: First, empirical (based on experience); Second, having an object; Third, having a theory; Fourth, having a method; Fifth, having generalisations (Kuntowijoyo, 2018).

Social History of Islamic Education Before Prophethood (570-610 AD)

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The study of Islamic education has an etymology, terminology and certain characteristics. As for etymology, the study with the theme of Islamic education is the word education comes from Arabic, namely *robba-yurabbi-taribyyatan* which means to grow and develop; and the word Islam from Arabic, namely *aslama-yuslimu-islaman* which mean obey, submit, surrender to Allah Swt (Maturidi, 2020; Pristiwanti et al., 2022). Meanwhile, in terms of terminology, the study with the theme of Islamic education states that this term is a series of efforts to guide and direct the potential of human life in the form of basic abilities and learning abilities, in accordance with Islamic values, so that changes occur in the person as an individual, social creature and in his relationships. with the natural environment in which he lives (Ibrahim, 2020). Studies with the theme of Islamic education have the following characteristics: First, considering the two sides of the worldly and the Islamic in every step and movement; Second, refers to definite rules; Third, have a mission to form morals; Fourth, it is believed to be a sacred duty and motivated by worship (Surawardi, 2017).

The study of the time before the prophethood (570-610 AD) specifically discusses the biography of tribal leaders. In the time before prophethood, tribal leaders became central figures responsible for maintaining the order of life, tribal honor, and customary traditions that were passed down from generation to generation. The most central figure at that time was Abu Talib, the uncle of the Prophet Muhammad SAW who was always the prophet's protector from childhood to the beginning of his da'wah period. Education Abu Talib was like Arab people at that time who received education through oral traditions and the practice of life skills. Abu Talib's career began as a respected trader and leader of the Banu Hashim after the death of his father. He played an important role in protecting the Prophet Muhammad, especially during the early days of Islamic preaching, even though he himself did not convert to Islam. As head of the family, Abu Talib tried to maintain the honor and security of his people, as well as fighting against threats coming from the Quraysh who opposed the preaching of Islam (Krisdianto, 2024).

In this section, the three results will be explored: First, the social history paradigm of Islamic education during the pre-prophetic period (570-610 AD). Second, the factors that influence it. Third, the implications it raises in the form of descriptions and explanations. Description is carried out by presenting data that is relevant to the focus/objective of the research, reliable and valid, in the form of statements, graphs, pictures, tables or in other forms. Explanation is carried out by

explaining the data that has been presented so that it is clearly understood by anyone, so that it does not give rise to misinterpretations and misunderstandings.

Table 1: Paradigm of Social History of Islamic Education
Before the Prophethood (570-610 AD)

