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Political Dynamics of the Prophetic Era of the Mecca period 610 - 623 AD (Contribution of the Political System in Islamic Civilization)

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Abstrak

Kajian tentang Studi Peradaban Islam Masa Kenabian Periode Mekkah sangat penting untuk dikaji lebih mendalam. Hal ini karena kajian tersebut tidak pernah berhenti untuk selalu diperdebatkan. Tujuan tulisan ini ingin memahami 3 hal: Pertama, paradigma politik Masa Kenabian Periode Mekkah. Kedua, faktor internal dan eksternal yang mempengaruhi politik Masa Kenabian Periode Mekkah. Ketiga, implikasi positif dan negatif politik masa kenabian periode Mekkah terhadap umat islam. Metode yang digunakan penelitian kualitatif dengan pendekatan kajian kepustakaan. Hasil yang ditemukan 3 hal: Pertama, paradigma politik masa kenabian periode mekkah ada 3 bentuk: (1) Pertentangan penguasa (2) Egosentrisme (3) Barbar. Kedua, secara internal yang mempengaruhi politik masa kenabian periode mekkah ada 3 faktor: (1) Kekhawatiran akan kehilangan kekuasaan (2) Ancaman terhadap sistem sosial dan ekonomi (3) konflik kepentingan politik dan ekonomi. Adapun secara eksternal yang mempengaruhi politik masa kenabian periode mekkah ada 3 faktor: (1) Ajaran islam (2) Tauhid (3) Pendidikan dan Pengetahuan. Ketiga, implikasi positifnya terhadap umat islam ada 3 hal: (1) Peningkatan perjuangan dan keteguhan umat islam (2) solidaritas dan persatuan umat muslim (3) Pemeliharaan stabilitas. Sedangkan, implikasi negatif positif politik masa kenabian periode mekkah terhadap umat muslim ada 3 hal: (1) ketidakadilan dalam pemerintahan (2) Diskriminasi dan penindasan (3) konflik dan pertempuran. Kesimpulan Tulisan ini menunjukkan bahwa hal tersebut memberikan wawasan dan pandangan baru tentang studi peradaban islam pada masa kenabian periode Mekkah (623 – 633 M) bidang politik.

Kata Kunci: *Peradaban Islam, Mekkah Masa Nabi (623 – 633 M), politik*

Abstract

The study of Islamic Civilization Studies during the Prophetic Period of Mecca is very important to study in more depth. This is because these studies never stop being debated. The aim of this article is to understand 3 things: First, the political paradigm of the Mecca Period. Second, internal and external factors that influenced the politics of the Prophetic Period in the Mecca Period. Third, the positive and negative implications of the politics of the Mecca period for the prophetic era on Muslims. The method used is qualitative research with a literature review approach. The results found were 3 things: First, the political paradigm of the prophetic Mecca period had 3 forms: (1) Conflict between rulers (2) Egocentrism (3) Barbarism. Second, internally, there were 3 factors that influenced the politics of the prophetic period in the Mecca period: (1) Fear of losing power (2) Threats to the social and economic system (3) conflicts of political and economic interests. Externally, there were 3 factors that influenced the politics of the Prophetic period in the Mecca period: (1) Islamic teachings (2) Tauhid (3) Education and knowledge. Third, there are 3 positive implications for the Muslim community: (1) Increased struggle and determination of the Muslim community (2) solidarity and unity of the Muslim community (3) Maintenance of stability. Meanwhile, there are 3 negative and positive implications of the politics of the Mecca period for Muslims: (1) injustice in government (2) Discrimination and oppression (3) conflict and fighting. Conclusion This article shows that it provides new insights and views regarding the study of Islamic civilization during the prophetic period of Mecca (623 – 633 AD) in the political field.

