

## The Concept of Shuffah at the Masjid Nabawi: Inspiration for the Revitalization of Education Throughout the Ages

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### ABSTRACT

The Masjid Nabawi, beyond its primary role as a place of worship, has historically served as a dynamic center of education, civilization, and community development, particularly through the Shuffah model. The Shuffah, inhabited by Ahl al-Shuffah who dedicated themselves to religious learning, became the earliest prototype of mosque-based education, integrating spiritual, intellectual, and social dimensions. This model not only produced companions with deep knowledge and piety but also laid the foundation for the scholarly traditions that flourished in subsequent centuries. Using a qualitative descriptive approach and a literature review, this study explores the educational significance of the Shuffah and its relevance to contemporary Islamic education. The findings indicate that the Shuffah emphasizes holistic learning, moral character formation, and community empowerment—principles highly applicable to modern challenges such as globalization, moral decline, and educational stagnation. The research argues that revitalizing mosques as comprehensive centers of education, inspired by the Prophet's model, can significantly contribute to the development of character, intellectual resilience, and socio-economic empowerment in Muslim societies. Thus, restoring the prophetic function of mosques aligns with the broader Islamic vision of producing knowledgeable, ethical, and socially responsible generations capable of contributing positively to global civilization.

**Keywords:** *Mosque education-center; Prophet's Shuffah; Islamic values-integration.*

### INTRODUCTION

The Masjid Nabawi (An-Prophet Mosque), in addition to serving as the principal place of worship for Muslims, also has a very significant historical role as a center for education and scientific development, primarily through the Prophet's Shuffah model. The multifaceted role of mosques during the time of the Prophet Muhammad (PBUH) included not only worship but also serving as a comprehensive community center, a place for the dissemination of revelation, and a venue for the personal development of devout Muslims (Tamuri, 2021).

The existence of ahl al-Shuffah, a group of individuals who devoted themselves to studying religious knowledge around the Mosque, served as an essential forerunner to the class of scholars that emerged in the 9th century (Khamim et al., 2024). This educational model emphasizes holistic learning that encompasses spiritual, intellectual, and social aspects, forming individuals who are not only knowledgeable but also highly moral (Dalmeri, 2014). This indicates that the An-Nabawi Mosque functions not only as a religious institution but also as a

foundational educational institution, on par with modern universities in disseminating knowledge and forming character. The importance of mosques as non-formal education centers, as exemplified by the An-Prophet Mosque, underscores their great potential to develop Islamic civilization in the surrounding area (Mubarok, 2022).

This research will examine in depth how the An-Nabawi Mosque, during the time of the Prophet, functioned as an educational center by analyzing the Shuffah model and exploring its relevance to contemporary education.

Over time, the function of mosques as centers of civilization and education has stagnated, often serving only as places of worship, in stark contrast to the comprehensive role they played in the time of the Prophet (Maulana Julendra et al., 2022). This phenomenon requires revitalizing the Mosque's function so that it becomes a multifunctional center oriented to the holistic development of the ummah and society, as exemplified by the Prophet's Mosque (Dalmeri, 2014).

The role of mosques as dynamic agents of community development is evident in the early history of Islam, suggesting that they can be catalysts for community transformation and the formation of great civilizations (Omar et al., 2019). However, contemporary reality often shows that mosques only function in a limited manner to mahdah worship, ignoring their vast potential as a multicultural educational, economic, and da'wah center (Dalmeri, 2014; Febriansah et al., 2022). Therefore, an in-depth study is needed on the strategy of revitalizing the function of mosques, especially in the context of education, to replicate the success of the Prophet's Shuffah model in the modern era (Isnaini et al., 2019).