No.	Article Title	Substance and Description	Keywords
1.	*Situasi Sosial Keagamaan Masyarakat Arab Pra Islam*, 2022, Gusniarti Nasution, dkk	The condition of Arab society before Islam was to abandon the religion of truth brought by previous prophets and replace it with a new religion of idol worship.	Purpose: idolatry
2.	*Situasi Sosial dan Pendidikan Masyarakat Arab Sebelum Islam*, 2024, Abdul Muiz, dkk	Education in pre-Islamic Arab society did not have a structured formal education system, but the next generation was prepared and taught to survive.	Purpose: survival skills
3.	*Historiografi Arab Pra Islam*, 2019, Aris Muzhiat	The authenticity of pre-Islamic Arab history is expressed in literature that can be passed on to future generations.	Purpose: develop Arabic literature
4.	*Peradaban Masyarakat Arab Pra Islam*, 2021, Azmar Hidayat, dkk	Ceremonies and traditions of worshipping idols by approaching and surrounding idols to pray	Material: requesting something from an idol
5.	*Kehidupan Sosial Masyarakat Arab Masa Awal Kehadiran Pendidikan Islam*, 2019, Muhammad Satir	First, knowledge about lineage (history) and the influence of religion. Second, knowledge about ru'ya (dream). Third, knowledge about reflection.	Material: lineage knowledge, ru'ya, reflection
6.	*Karakteristik Sastra Arab pada Masa Pra-Islam*, 2016, Haerudin	Poetry that describes the living conditions of pre-Islamic Arab society	Material: poetry
7.	*Sejarah Bangsa Arab Pra Islam*, 2023, Danu *Resfi* Naldi	Arabs relied on their memories to store historical events. The practice of worshipping idols is also increasingly growing, placed in various locations in the Hijaz.	Method: oral, memorisation, practice
8.	*Arab Pra-Islam (Sistem Politik Dan Kemasyarakatan Sistem Kepercayaan Dan Kebudayaan)*, 2023, Anjar Fikri Haikal, dkk	Several tribal groups formed tribes and were led by a sheikh. The education that took place at that time was only based on their wishes. Children are taught directly by their parents.	Murshids: syaikhs (amirs) and parents
9.	*Kontribusi Hermeneutika Filosofis dalam Memahami Sastra Arab Pra Islam (Kajian Kritis Sastra Arab Pra Islam)*, 2022, Rahmad Ari Wibowo	To poets of the Jahiliyyah period, namely from the Taglib tribe, which is the first tribe to know and create Arabic poetry, poets include Tarafah, al-Harits bin Hillizah, al-A'sya, and Amr bin Kultsum. Second, the Qais tribe is Nabighah Adz Dzibyani, Nabighah al-Ja'di and Labid bin Rabi'ah. Third, is the Tamim tribe with its poet Umru al-Qais	Murshid: Tharafah, al-Harits bin Hillizah, al-A'sya, and Amr bin Kulthum), the Qais tribe (Nabighah Adz Dzibyani, Nabighah al-Ja'di and Labid bin Rabi'ah) and the Tamim tribe
10.	*Kondisi Sosial dan*	Pre-Islamic Arab society lived in a	Students: Jahiliyah Arab

Hukum Masyarakat Arab Pra Islam, 2024, Umar al Faruq, dkk	social system that was heavily influenced by pre-Islamic customs and beliefs.	community

The paradigm of educational goals in the pre-prophetic period began with the beliefs of pre-Islamic Arab society, which shifted from the Hanif religion (brought by Prophet Abraham and Prophet Ismail), to idol worship which was introduced by Amru bin Luhay from the land of Syria by placing it around the Kaaba (Nasution et al., 2022). Arab society before Islam did not have a structured formal education system, but they were taught survival skills such as hunting, farming, and knowing the cardinal directions and stars (Muid, 2024). Apart from that, they also have literary skills through poetry, which is often contested and passed down from generation to generation to produce prominent poets (Muzhiat, 2019).

The educational material that dominated Arab society at that time was carrying out idol worship ceremonies with certain rituals, including the thawaf and animal sacrifice (Hidayat et al., 2021). Education among them includes the science of lineage (heredity), the science of dreams, and the science of reflection. Boys learn life skills such as hunting and animal husbandry from their fathers, and girls learn to take care of the household from their mothers (Satir, 2019). Poetry is also a popular educational material because it describes the life of Arab society at that time, including where they lived, animals, and praises greatness and beauty (Haeruddin, 2016).

Community knowledge is obtained through oral traditions because few have mastered reading and writing, as well as by memorising poetry and the genealogy of their descendants (Naldi et al., 2023). A murshid (teacher) at that time was a sheikh or tribal leader who taught about idol worship. However, the main task of tribal leaders is to guard and protect members of their tribe from various threats from other tribes (Haikal & Mawardi, 2023). The poets who became murshid included those from the Taglib, Qais, and Tamim tribes, such as Tharafah, al-Harits bin Hillizah, and Umru al-Qais (Wibowo, 2022). Ignorant societies are often known for their stupidity because they have distorted thoughts about God. Even though they also have intelligence and positive characteristics, such as being brave and generous (Faruq et al., 2024).