Keyword: *Islamic Civilization, Prophetic Period Mecca (623 – 633 AD), politics*

INTRODUCTION

Studies on Islamic Civilization Studies in the Prophetic Period of the Mecca Period (610 – 623 AD), especially the political field, are interesting to debate. This is because this theme contains elements of Controversial (Debate), Conflict, Trending (Hot topics being discussed), Viral (Famous Figures) and Emergency (Urgent to find a solution) (CCTVE). There are 3 things that show the urgency of this title to be discussed: First, conceptually the political paradigm of the Prophetic Period of the Mecca Period is a study of power, authority and policy (Fajar 2019). Second, functionally, the study of the political paradigm of the Prophetic Period of the Mecca Period functions as a measuring tool for the intensity and authority of power. During this time, the Prophet Muhammad as the leader and spiritual authority of the Muslim community faced significant political, social and economic challenges (Sari 2020). Third, in terms of contribution, the study of the politics of the prophetic period of Mecca provides theoretical contributions in the form of politics in Islam and practical contributions in the form of political practices that do not reflect the principles of justice (Sukron Amin 2017). These three things show how important it is for this theme to be studied in more depth.

Previous studies In relation to the theme of this article, it turns out that it has 3 tendencies: First, writing about the theme of the political paradigm of the Prophetic Period of the Mecca Period tends to only be discussed from a historical perspective so that it is trapped in historical romance only (Suriana 2013). Second, the politics of the Prophetic Period in the Mecca Period tend to only be discussed from the perspective of figures, so they are trapped in individualist fanaticism (Al-Azizi 2017). Third, writings about the political theme of the Prophetic Period of the Mecca Period tend to only be discussed from a conceptual perspective, so they are trapped in definitions (F. Firmansyah 2020). Meanwhile, this article tends to discuss 3 things: the form of the political paradigm of the prophetic period of Mecca, the factors that influence it, both internal and external factors, as well as things that are supportive and those that are inhibiting, and the implications for Muslims, both positive and negative implications, so that this article This is clearly different from previous writings.

Objective this paper wants to understand 3 things: First, the political paradigm of the Prophetic Period of the Mecca Period (610 – 623 AD). This relates to forms of rules, power, authority, government, conflict and policies with political themes. Second, factors that influenced the politics of the Mecca Period (610 – 623 AD). This is related to internal and external factors that are supporting and inhibiting. Third, the positive and negative implications of the politics of the Mecca Period (610 – 623 AD) on Muslims. This is related to the positive and negative impacts that arise.

Argumentation There are 3 things that strengthen this article, namely as follows: First, historically the theme of the politics of the Prophetic Period in the Mecca Period has been studied over a long period of history so that there is no doubt about its historical traces. Second, philosophically, the theme of the politics of the Mecca Period has been tested in philosophy, both ontologically, epistemologically and axiologically. Third, methodologically, the theme of the politics of the Prophetic Period of the Mecca Period can be proven using research methods that have validity and reliability as well as triangulation.

RESEARCH METHOD

The research used was qualitative with a library research approach based on Mestika Zeid's theory to strengthen the study with this theme. Library Research is library research by examining sources in the form of books, manuscripts, notes, etc. The function of library research is intended to prepare a research framework (research design), obtain similar research information, deepen theoretical studies, sharpen methodology, and obtain research data. There are three reasons for using library research. First, because these

research questions can only be answered through library research and otherwise it is impossible to expect data from field research. Second, literature study is needed as a separate stage, namely preliminary research to understand more deeply the new phenomena that are developing in the field or in society. Third, library data remains reliable for answering research problems, it contains information or empirical data that has been collected by other people (Zed 2014). Meanwhile, the aim is to form a foundation of knowledge that is being carried out so that it can reflect the researcher's understanding of theory (Rahmadi 2011).

Data about the Prophetic Period of the Mecca period were taken from primary and secondary data. Primary data is data collected directly from the first or original source. Primary data here is in the form of articles, journals and books about the biography of the Prophet Muhammad SAW and the history of Islamic civilization during the Mecca period. Secondary data is data that has been collected by other parties or other sources previously which functions to assist primary data. Secondary data here is in the form of articles, journals and books about the history of Islamic civilization.