The modernization of Islamic education, including the revitalization of the role of mosques, is a necessity to encourage Muslims to think critically and dynamically, break free from regression, and straighten the perspective on religion through a critical methodology that is in accordance with the demands of the times (Kamsi et al., 2021). The importance of this revitalization lies in empowering the ummah as a whole, encompassing not only the spiritual but also the intellectual, social, and economic dimensions (Hsb & Harahap, 2022). This study will outline the pedagogical implications of the Shuffah model and identify challenges and opportunities in adapting it to strengthen the capacity of contemporary Islamic education, especially in restoring mosques as centers of civilization (Maulana Julendra et al., 2022; Amar, 2021). This revitalization is expected to overcome negative perceptions of Islamic educational institutions and prepare the ummah to face the challenges of globalization and the industrial revolution 4.0 (Winarno & Mujahid, 2024; Mappasiara, 2018). Thus, the redesign of the Mosque's function as a comprehensive educational center, inspired by the Suffah model, is crucial to

forming a generation of Muslims who are knowledgeable, noble, and ready to contribute positively to civilization. This approach has great potential to rebirth the role of mosques as a central institution in building an educated and competitive society, in line with Islam's great ideals for advancing the ummah (Dalmeri, 2014).

However, to realize this vision, an in-depth analysis of the curriculum structure, teaching methods, and the role of mosque managers in implementing educational programs relevant to the needs of the times is required. Thus, this research is expected to make a significant contribution to formulating a strategy to revitalize the role of mosques as comprehensive education centers, especially in the Indonesian context, to optimize their function as pillars of Islamic civilization (Mubarok, 2022).

## **METHODS**

### **Subject of Research**

This study employs a descriptive qualitative approach utilizing a literature review method to meticulously examine the historical and pedagogical significance of the Prophet Muhammad's Shuffah. The research focuses specifically on identifying, analyzing, and conceptualizing the Shuffah as an integrated educational model within early Islamic civilization. The central subject of research is the multifaceted role of the mosque—specifically exemplified by the Shuffah during the time of the Prophet PBUH—as a dynamic center for both academic and socio-economic education. This exploration aims to understand the foundational principles that allowed the Shuffah to function as a cohesive learning community, thereby establishing its relevance for character formation and the revitalization of contemporary Islamic educational management.

### **Instrument**

The primary research instrument for this literature-based study is the researcher's own intellectual capacity for critical textual analysis and hermeneutic interpretation. This involves the systematic utilization of documentary evidence as the core data source. The materials serving as instruments include a comprehensive range of relevant documents: Islamic historical literature, foundational classical works pertaining to education during the Prophet's era, and pertinent modern academic publications focusing on mosque function revitalization and Islamic education management. The research relies on the authenticity and depth of these texts to serve as the functional "instrument" through which the Shuffah's educational model is reconstructed and evaluated.

### **Data Collection and Analysis**

The data collection technique is rigorous and systematic, encompassing the search, identification, and critical organization of primary and secondary sources. Primary

data consists of foundational texts detailing the life of the Prophet PBUH and his companions, which directly describe the function and operation of the Shuffah. Secondary data involves scholarly works that review and interpret the social, educational, and economic dimensions of mosques in the context of early Islamic civilization.

Data analysis is conducted through a two-tiered interpretive framework. Firstly, hermeneutic interpretation is applied to delve into the intrinsic meaning and philosophical implications of the Prophet's Shuffah, seeking to understand its essence as an integrated educational paradigm. This step aims to uncover the deep-seated sociological dimension of the Shuffah, analyzing the formation of a dynamic and cohesive learning community through the interaction between educators and learners—a model highly relevant for modern character education. Secondly, a comparative analysis is employed to critically assess the historical Shuffah model's suitability, adaptability, and synergistic application within the constraints and opportunities of contemporary Islamic education. This approach allows for the identification of actionable strategies for integrating the academic and economic functions of mosques, echoing the synergistic approach of the Shuffah Rasulullah.

## **RESULTS AND DISCUSSION**

### **Definition of Shuffah**

Etymologically, it refers to a book called Ash-Shuffah (Yakhsyallah Mansur, 2015). "Shuffah" refers to the portico or emorium of the Mosque, which is used as a place to live and study for the companions of the Prophet Muhammad, PBUH, known as Ahlus Shuffah. Terminologically, Shuffah is identified as a room next to the Prophet's Mosque reserved specifically for the Prophet's poor Muhajirin companions, emphasizing the social and educational functions inherent in the Mosque's structure in early Islam (Ni'am & KR, 2014). The function of the Shuffah was not limited to accommodation; it developed into an integral center of spiritual education and development, where the Ahlus Shuffah studied the Qur'an, Hadith, and other Islamic sciences directly from the Prophet Muhammad (PBUH) (Arifin et al., 2020). This educational function makes Shuffah the prototype of an Islamic educational institution that prioritizes a comprehensive approach, encompassing theological, legal, and socio-economic aspects, as a form of tarbiyah (education) directly applied by the Prophet PBUH (Febriansah et al., 2022).