Table 2: Factors that Influence the Social History Paradigm of Islamic Education Before the Prophethood (570-610 AD)

No.	Article Title	Substance and Description	Keywords
11.	*Peradaban Masyarakat Arab Sebelum Islam*, 2022, Abu Bakar	Idolatry was first brought from Syria to Mecca by Amru bin Luhay, a leader of the Bani Khuza'ah who was known to be good and cared about religious affairs, so that everyone loved him.	Internal factors: Amru bin Luhay is a figure who cares about religion
12.	*Telaah Term Millah 'Abd Al-Muṭṭalib dalam Hadis Riwayat ibn Hibban no. 982 dan Kaitannya dengan Persoalan Keimanan Abu Thalib*, 2023, Dakhirotul Ilmiyah	During his life, Abdul Muttalib became a person who instilled good morals in himself. Abdul Muttalib also received the title of al-fayāḍ (the benefactor). Abdul Muttalib is one of those whose prayers are so powerful that many Quraish people ask to be prayed for by him.	Internal factors: Abdul Muttalib's personality is noble, he likes to give alms, and his prayers are always mustajab
13.	*Sejarah Kehidupan Nabi Muhammad dan Kemenangan Umat Islam*, 2017, Muhammad Rais Amin	Abu Talib position in the Quraish community, a prominent and respected person. It is stated in history that Abu Talib loved and cared for his nephew, the Prophet Muhammad SAW.	Internal factor: Abu Talib is a respected and respected person, loving protector of Prophet Muhammad SAW
14.	*Sosiohistoris Masyarakat Arab Pra Islam*, 2022, Khairul Amri	A tribal leader must have certain criteria, including being brave, authoritative, charismatic, and so on.	Internal factors: Clan leaders have good leadership and morals
15.	*Karakteristik Prosa dalam Sastra Arab*, 2019, Dyah Nurul Azizah	One of the characteristics of the Arab nation is the beauty of its literature, which has subtle feelings and sharp judgment about things. The imagination and symbols used are also very good and hit the target. In the course of their history, Arab society was able to create culture so that it could reach a high level of civilization in the form of poetry, prose and drama.	Internal factors: Have subtle feelings and sharp judgment about things, use good imagination and symbols, be able to create culture.
16.	*Budaya Arab Pra dan Pasca Islam*, 2023, Syafichrul Umam. Fat Han F, dkk	Ahmad Amin said there are two factors that shape intelligence, namely natural factors that include it and societal factors that influence it. Signs of Arab intelligence lie in language, poetry, proverbs and stories. The Arabian Peninsula often experiences interactions with other nations.	External factors: Cultural growth, natural conditions, interactions with other nations
17.	*Sosiologi dalam Sastra Arab Jahiliah (Pendekatan Sosiologis dalam Karya Puisi An-Nabighoh Adz-Dzubyani)*, 2016, Neldi Harianto	An author's manner is influenced by his or her class status, societal ideology, economic circumstances related to his or her work, and the type of reader he or she is aiming for. Factors that influence authors in creating literary works. including livelihoods, civil service professions, and the author's environmental	External factors: The existence of an event, the situation of society, the type of intended reader

		community.	
18.	*Peradaban Islam: Peradaban Arab Pra Islam*, 2023, Mardinal Tarigan	The Arabs during the Jahiliyah era were very well known for their business and trade. The lives of Arab people move from one place to another, which means they have to master a set of knowledge and skills to live in accordance with their environment.	External factors: Trade routes, geographical conditions
19.	*Tokoh Sastrawan serta Tema-Tema Syair Arab pada Era Jahiliyah*, 2024, Fika Azlia Salsabila, dkk	Arab writers during the period of ignorance such as Umru al-Qais wrote many poems on ghazal themes. Zuhair bin Abi Sulma is famous for his poetry of wisdom. Zuhair grew up in a family of poets.	External factors: Family descendants, poetry as public entertainment
20.	*Sejarah Perkembangan Sastra/Adab pada Masa Jahiliyah*, 2024, Veliana Yolanda	Factors supporting the development of literature during the Jahilyah period included: climate and natural habits, the ethnic characteristics of the Arab people who were a nation born to worship and praise literature, war, religion, science, politics, interaction with various other nations and cultures.	External factors: Events that occurred at that time, the ethnic characteristics of the Arab people

Internal factors that influenced the social history paradigm of Islamic education in the pre-prophetic period include, first, the figure of Amru bin Luhay, who was loved by the public and considered a great scholar because he was concerned with religion (Bakar & Wathan, 2022). Second, Abdul Muttalib's noble personality, who likes to do good, is generous, and his prayers are effective, so that he is respected by society (Ilmiyah, 2023). Third, the figure of Abu Talib, who is respected as a leader, family lover, and protector of the Prophet Muhammad (Amin, 2017). Fourth, tribal leaders who have strong character, are authoritative, have good morals and can protect the community (Amri, 2022). Fifth, poets have subtlety of feeling, symbolic and imaginative abilities, as well as high cultural creativity in literary works (Azizah, 2020).