As for collecting data using library research techniques with the following stages: first, knowing the type of library needed. Second, review and collect library materials. Third, presenting a literature study (Hasan 2002). The data collection techniques are as follows: 1) record all findings regarding the "research problem" namely the form of the political paradigm of the prophetic period of Mecca (610-623 AD), factors, and their implications for each research discussion found in the literature and sources regarding the research problem; 2) combining all findings, whether theories or new findings; 3) analyze all findings from various readings, regarding the weaknesses of each source and its strengths; 4) criticize, provide critical ideas in the results of research on previous discourses by presenting new findings in collaborating different thoughts on the "research problem" (Mirshad 2014). The process of collecting literature study data requires three important processes, namely: editing (re-examining the data), organizing (organizing the data), and finding (carrying out further analysis of the results of organizing the data using rules). (Ruslan 2017)

Data analysis technique is the most important step in research. As according to Sugiyono, technical data analysis is the process of systematically searching and compiling data obtained from interviews, field notes and documentation, by organizing data into categories, describing it into units, synthesizing it, arranging it into patterns, selecting what is important and what will be studied, and make conclusions so that they are easily understood by yourself and others. The stages are as follows: First: data collection, namely the step to collect various data needed in research. Second: data reduction or classification,

namely the process of focusing, simplifying, abstracting and transforming raw data and then writing it down so that findings can be made to become the focus of the research. Third: data display, namely a series of information in research to provide an understanding of the data so that we can determine the next steps. fourth, drawing conclusions, namely drawing conclusions from analyzing data and describing the data so that it is clear and understandable. (Sugiyono 2018)

RESULTS AND DISCUSSION

The study of Islamic Civilization Studies has an etymology, terminology and certain characteristics. As for etymology, the study with the theme of studying Islamic civilization, the word history comes from the Arabic word "Syajarah" which means tree of life (Sewang 2017). or date which means a period or time period (Zakariya 2018). Meanwhile, in terms of terminology, history is information that has occurred among people in the past or in the period that still exists. According to Ibn Khaldun, history refers to special or important events at a certain time or race (Tarigan et al. 2023). Civilization is a process of change in human life which includes aspects of language, art, science, social politics, law and religion which takes place gradually over a very long time. So the History of Islamic Civilization is a description of the life of Muslim mankind in the past which experienced progress as a result of their creativity, taste and initiative which were imbued with Islamic teachings in various aspects of life towards progress. (Pulungan 2018)

The study of Islamic Civilization Studies is divided into several types, kinds and certain patterns according to the categories used. The classification of Islamic civilization study themes is divided into three types, namely first: the classical period (650-1250 AD) is divided into two phases, namely 1) the expansion, integration and center of progress phase (650 – 1000 AD), 2) the disintegration phase (1000 – 1250 AD); second: the middle period (1250-1800 AD) is divided into two phases, namely 1) the decline phase (1250 – 1500 AD), 2) the phase of the three great kingdoms (1500 – 1700 AD) the heyday and the decline period (1700 – 1800 AD). the Ottoman, Safavid, and Mughal Empires; third: the modern period (1800-now) is a period of Islamic revival. In terms of the scope of the study of Islamic civilization, there are seven types, namely: humans in the sense of individuals and society, economics, politics, science and technology, arts, law, and religion/belief. Meanwhile, in terms of methodology, there are four patterns for studying history, namely patterns of construction, interpretation, transformation and reconstruction. (Zakariya 2018)