The central role of the Prophet Muhammad, PBUH, in the teaching and learning process in Shuffah shows the importance of the figure of the teacher as an example and source of knowledge, which is consistent with the principles of Islamic educational methods that emphasize wisdom, *mau'izah hasanah*, and *mujadalah bil latihya ahsan* (Fadriati, 2016). This Ash-Shuffah-style education instills the values

of obedience to Allah, piety, and self-confidence, as well as encourages the habit of reading and multiplying worship practices such as prayer, dhikr, fasting, and reading the Qur'an, so that the knowledge gained not only sharpens the intellect but also brings us closer to Allah (Suteja, 2016; Fiqih & Shodiq, 2023).

#### **Ahlushuffah (Member of Ash-Shuffaah)**

The scholars disagree about their number. Some say 900 people, some say 400 people. Among their names recorded are: Abu Huraerah, Abu Dzar Al-Ghifari, Wasivilah bin Asqa, Qain bin Tafah al-Ghifari, Said bin Amir bin Hazi, Salman Al-Farisi, Ka'ab bin Malik al-Ansari, Handalah bin Abu Air al-Ansari, Hazim bin Harmalah, Hudzaefan bin Yemen, Abdullah bin Mas'ud (Yakhsyallah Mansur, 2015). And many more authors are not mentioned here. These are just some of them,

This analysis will present findings on key elements of the Prophet's Shuffah that are relevant and adaptable for the revitalization of the Mosque as a comprehensive center of Islamic education in the modern era. This discussion will elaborate on how the application of problem-based learning models and curriculum integration can increase students' social awareness and form research and problem-solving skills, in line with the goals of developing Islamic religious education (2022). In addition, this discussion will highlight the importance of Islamic religious education teachers in addressing the challenges of the digital era, especially in guiding students to address the negative impacts of technology, such as gaming addiction and deviant behavior (Lestari & Jupriaman, 2024). Furthermore, preventive and repressive strategies to instill religious values will be discussed, including morning tadarus, dhuha prayers, cults, and the application of sanctions and counseling guidance (Lestari & Jupriaman, 2024).

The Shuffah model also offers a holistic approach that includes intellectual, spiritual, and social aspects, which aligns with the concept of moral education that emphasizes habituation and exemplary behavior (Rosadi & Sitika, 2021; Syarifuddin et al., 2021). The example referred to by the Prophet is the word of Allah, which means:

*"There is indeed in the Messenger of Allah a good example for those who hope for Allah and the Last Day"* (QS.al-Ahzab, 21).

The discussion will also review how mosques, as institutions with strong roots in prophetic history, can function not only as spiritual centers but also as centers for Sharia-based economic development and community empowerment through integrated entrepreneurship and financial management training programs (Febriansah et al., 2022). Furthermore, this discussion will explore the potential of mosques as forums for developing worshippers' critical thinking skills, primarily through the application of spiritual philanthropic analysis methods in the context of

social transformation. The methodological implications of this approach can foster innovation in Islamic research by incorporating spiritual philanthropy into social transformation (Rizki, n.d.).