Meanwhile, external factors that influence this paradigm include, first, the growth of people's intelligence in language and poetry, and natural conditions that encourage hard work, as well as interactions with other nations that can enrich insight (Fat Han F et al., 2023). Second, social events such as war, societal situations, and target readers also shape the content of literary works (Harianto, 2016). Third, busy trade routes made Mecca a center for information exchange, while geographical conditions supported oral traditions as the main method of learning (Tarigan et al., 2023). Fourth, the legacy of the poet's family, poetry as

entertainment, and competitions also strengthen the tradition of poetry (Salsabila & Selviana, 2024). Fifth, life experience, the character of the Arab people who uphold literature, and cultural interactions enrich the themes and styles of literary works that developed at that time (Yolanda, 2024).

Table 3: Implications of the Social History of Islamic Education in the
Pre-Prophetic Period (570-610 AD) on Education
of the Jahiliyah Community

No.	Article Title	Substance and Description	Keywords
21.	*Nilai Pendidikan Pada Moral Positif Masyarakat Arab Jahiliyah di Era Modern*, 2023, Andri Syahputra, dkk	The positive character of the Arab people at that time, such as being brave, having a strong physical and memory power and an awareness of self-worth and dignity, however, when this positive character is not touched by religious values, then evil will still accompany it.	Positive implications: Brave spirit, physical strength, strong memory
22.	*Learning Society Arab Pra Islam (Analisis Historis dan Demografis)*, 2017, Ahmad Hanif Fahruddin	A shaykh al-qabilah knows the principles of democracy, as shown by their attitude in valuing the opinions of members. To secure the pilgrims who came to the city of Mecca, a government was established namely Jurhum, as the holder of political power, and Ismail, as the holder of power over the Ka'bah. Among them has grown a knowledge of character based on long observations, experiences and tests.	Positive implications: Applying democratic principles by forming a government system, getting to know the branches of science
23.	*Perubahan Sosial Masyarakat di Jazirah Arab: Transformasi Kultural Ashabiyah dalam Menunjang Kekuasaan Nabi Muhammad*, 2020, Muhamad Yusrul Hana	Bedouin people are known to have a friendly attitude (ḍiyāfah), fortitude (hamāsah), male authority (murū'ah) which are seen as high religious values. It turns out that residents on the Arabian Peninsula equally apply the concept *Companions* in family and social life.	Positive implications: Friendly, steadfast and authoritative attitude, applying the concept of asabiyah
24.	*Menelaah Kritik Sastra Arab Masa Jahiliyah*, 2023, Rahma Salbiah, dkk	Arabia is a country famous for its scholarship, popularity of poetry, and expertise in language and literature. Arab society has a penchant for creating poetry that has high language and often uses images of life as objects in making poetry that has beautiful language and deep meaning. Not only that, literary criticism also adds to the development of literary works during this period.	Positive implications: Poetry became popular with the choice of beautiful language style and deep meaning, as well as the emergence of ignorant literary criticism
25.	*Sastra (Puisi) Sebagai Kebudayaan Bangsa Arab*, 2015, Moch Yunus	Listening to poetry and loving it for Arabs is an art and a passionate feeling that can feel the content of the story and at the same time seek knowledge, increase knowledge and increase experience.	Positive implications: Increase knowledge and experience