The study of the Prophetic Period of the Mecca Period (610 – 623 AD) has an etymological understanding, terminology and certain characteristics. As for etymology, the

study with the theme of the Prophetic Period of the Mecca Period states that the word period according to the Big Indonesian Dictionary (1997) is the entire series of times when processes, actions or conditions exist or take place. While the word prophethood comes from Arabic (النبوّة) means bringing a message of revelation from Allah SWT to guide humanity. To fulfill the purpose of creation and human achievement of the desired perfection, the sending of prophets was urgent and necessary (Zulaiha 2017). Meanwhile, in terms of terminology, the study with the theme of the Prophetic Period of the Mecca Period, this term is part of the study of Islamic history or early Islamic history. This term refers to the period of the Prophet Muhammad's life before moving to Medina, namely around 610 AD to 623 AD (Husin 2018). The study with the theme of the Prophetic Period of the Mecca Period has the following characteristics: acceptance revelation, wonder (miracle) and protection from sin (ismah).

The study of the prophetic period of the Mecca period can be divided into several types, kinds and certain patterns according to the categories used. Theme classification of the Prophetic Period of the Mecca Period is divided into two types, namely political factors and social factors (Firdaus 2020). As for political factors, related themes include resistance to the Prophet Muhammad and his followers by the rulers of Mecca, political conflict with the Quraysh tribe, and efforts to establish an early Islamic state. Meanwhile, in terms of social factors, related themes include the moral and social transformation of Mecca society, protection of the weak, and the role of women in the spread of Islam (Iqbal 2017). In terms of various themes, there are various aspects that can be studied, such as religious teachings, the Prophet Muhammad's struggle against jahiliyah practices, the influence of Islamic preaching on the people of Mecca, and the role of the Prophet's friends in spreading Islamic teachings. Meanwhile, in terms of patterns, the study can see patterns of persecution of the Prophet Muhammad and his followers, patterns of rejection and opposition to Islamic preaching, as well as patterns of social and moral changes that occurred in Mecca society.

The study of the politics of the prophetic period of the Mecca period has certain etymology, terminology and characteristics. As for etymology, studies on the political theme of the Mecca period show that the word "politics" comes from the Greek "polis" which means "city" or "country" (Fikri 2016). Meanwhile, in terms of terminology, studies with the political theme of the Mecca period imply that the term is a study of power, government, rules, conflicts and policies that occurred during the Mecca period (Hamzani and Aravik 2021). Studies with the political theme of the Mecca period have several characteristics. First, political power and authority is centered on the Prophet Muhammad as the spiritual and political leader of the Muslim community. Second, Muslims in this period faced oppression

and persecution by the pagan Meccan authorities. Third, political conflict between Muslims and the Meccan authorities was inevitable, with Muslims experiencing persecution and persecution. (Sutriani 2011)

The study of the political field is divided into several types, types and certain patterns according to the categories used. The classification of political themes is divided into 2 types, namely: 1) relating to power and government, and this is called political science; 2) related to heavenly law, divine law, the teachings of the prophets and saints, and this is called the science of wisdom (Nusrati 2015). As for the elements of the political system, there are 5 types, namely the state element, the power element, the decision making element, the policy element, distribution (Budiardjo 2009). Meanwhile, in terms of the process, there are 2 patterns in the political system, namely: 1) Input comes from the environment in the form of demands and support. Every country accepts the demand that there be dynamics in state life. 2) output in the form of binding government policies after being processed through a political process. Political policies act as new demands or support. This pattern is known as feedback which will then become a consideration or even determine political policies that come later. (Budiardjo et al. 2014)

In this section, three results will be explored: First, the political paradigm of the prophetic period of Mecca (610 – 623 AD). Second, factors that influenced the politics of the Mecca period. Third, the political implications of the Mecca period for the prophetic period for Muslims. These three things are explained in the form of Description, Explanation and Relationship. 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. Relationships are carried out by connecting the data with other data so that it appears that there is a significant relationship between one data and other data which can produce complete data in accordance with the research objectives.