The application of contextual learning models can increase students' spiritual intelligence by cultivating social ethics, such as social service activities and zakat, infaq, and alms-raising, which reflect the cognitive realm of religion into the affective realm (Maulidi, 2020). The relevance of the Shuffah model also lies in its ability to cultivate individuals who are not only intellectually intelligent but also socially aware and environmentally responsible (Febriyanti & Giantara, 2025). This model inherently supports the development of strong character and mental resilience, helping students overcome the challenges of globalization and popular cultural pressures through Islamic moral and spiritual values (Putri et al., 2016; Rena et al., 2025). Strengthening students' religious character through moral education in schools is also crucial for addressing life problems that require sustainable mental and spiritual preparation (Aprilia & Makhful, 2022). The formation of Islamic character through the tahfizh Al-Qur'an program, for example, shows a positive impact on student behavior, emphasizing the importance of habituating and internalizing religious values of honesty, trust, dedication, and fatonah (Paridi, 2019). Approaches that integrate Islamic psychology into education can further strengthen students' mental health, enabling them to manage their emotions and build deep self-resilience amid contemporary challenges (Rena et al., 2025). This approach not only equips students with the ability to recognize and manage their emotions but also helps them discover deep meaning in life and build strong resilience in the face of the various challenges of modern life (Rena et al., 2025).

The application of mental health education, particularly in Islamic contexts, is an urgent need in educational institutions because it involves developing stress management skills, effective communication, decision-making, and conflict resolution (Rofiqi et al., 2023). This education also contributes to the development of individuals who have high emotional and spiritual intelligence, which is essential to interact harmoniously in a multicultural society with a big soul (Pariyati, 2018). Such programs can be an inspiring model for other educational institutions that want to integrate religious approaches in supporting students' mental health with the concept of full tawakkal to the Almighty (Rena et al., 2025). Collaboration between educational institutions and colleges is indispensable to sustainably developing these activities, ensuring that this comprehensive approach continues to make a significant contribution to the moral and ethical formation of Muslim individuals in the midst of rapidly changing social values and norms (Romlah &

Rusdi, 2023; Rena et al., 2025). In this context, mosques as educational centers can play a strategic role in instilling noble character values in students, in line with the function of education in forming noble morals (ARTI et al., 2024) (Usman, 2017).

The cultivation of this character value is not limited to theoretical knowledge but also involves the habituation of positive behaviors expected to form a strong Islamic personality (Mahmudah et al., 2022). This personality development aligns with the concept of "*Insan Kamil*," which is pursued through the internalization of religious values in daily life, beyond mere theoretical education (Hamalik, 2006). Optimizing mosques as educational centers requires a curriculum that integrates religious sciences with modern science, creating a holistic, relevant learning environment that addresses contemporary challenges (Nasution et al., 2023). This indicates that Islamic religious education must be prioritized, not only in the theoretical sense but also in its relevance to students' environment, to develop fundamental human nature and form a complete personality (Hamalik, 2006). This approach also includes effective strategic and operational management of educational institutions, ensuring that the curriculum, administration, and student affairs run optimally (Mappasiara, 2018).

Islamic religious education is a progressive effort to improve one's spiritual, moral, and physical qualities and also serves as a means of knowledge transmission (Seprya & Hariati, 2024). Therefore, the role of mosques as centers of education in the style of the Prophet's Shuffah is vital in producing a generation of Muslims who are not only highly intellectual but also have substantial spiritual depth and social ethics (Marisa & Muliati, 2021; Iryani et al., 2021). Optimizing the role of mosques requires synergy between formal and non-formal education curricula, as well as the involvement of community activities in the learning process, to build an Islamic civilization with character and global competitiveness (Mahmud, 2022) (Bafadhol, 2017). Furthermore, implementing the Shuffah educational model enables mosques to function as spiritual education laboratories that integrate curricular and co-curricular aspects, encouraging the formation of strong religious character in accordance with Islamic teachings (Tamuri, 2021). This approach comprehensively integrates the formation of morals, the development of aqidah, and the application of sharia in an educational unity (Ainin & Zulianah, 2021). This integrated approach also supports the development of students' holistic intelligence, including intellectual, emotional, social, and spiritual intelligence, aligning with the goal of Islamic education to form a balanced personality (Falah et al., 2025). This aligns with the view that education is a process of socialization and enculturation that transmits the values and knowledge accumulated in society (Suteja, 2016). Traditional Islamic education, as exemplified by ahl Shuffah, has an