26.	*Menapak Tilas Kelisanan dan Keberaksaraan dalam Kesusastraan Arab Pra-Islam*, 2014, Muhammad Walidin	Arabs do not yet know science perfectly, because most of them do not know how to read and write. If it is said that their knowledge is not perfect, it is true, because their knowledge is limited to the desert environment and lay knowledge only.	Negative implications: People do not know how to read and write; knowledge is limited to desert environments
27.	*Perubahan Tingkah Laku Masyarakat Arab Jahiliyah Kepada Tingkah Laku Beragama*, 2020, Nor Nazimi Mohd Mustoffa	Before Nubuwwah, the belief of the Arab community went through a period of decline that caused them to fall into the symptoms of idolatry. Their tendency is further explained through the practice of consulting and meeting with fortune tellers or astrologers about something. Before Nubuwwah, Jahiliyah Arab society was covered by elements of oppression and tyranny.	Negative implications: Falling into idolatry, oppression and tyranny, likes to ask astrologers for help
28.	*Stratifikasi Sosial, Sistem Kekerabatan*, dan Relasi Gender Masyarakat Arab Pra Islam, 2017, Edi Darmawijaya	The racial nature contained in Jahiliyyah law can be shown by the existence of excessive national and tribal feelings, as well as the defence of people who are in the same tribal community.	Negative implications: Racial character
29.	*Peran Gender Dalam Masyarakat Arab Pra-Islam*, 2024, Muhammad Dimas Prakoso	Women receive treatment that is very unfair, discriminatory, and worse, women are seen as a symbol of disgrace and misery. According to Arab men, women do not need higher education because men are afraid of women competing with them.	Negative implications: Patriarchal character
30.	*Hukum Islam dan Transfomasi Masyarakat Jahiliah: Studi Historis tentang Karakter Egaliter Hukum Islam*, 2019, Muhammad Adib	The legal system and history of slavery among pre-Islamic Arabs is strong evidence of the feudal character of the ignorant laws of pre-Islamic Arab society.	Negative implications: feudal character

The positive implications of the above paradigm for the education of the jahiliyah community include, first, the life of the jahiliyah Arab community forms brave and tough individuals because they must be able to survive amidst social pressure and threats between tribes. A strong memory is used to memorise the family tree, which is a matter of pride (Syahputra & Roza, 2023). Second, the jahiliyah Arab society applied democratic principles in tribal deliberations, formed an initial government system to maintain the security of Mecca and the Kaaba, and began to recognize branches of science such as character, medicine, astronomy and anatomy, although they were still in simple form (Fahruddin, 2017). Third, concept *Companions* (kinship) became the key social force which then helped support the

preaching of the Prophet Muhammad SAW through support from influential tribes (Hana, 2020).

Fourth, poetry became an important part of the life of ignorant Arab society. They created poetry with high language and full of meaning, giving rise to a deep love of literature. In fact, jahiliyah literary criticism emerged which discussed linguistics, musicality and meaning as a form of improving the quality of literary works (Salbiah, 2023). Literature is the pride of Arab society because it maintains the authenticity of language and the beauty of poetry. Literature also enriches knowledge about the lives of desert and city people and encourages creativity and innovation in creating new works. So it is not surprising that the development of literature today is also influenced by poets in the past (Yunus, 2015).

Then the negative implications of the above paradigm on the jahiliyya society, among others, limitations in reading and writing, make the jahiliyya Arab society very dependent on the oral tradition. Knowledge only develops moderately and unevenly, because formal education is limited to elite circles such as tribal chiefs and poets (Walidin, 2015). Deviation of belief occurs when Arab society falls into idolatry, oppresses weak groups due to the tribal system, and trusts astrologers who show their weak understanding of the divine (Mustaffa, 2020).

The character of Jahiliyah Arab society was greatly influenced by racial, patriarchal and feudal values. They uphold ethnicity excessively, so they feel superior to other groups (Darmawijaya, 2017). The feudal social system places tribal leaders and chiefs as the highest group who have the right to determine policy, while ordinary people have difficulty getting access to justice (Adib, 2019). In a patriarchal order, men hold all the power, while women are looked down upon and are not given space in social life and education (Prakoso & Priyoyudanto, 2024). These three characters created strong inequality in the structure of society at that time.