Table 1. Paradigms of Politics in the Prophetic Period of the Mecca period

No	Article title	Political Form/Paradigm	Coding
1	Political institutions in the	1. Controversy = the Quraysh's	Ruler's conflict

	time of the Prophet Muhammad SAW. (Kosim 2015)	rejection of Islamic teachings and the figure of the Prophet.	
2	Muhammad as a religious and state leader during the Mecca and Medina periods. (Maulidah 2014)	1. The egocentrism of the rulers = backward and divided by tribal sentiments	The egocentrism of rulers
3	The Influence of the Spread of Islam in the Middle East and North Africa: Geocultural and Geopolitical Studies. (Yahya 2019)	1. barbaric and primitive = Behavior that is rude, cruel, or uncivilized.	Barbarian
4	Islamic civilization during the time of the prophet Muhammad saw. (Yamin 2017)	1. Da'wah in the Mecca period = covertly and openly	Covert/Overt Da'wah
5	Muhammad saw during the Mecca period. (H. Firmansyah 2019)	1. Pressure and threats from the Quraysh infidels	Ruler pressure
6	The formation of Islamic civilization during the prophetic period in the Mecca phase. (Simamora et al. 2022)	1. Worship Center = Mecca is a religious center	Religious Center
7	The development of Islamic education during the time of the Prophet Muhammad SAW, the Mecca period. (Rahimi 2021)	1. Educational reform = change from the Jahiliyah system to a civilized Islamic society.	Education reform
8	Geographical, socio-political and legal conditions in Mecca and Medina. (Sairazi 2019)	1. Customs = prolonged tribal warfare	Tribal character
9	Islamic civilization during the time of the Prophet	1. egalitarianism = Equality between rulers and people	egalitarianism

	Muhammad SAW. (Irawan 2020)		
10	The political praxis of the prophet Muhammad Saw (A Review of Modern Political Theory and State Administration). (Fajar 2019)	1. reject the truth of the Islamic message	Rejection of rulers

Description: In this section, 10 articles will be presented in the table. Article 1 contains the conflict between the Quraysh rulers and the figure of the prophet. Article 2 contains the egocentrism of backward rulers who are divided by tribal sentiments. Article 3 contains barbaric and primitive behavior that is rude, cruel, or uncivilized. Article 4 Contains Covert and Overt Da'wah. Article 5 Contains pressure and threats from the Quraysh rulers. Article 6 Contains Mecca as a Religious Center. Article 7 contains about educational reform from the jahiliyyah system to a civilized society. Article 8 contains tribal characters. Article 9 contains egalitarianism. Article 10 contains the Rejection of the ruler. From these 10 articles, the forms of political paradigm during the prophetic Mecca period are grouped into 3 types: egocentrism, tribal character, and tribal rejection. The results found in this paper are that there are 3 forms of political paradigms in the prophetic period of Mecca: (1) Conflict between rulers (2) Egocentrism (3) Barbarism.

Explanation: The data consists of 3 things, namely the form of (1) Conflict between the authorities (2) Egocentrism (3) Barbarism. These forms include First, Conflict of Rule is a conflict over the Prophet. At the beginning of the preaching of the Prophet Muhammad SAW in Mecca, there was a significant conflict between the Prophet and the Quraish rulers. This conflict occurred because the preaching of the Prophet Muhammad SAW challenged the traditional power and authority held by the Quraysh. Second, Egocentrism associated with the Quraysh rulers refers to their tendency to position themselves as the center of power and authority in Mecca in the period before the arrival of Islam. The Quraysh, as the most powerful tribe in Mecca at that time, tended to prioritize their own interests and profits above others. Third, Bar-bar/violence was the harsh treatment of the Quraysh tribe against the early followers of Islam in Mecca. The Quraysh opposed the preaching of the Prophet Muhammad SAW which called for tawhid (the oneness of Allah) and challenged the system of idolatry that gave them economic and social benefits. They carried out oppression, exclusion and persecution of followers of Islam, including the Prophet Muhammad SAW himself.