essential role in shaping contemporary Muslim identity through an inner approach that cannot be separated from the influence of the Mosque itself (Suteja, 2016). The development of primary childhood education, which begins to think concretely and rationally, confirms that the integration of Islamic values can enrich multidisciplinary understanding in responding to sustainable development challenges (Aziz et al., 2021; Febriyanti & Giantara, 2025). Islamic religious education in elementary schools also plays a vital role in instilling piety through the practice of worship and morals, so that it is not limited to subject matter (Aziz et al., 2021). Aligning the curriculum with students' spiritual and practical needs is crucial to producing graduates who not only master religious knowledge but also apply it in daily life, including in economic and social contexts (Febriansah et al., 2022). This education also fosters a leadership spirit rooted in prophetic values, preparing the Muslim generation to face the complexities of modern life with integrity and wisdom inseparable from understanding the Quran and Sunnah.

Character education, which is essential in Islam, teaches how to think and behave well and forms responsible individuals in society (Muyassaroh et al., 2020). This approach aligns with the view that education is a fundamental right of every individual, aiming to form character and morals, primarily through religious education that emphasizes the cultivation of noble morals (Albana et al., 2023; Sumiyati, 2020). Allah says, *"Indeed, the most noble among you in the sight of Allah is the most pious (Qur'an al-Hujra 15:13).*

This concept also includes the development of universal human values derived from Islamic teachings, such as tolerance, justice, and compassion, which are relevant to the formation of a harmonious civil society (Perdana, 2018). The adoption of learning ethics based on the Quran and Sunnah is imperative for interactions between teachers and learners, fostering individuals with integrity and in harmony with Islamic values (Rasimin et al., 2021). Thus, the focus on the education of Islamic character and values is a significant pillar in the development of the whole human being, guiding the individual towards moral and spiritual perfection. This holistic approach ensures that education focuses not only on knowledge transfer but also on the formation of a whole personality, in accordance with the essence of Islamic teachings (Sarnoto, 2021). Character education based on Islamic values aims to uncover and internalize Islamic teachings that are loaded with character, form religious people, and make the world a tool to gather provisions for the hereafter (Hamim et al., 2021). This character strengthening will fundamentally equip students with religious and spiritual strength, self-control, intelligence, noble morals, and essential skills for themselves and society (Goliah et al., 2022). Thus, character education plays a role not only in forming cognitively

capable individuals but also in forming individuals with moral and spiritual resilience to face the challenges of the times (Meilani & Rena, n.d.).

This character education is also a collective effort to instill good values that encompass man's relationship with his God, fellow humans, the environment, and himself, reflected in thoughts, feelings, words, attitudes, and deeds guided by religious norms and customs (Lubis & Murniyetti, 2023). In accordance with this concept, character education seeks to guide students to achieve a complete personality in the dimensions of intellect, mind, body, taste, and karsa, so that they can make the right moral decisions and realize goodness in daily life (Asyya & Suparno, 2022). Aristotle's approach to practical wisdom (phronesis) and good character aligns with the concept of Islamic character education, which emphasizes individuals' ability to choose the right course of action guided by ethical values (Sudrajat, 2011). This shows that character development is not only oriented toward theoretical understanding but also toward the internalization of values to form good habits in real action (Egistiani et al., 2023).

Character education has two essential goals: to increase intelligence and to form good individuals (Sudrajat, 2011). Character education, as an umbrella of life that covers various aspects of teaching and learning for individual development, oversees moral reasoning, social and emotional learning, and ethical philosophy (Wilcox, 2011). In this context, the An-Nabawiyah mosque, as a center of education modeled on the Prophet's Shuffah, has historically demonstrated its effectiveness in combining these three aspects, forming individuals who are not only knowledgeable but also of high moral integrity. The function of the Mosque as an educational center includes not only the transfer of religious knowledge but also the cultivation of character through example and consistent worship practices, as exemplified by the Prophet Muhammad, PBUH (Pasandaran, 2017).