Discussion

The relationship between the three data points regarding the form of social history of Islamic education in the pre-prophetic period (570-610 AD) turns out to be closely related to each other and cannot be separated. This shows that each form has a different background, situation and conditions when it was formed, so that it can provide various forms, unique nuances and varied patterns. Articles 1, 2, and 3

tend to focus on the goals of education in the pre-prophetic period, including pagan traditions, life skills, and poetry abilities. Likewise, the educational material described in articles 4, 5, and 6 is by educational objectives. The educational methods are sufficiently explained in article 7 because they have summarised various methods, including oral tradition, memorisation and practice. Articles 8 and 9 tend to describe murshids of the period as tribal leaders, poets, and elders. Meanwhile, article 10 tends to explain the characteristics of the Jahiliyah community in each ethnic group as students in education at that time.

Then factors that have dominance, frequency and intensity influence the formation of this thing and can have a significant influence on something, both internally and externally. Articles 11 to 15 tend to focus on internal factors related to the personality of tribal leaders and poets during the Jahiliyah period, which include brave, charismatic, generous, high social spirit and intelligent character. Meanwhile, articles 16 to 20 tend to focus on external factors which include arid and barren natural conditions, the social situation of Arab society which commits many immoral acts, and interactions with other nations resulting in a process of cultural exchange.

Each implication has an impact that results in the formation of the matter and can give implications to the Jahiliyah community, both positively and negatively. Articles 21 to 25 tend to have positive implications that discuss the positive moral values of Jahiliyah society such as brave souls, strong, resilient, caring, and love the Arabic language so that the tradition of poetry developed greatly at that time. While articles 26 to 30 tend to have negative implications, among other things, the tradition of idolatry, the Jahiliyah community is not good at reading and writing, exclusive education that is only for the nobles, and the emergence of racial, feudal, and patriarchal characters.

This article can be summarized into 3 things: First, the social history paradigm of Islamic education in the pre-prophetic period has 5 forms: (1) Goal: education as the transmission of religious, social and cultural values (2) Material: ancestral beliefs, tribal traditions, life skills, poetry (3) Method: informal through oral tradition and practice (4) Murshid: tribal leader and poet. (5) Students: Arab society. Second, there are internal factors: (1) A brave soul (2) Likes giving alms (3) Being virtuous. There are 3 external factors: (1) Natural conditions (2) Social conditions (3) Cultural acculturation. Third, the positive implications of this form for the Jahiliyah community are 3 things: (1) A high sense of solidarity (2) Survival skills

(3) the development of Arabic literature. Meanwhile, there are 3 negative implications: (1) Idolatry (2) Limited access to education (3) Racial, feudal and patriarchal character.

This article can be reflected in 3 things: First, the various forms of social history of Islamic education in the pre-prophetic period show that the forms were not single, but very varied, thus refuting the existence of findings of only one form. Second, the various factors that influence the emergence of this form show that the factors are not single, but are very diverse, both internal and external factors, thus strengthening the existence of factors in forming this thing. Third, the various implications of these forms show that the impact was not only negative, but also had a positive impact on the ignorant society at that time.

This article can be interpreted into 3 things: First, the existence of a form of social history of Islamic education in the period before the Prophethood implied the importance of basic skills and moral values to prepare the ignorant society to accept Islamic teachings. Differences in traditions reflect the dynamics of education according to situation, conditions and domicile. Second, the existence of factors that influenced the birth of social history in that period implies the great influence of the personal influence of tribal leaders and the support of poets in the pattern of religious education, even though the ignorant society was also an inhibiting factor. These factors show the dynamics and dialectics of religious traditions before the prophethood. Third, the implications of the social history of that period implied the significant impact of the tribal chief's educational traditions on the jahiliyah society on political, social, religious and cultural structures even though it was still on a modest scale. This interpretation can be subjective, but based on the data above it shows closeness to something objective.

This article can have positive and negative impacts. The positive impact is divided into 3 things: First, Reconception is a refreshing and enlightening way of rearranging concepts, thoughts and ideas related to the theme of the social history of Islamic education before the prophethood. Second, Reinterpretation is an effort to reinterpret the theme and adapt the text to the context that develops according to the situation, conditions and domicile. Third, Reconstruction is an effort to rebuild the substance of this theme with a more positive, productive and progressive structure of thought. Meanwhile, the negative impact is also divided into 3 things: First, Misconceptions are a lack of understanding of the concept, resulting in a mistake in understanding the concept and as a result, losing the correct concept.