Relation: The relationship between these three data is about the form of the Political Paradigm of the Mecca period. The influencing factors and their implications for the political paradigm of the prophetic period of the Mecca period turned out to be closely related to each other and could not be separated. This shows that each form has a background that influences its formation and can have implications for something, both positive and negative. The first form of paradigm is the Conflict of Ruleris a conflict over the figure of the Prophet. At the beginning of the preaching of the Prophet Muhammad SAW in Mecca, it turned out that this was related to the nature ofThe egocentrism of the rulerspositioned themselves as the center of power and authority in Mecca in the period before the arrival of Islam. It turns out that these two forms are closely related and cannot be separated by nature The barbs/violence adopted by the Quraysh tribe, this characteristic is the harsh treatment of the Quraish tribe towards the followers of the prophet Muhammad at the beginning of Islam in Mecca because they were considered a threat.

Table 2. Factors influencing the emergence of the political paradigm of the prophetic period of the Mecca period

No	Article title	Factors That Influence Politics	Coding
11	Muhammad as religious leader and head of state. (Sutriani 2011)	1. Threats to the social and economic system 2. Reluctance to let go of traditions and habits 3. Fear of losing power and authority	Power authority
12	Emulating the Leadership of the Prophet Muhammad SAW in the Principles of Good Corporate Governance. (Nur'Aini et al., 2022)	1. Social position and power 2. Fear and social change and loss of profits 3. Feelings of threat to authority and power	Ruler's power
13	Islamic political identity during the time of the Prophet Muhammad and Khulafa al-Rasyidin. (Sukron Amin 2017)	1. conflict of political and economic interests 2. Resistance to social and cultural change	Political Conflict
14	History of the	1. Protection against oppression	Oppression

	Development of Da'wah. (Halimatussa'diah 2014).	and persecution 2. Threats to safety and security	
15	The role of Islamic da'wah in the Mecca period. (Riyadi et al. 2023)	1. Physical abuse 2. Propaganda and slander 3. Threats and Intimidation	Ruling Pressure
16	Muhammad as Religious Leader and Head of State. (Sutriani 2011)	1. Kaaba 2. Tradition and History 3. Trade Routes	Religious center (int)
17	Prophet Muhammad and the Reformation of Arab Society. (Harris, 2006)	1. Islamic teachings 2. Tauhid (Belief in the oneness of God) 3. Ethics and morality 4. Education and Knowledge 5. Justice and the legal system	Changes in Civilization
18	Classical Islamic political concepts in the leadership of the Prophet Muhammad SAW and his companions. (Fathurrahman 2020)	1. Political and power competition 2. Social instability 3. Religious disputes	Tribal sentiment
19	General Amnesty of the Prophet Muhammad SAW on the Fathu Mecca Incident. (Jacob Amin, 2021)	1. Rejection of arrogance and dictatorship 2. Supervision and accountability 3. People's participation in decision making	Equality
20	Prophet Muhammad SAW. (religious leaders and heads of government). (Dahlan 2018)	1. Personal interests and power 2. Threats to power and wealth 3. Disbelief in the Prophet Muhammad SAW	Ruler's arrogance

Description: In this section, 10 articles will be presented in the table. Article 11 contains power authority. Article 12 contains the Power of the ruler. Article 13 contains Political Conflict. Article 14 Contains Oppression. Article 15 Contains Pressure from Authorities. Article 16 Contains Religious Centers. Article 17 contains about changes in civilization. Article 18 contains tribal sentiments. Article 19 contains equality. Article 20 contains the arrogance

of the ruler. Of the 10 articles, the factors that influenced the political paradigms of the Mecca period were grouped into namely internal and external. Internally, this influenced the emergence of political paradigms during the prophetic period of the Mecca period. There are 3 factors: (1) Fear of losing power and authority (2) Threats to the social and economic system (3) political and economic conflict. Meanwhile, externally, there were 3 factors that influenced the emergence of the political paradigm forms of the prophetic period of the Mecca period: (1) Islamic teachings (2) Tawhid (belief in the oneness of God) (3) Education and knowledge.