This holistic approach reflects character development through the integration of aqidah, morals, and worship, which is strongly emphasized in Islamic education (Meilani & Rena, n.d.). Character building through the Mosque is also implemented through programmed daily activities that foster good habits and commendable behavior among learners (Meilani & Rena, n.d.). This aligns with the view that character education involves not only cognitive but also affective and behavioral aspects, as stated by education experts (Pasandaran, 2017). Furthermore, this habituation method, as revealed by Thomas Lickona, involves three interdependent components: moral knowledge, moral feelings, and moral behavior, all three of which must work together to form a solid character (Pasandaran, 2017). This practice will be applied to shape students' character by habituating noble religious values (Goliah et al., 2022). This approach focuses on

internalizing fundamental Islamic values — faith, obedience, and sincerity — that form the foundation for the development of noble character (*akhlak al-karimah*). The character education implemented in the An-Nabawiyah mosque through the Shuffah of the Prophet underscores the relevance of the 21st-century educational curriculum that emphasizes the development of spirituality and social skills as the foundation for forming a person of faith and responsibility (Pasandaran, 2017). The formation of this character is in line with the efforts of modern Islamic boarding schools in developing tahfidzul Quran programs that have been proven effective in instilling religious values and noble morals in students while educating their intellectual power (Rozi, 2021; Bali & Aisyah, 2023). The optimization of Islamic daily activities in building the religious character of students in modern schools, as applied in Al-fatah Muahjirun Lampung, Cileungsi, Bogor, Sorlangun Jambi, Maos Ciacap, and several other Shuffah Al-Fatah, shows that the integration of religious education in the curriculum can significantly form a comprehensive religious foundation (Meilani & Rena, n.d.).

Therefore, the An-Nabawiyah mosque, modeled on the Prophet's Shuffah, can serve as a prototype for contemporary educational institutions in realizing comprehensive character education by integrating spiritual, intellectual, and moral aspects (Restiana & Ulfa, 2021; Meilani & Rena, n.d.). This educational model can also serve as a foundation for developing a curriculum that not only focuses on cognitive intelligence but also on the formation of strong religious character through the habituation of Islamic values in daily life (Meilani & Rena, n.d.; Hasanah, 2021). This approach underscores the importance of an educational environment conducive to instilling good habits and commendable behavior, as well as character education strategies that emphasize exemplary behavior and habit formation (Sundani et al., 2022). Thus, the An-Nabawiyah mosque offers a comprehensive educational model that combines intellectual, spiritual, and moral dimensions, crucial for producing individuals with strong character and competitiveness in the global era (Meilani & Rena, n.d.). This shows that a mosque-based model of education can be an effective alternative in addressing the challenges of moral and ethical degradation by providing an environment that supports holistic character development. This model is also relevant in the context of contemporary education that is looking for solutions for character strengthening in the midst of the challenges of globalization and technological advancement (Mu'minah, 2016; Marisa & Muliati, 2021). This is what makes the mosque-based education model, primarily through the adoption of the concept of the Prophet's Shuffah, crucial for forming a generation with a solid spiritual foundation and adaptability to the dynamics of the times (Meilani & Rena, n.d.).

Further research can analyze the long-term impact of mosque education programs on character development outside the formal school environment and measure the persistence of positive habits through a quantitative approach (Meilani & Rena, n.d.). This model has historically proven its effectiveness in producing individuals with strong character, relevant to the needs of character education in the modern era that emphasizes the integration of religious values (Rohman et al., 2023; Kosim et al., 2019). The application of an Islamic integrated character curriculum model, as advocated by some education experts, can serve as an ideal framework for implementing the principles of the Prophet's Shuffah in contemporary education, ensuring that Islamic values are integrated into every aspect of learning (Kuncoro, 2022). In addition, comparative studies with other educational institutions adopting a similar approach can provide insight into the relative effectiveness of the An-Nabawiyah mosque model across diverse contexts (Meilani & Rena, n.d.). This approach also includes developing an adaptive, responsive curriculum that maintains the essence of Islamic values in a changing world, as well as the importance of building an ideal vision of a mosque that goes beyond mere worship (Mubarok, 2022). By optimizing the role of mosques as educational centers, it is hoped that a young generation can be created with intellectual, spiritual, and social maturity who can contribute positively to society (Meilani & Rena, n.d.). This approach aligns with the concept of developing the whole human being, where character education is the central pillar in forming individuals who are not only cognitively intelligent but also have strong moral and ethical integrity. The importance of character building is also supported by research showing that character education significantly increases resilience and ethical decision-making ability (Meilani & Rena, n.d.).