Second, misinterpretation is a misinterpretation of the concept, resulting in failure to interpret the concept and, as a result, loss of correct interpretation. Third, misconstruction is a mistake in building the concept, resulting in the collapse of the structure of the concept and, as a result, loss of correct construction.

This writing can be compared with other writings with similar themes, but not the same. 3 things can be compared: First, in terms of the form of social history of Islamic education in the pre-prophetic period, this writing has elements of similarities and differences, when compared with Yafi's writing which states that the form of education in the pre-prophetic period was only oriented towards religious teachings, without mentioning education about basic skills and moral values which at that time dominated (Yafi et al., 2023). Second, in terms of the factors that influence this form, this writing contains elements of similarities and differences when compared with Sari's writing, which states that the dominant factor is only from the jahiliyah community, while the personal factors of the tribal chief are not that significant (Novita Sari et al., 2023). Third, in terms of the implications of this form for the ignorant society, this writing contains elements of similarities and differences when compared with Maulidi's writing, which stated that the impact was only negative; no positive impact was found (Maulidi et al., 2022).

This article can be followed up with actions related to the above theme into 3 things: First, Recognition, namely efforts to provide recognition of achievements or achievements in the social history of Islamic education in the pre-prophetic period, achieved by individuals or institutions in both informal, formal and non-formal. Second, Repositioning is an effort to put the social history of Islamic education back before the Prophethood in the correct position professionally and proportionally so as to produce a superior and internationally reputable product. Third, Reactualization is to re-realize the vision and mission of the social history of Islamic education from the pre-prophetic period in a concrete form so that its contribution to educating the nation's life can be felt by all.

Conclusion

The most important findings in this paper are the various forms of social history of Islamic education in the pre-prophetic period (570-610 AD), the various factors that influenced this history and the varied implications showing that this provides new views and insights about Expectation *Religious education in the future*

is projective, progressive and futuristic. Projective interrelation of education and religion is a process of building a mentality that people carry out as an effort to reflect, correct and evaluate religious education by linking what is in one's mind so that it can enter the minds of others. In the educational context, self-critical individuals always consciously think that other people are criticising them. As for progression, the interrelation of the two is a stage in constructing religious education so that it experiences progress, improvement and enhancement. Meanwhile, futuristically, the interrelation between the two is a concept of religious education which discusses thoughts, actions and idealism driven by a spirit about the future.

This paper can make contributions both theoretically, methodologically and practically. Theoretically, these findings enrich the building of theories about the social history of Islamic education before the prophethood, *which is always dynamic, dialectical and democratic.* The dynamic theory of Religious Education is always evolving following the latest developments and advances in science and technology. This theory is also dialectical which does not stop with its own truth, but other theories are invited to speak dialogically. This theory is also democratic by opening ears to hear input and suggestions from other sciences. Meanwhile, methodologically, these findings add to the repertoire of research methods that are more varied, validative and applicable. This variety is shown by the variety of methods that can be used as *lesson learned*. Validation is proven by a method that can be tested for its validity and is able to produce correct findings. Likewise, applicability is shown that the method can be applied to another relevant research. Finally, practically, these findings can also be put into practice in everyday life, whether used for individual or institutional interests in an implementable, adaptive and conducive manner.

This article only discusses 3 things, namely: the forms, factors and implications of the social history of Islamic education in the pre-prophetic period only. Meanwhile, these three things certainly have limitations in the context of the study theme and methodology as well as the findings produced, so they require further in-depth and detailed research. Three recommendations can be offered: First, in terms of themes, Religious Education can be studied with a study focus that place greater emphasis on classification of patterns and tendencies, identification of problems and solutions, historicity and dynamics. Second, from a methodological perspective, Religious Education can be studied with a study approach that places

more emphasis on varied and combinative methods, uniqueness and complexity, cross-scientific validity and reliability. Third, in terms of findings, Religious Education can be studied with the results of studies that emphasise contemporary and contributory, multisite and multicase, interdisciplinary and multidisciplinary.

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