Explanation: This data consists of 2 things, namely internal and external factors that influenced the emergence of political paradigms during the prophetic period of the Mecca period. The factors that influence this include: 1) Islamic teachings, namely the teachings conveyed by the Prophet Muhammad SAW which have principles that change people's views and behavior. 2) Tawhid, is the introduction of the concept of tawhid which teaches that there is only one god to be worshiped and worshiped, replacing the practice of idol worship during the jahilliyah era. 3) Education and Knowledge, Islam encourages developing science and education to bring significant social and intellectual changes in society. Those that are inhibiting include: 1) Concern about losing power and authority, the Quraysh were the ruling tribe in Mecca, they controlled the religious center at the Kaaba and had significant political and economic power. 2) Threat to the social and economic system. The idol worship system that existed in Mecca provided the Quraysh with significant economic and social benefits. 3) conflict of political and economic interests, the Quraysh had interests that were at odds with the Prophet Muhammad SAW and his followers and therefore used violence as a tool to protect their interests.

Relation: The relationship between the three data regarding the form of the political paradigm of the prophetic period of the Mecca period. The influencing factors and their implications are apparently closely related to each other and cannot be separated. This shows that each form has a background that influences its formation, both positively and negatively. The first positive factor is that the Islamic teachings brought by the Prophet Muhammad saw Islam encourage justice, equality, brotherhood and good morals. The Prophet Muhammad taught monotheism that there is only one god to be worshiped and worshiped, replacing the practice of idol worship during the jahilliyah era. It turns out that these two things are closely related to education and knowledge, where education and knowledge can encourage science and education as an inseparable part of a Muslim's life. The negative factors were concerns about losing power and authority, the Quraish were the ruling tribe in Mecca, and Islamic teachings were considered a threat to the social and

economic system, and also to political interests.

Table 3. Implications of the Political Paradigm of the Prophetic Mecca period for Muslims

No	Article title	Political Implications	Coding
21	Establishment of Civilization in the Prophetic Period: Mecca. (Dean Antania S 2022)	<ol style="list-style-type: none"> 1. Increasing the struggle and determination of the Muslim community 2. Strengthening Islamic organization and leadership 	Increased struggle
22	Islamic civilization during the time of prophet muhammad saw, islamic civilization during the time of prophet muhammad saw. (meifrasinta et al. 2023)	<ol style="list-style-type: none"> 1. Obstacles to social and moral progress 2. oppression of society 3. injustice in government 	injustice
23	Politics is the Prophet's Legacy. (Achmad Napis Qurtubi 2020)	<ol style="list-style-type: none"> 1. Stability maintenance 	Stability maintenance
24	Educational politics during the time of the Prophet Muhammad SAW. (Mursal Aziz 2020)	<ol style="list-style-type: none"> 1. Firmness and courage of Muslims 2. solidarity and unity of the Muslim community 3. development of Islamic values 	Muslim solidarity and unity
25	The Prophet's strategy in developing da'wah in the Mecca period. (Nurasykim 2019)	<ol style="list-style-type: none"> 1. conflict between religions 2. Discrimination and oppression 	Discrimination and oppression
26	Characteristics of Islamic Education during the Prophet Muhammad's Period In Mecca and Medina. (Setiawan 2018)	<ol style="list-style-type: none"> 1. suffering and persecution of Muslims 2. limiting the spread of Islam 3. conflict and battle 	conflict and battle
27	Leadership of the Prophet Muhammad SAW: value analysis politics of law. (Wahdah 2023)	<ol style="list-style-type: none"> 1. religious diversity 2. opportunities to spread Islam 	religious diversity

28	Characteristics of Islamic Education during the Prophet Muhammad's Period In Mecca and Medina. (Setiawan 2018)	1. Technological innovation and war strategy 2. development of leadership and combat skills	Technological innovation and war strategy
29	Islamic revolution on the social conditions of Arab society. (Lukman, Nasution, and Bakhtiar 2019)	1. Equality and justice 2. solidarity and unity	Equality and justice
30	Islamic civilization during the time of the Prophet Muhammad SAW.	1. oppression and persecution 2. Developmental setbacks	oppression and persecution