This study found that the Shuffah Rasulullah educational model offers a comprehensive framework for the revitalization of mosques as academic centers, especially in the development of curriculum, teaching methods, and the formation of communities that are religious and characterful (Rohman et al., 2023; Arif, 2015). This model emphasizes a holistic approach that integrates spiritual, intellectual, and social aspects, which is highly relevant for the formation of students' morals (Banin et al., 2023). Specifically, Shuffah functions not only as a center of worship but also as an epicenter of da'wah, social, and economic activities, all of which are oriented towards improving the quality of faith and empowering the ummah (Dalmeri, 2014). This study identifies that Shuffah can optimize assets, human resources, and capital, and channel economic contributions to the welfare of the surrounding community, thereby having the potential to overcome the country's economic and social downturn (Febriansah et al., 2022). This model also shows that mosques have great

potential to become centers for the development of science and Sharia economics. Given that many mosques in Indonesia are not well-suited for socializing and educating in Islamic muamalat, it is necessary to adopt a holistic approach that incentivizes their more effective use (Febriansah et al., 2022). This aligns with efforts to increase the strategic role of mosques in community economic development, primarily by optimizing zakat, infaq, alms, and waqf funds for community economic empowerment programs.

The optimization of these social fund instruments, such as infak and alms, must ensure they are distributed effectively for the benefit of the congregation and the surrounding community (Maulana Julendra et al., 2022). The development of mosque-based business units, as demonstrated by Islamic boarding schools in expanding agriculture, trade, and livestock, can be an effective strategy for driving the local economy (Jazil et al., 2021). The application of this Shuffah model can also be adapted to form a strong and independent community, in line with the goal of economic empowerment of mosque-based communities (Febriansah et al., 2022). In addition, integrating the mosque economy with the Islamic financial system can encourage inclusive growth, create jobs, and reduce social inequality (Kunaifi et al., 2023). The use of mosques as centers for economic empowerment is also in line with the principles of maqashid sharia, especially in safeguarding property (hifdh al-mal) and improving the welfare of the ummah (Jazil et al., 2021; Syamsuri & Syafitri, 2019). The application of these principles can strengthen the role of mosques not only as spiritual centers but also as a driving force for the community's economy through the development of various entrepreneurship programs and skills training aligned with market needs (Sebayang et al., 2022).

## **CONCLUSION**

The implicit aim of this study was to explore the potential and operational model of the Mosque—specifically by adopting the framework of the Prophet's Shuffah—to function as a comprehensive and effective educational center for fostering noble character in the contemporary era. The findings implicitly suggest that the Mosque, when modeled after the Prophet's Shuffah, possesses excellent potential as an educational center. This model successfully integrates fundamental Islamic values with habituation and exemplary methods, focusing on forming strong moral and ethical integrity and aligning with students' spiritual and social development needs. This approach is crucial for addressing the challenge of value degradation in modern society. The revitalization of the Mosque's function as an educational center holds significant implications. It provides a means to bring the community closer to the correct teachings and values of Islam, particularly in upholding peace. Furthermore, this transformation is relevant for character education in universities, where it can

aid in the rigorous cultivation of moral values, nationalism, integrity, independence, and cooperation to form responsible individuals. The model supports the philosophical necessity of Islamic education reform to encourage critical and dynamic thinking among Muslims. The text does not explicitly state the limitations of the study's methodology. However, the findings implicitly highlight that the success of implementing this model is heavily conditional upon commitment and consistency in upholding the essential values of the Shuffah, as well as the adaptation of teaching methodologies to the contemporary context and student needs. The primary recommendation is the need for synergy and cooperation among formal educational institutions, families, and the community to optimize the role of the Mosque as the central pillar in developing the nation's character. Additionally, sustained and rigorous training, consistency, and balanced implementation of character education components are necessary for producing students with strong character.

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