Description: In this section, 10 articles will be presented in the table. Article 21 contains about increasing the struggle and determination of Muslims. Article 22 Contains injustice in government. Article 23 contains maintenance of stability. Article 24 Contains solidarity and unity of the Muslim Ummah. Article 25 Contains discrimination and oppression. Article 26 Contains Discrimination and Oppression. Article 27 contains about religious diversity. Article 28 contains about technological innovation and war strategy. Article 29 contains equality and justice. Article 30 contains oppression and persecution. The results found in this paper are about the positive and negative implications of the political paradigm of the prophetic period of the Mecca period for the Islamic Ummah. There are 3 positive implications: (1) Increasing the struggle and determination of the Muslim community (2) solidarity and unity of the Muslim community (3) Maintaining stability. Meanwhile, there are 3 negative implications: (1) injustice in government. (2) Discrimination and oppression (3) conflict and fighting.

Explanation: The data consists of 2 things, namely the implications for the politics of the prophetic period of the Mecca period. there are positive ones, namely, 1) Increased struggle, the Quraish rulers' opposition to Islam triggered increased resistance and challenges for the Muslim community. 2) solidarity and unity, Muslims strengthen their solidarity and unity. The Muslims supported and helped each other in facing the pressure and threats of the Quraysh rulers. 3) Stability, the egocentric attitude of the Quraish rulers, which focused on maintaining power and the status quo, in some cases, this attitude could prevent society from larger internal conflicts. and there are negative ones, namely: 1) injustice, the authorities prioritize the interests of themselves and their group rather than

the public interest. This results in social, economic and political inequality in society. 2) Discrimination and oppression, Da'wah openly triggers acts of discrimination or oppression against Muslims by governments or groups that do not respect or openly accept the existence and spread of the Islamic religion. 3) Conflict, the pressure that occurred between the Quraish rulers and the Muslim Ummah sparked conflict and fighting around Mecca. This conflict caused suffering, killings, and instability in the region.

Relation: The relationship between the three data regarding the form of the Political Paradigm during the Prophetic Mecca period, the influencing factors and their implications, turns out to have a close relationship with each other and cannot be separated. This shows that each form has a background that influences its formation and can have implications for something, both positive and negative. The first positive implication of the increase in the struggle against Islam was that the Quraish rulers' opposition to Islam triggered an increase in resistance and challenges for the Muslim community. This is related to solidarity and unity. Muslims support and help each other in facing pressure and threats. These two things are interrelated. Maintaining this stability of attitude can prevent society from greater internal conflict. As for the negative factor of the rulers' injustice towards the public interest, this was due to discrimination and oppression by the rulers, these two things were interrelated with the conflict between the Muslims and the Quraysh rulers.

CONCLUSION

The most important finding in this paper is the various forms of political paradigms during the prophetic period of Mecca. The forms of political paradigm during the prophetic period of Mecca are classified into 3 forms, namely: Conflict between rulers, Egocentrism, Barbarity. Meanwhile, there are various factors that influence the political paradigm of the prophetic period of Mecca, there are 3 internal factors, namely: Fear of losing power, Threats to the social and economic system, conflict of political and economic interests. There are 3 external factors: Islamic teachings, Tauhid, education and knowledge and the varied political implications of the prophetic period of Mecca. There are 3 positive implications of the politics of the prophetic period in the Mecca period for Muslims: Increasing the struggle and determination of Muslims, solidarity and unity of Muslims, maintaining stability. Meanwhile, there are 3 negative and positive implications of the politics of the prophetic period in the Mecca period for Muslims: injustice in government, discrimination and oppression, conflict and fighting. This shows that it provides new views and insights into the politics of the prophetic period of the Mecca period (610-623 AD).

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