

ANALYSIS OF ISLAMIC EDUCATION IN THE ERA OF KHULAFAT AR-RASHIDIN AND ABBASID DYNASTY

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ABSTRACT

This study aims to analyze the education of the Khulafat ar-Rashidin and Abbasid eras. The method of this type of research is library research, where the researcher tries to collect data that has a relationship with the theme being discussed. The data is obtained from various documents such as; books, papers, journals, and articles related to education in the era of the khulafat ar-Rashidin and the Abbasids. Then, the researcher is the research instrument itself where the work of determining research, selecting data sources, collecting data, assessing data quality, analyzing data, elaborating, and the conclusions of the findings are carried out by the researcher. The collected data were analyzed critically and synthesized which then presented the results of the study that answered the objectives of this research. Then, the results of this study found three main things, namely: first, educational materials in the era of Khulafat ar-Rashidin included reading and writing, grammar, hadith, *sya'ir*, *nahwu*, *sharaf*, basic mathematics, stories, swimming, archery, and riding, memorizing Qur'an and examines the basics of Islam, namely monotheism education, prayer, etiquette in the family and society, personality and defense, and security. This material is given in general because there is no educational level. Meanwhile, in the Abbasid era, educational materials included compulsory and optional subjects. Compulsory lessons such as the Qur'an, prayer, *nahwu*, *sharaf*, Arabic, and reading and writing. Optional materials such as arithmetic, *nahwu*, *sharaf*, Arabic, poetry, and history of the Arabic. Second, the educational methods of the Khulafat ar-Rashidin era were lectures, memorization, exercises, and discussions. While the methods of Islamic education in the Abbasid era were oral, written, memorization, discussion, and discovery or research methods. Third, the education system of the Khulafat ar-Rashidin era, namely the *halaqah* and Abbasid systems, namely the *halaqah* and classical systems or formal and non-formal systems.

Keywords: *Islamic education, materials, educational methods, khulafat ar-rashidin education system, abbasid*

ABSTRAK

Penelitian ini bertujuan dan menganalisis pendidikan era Khulafa ar-Rashidin dan Abbasiyah. Adapun metode jenis riset ini adalah riset kepustakaan (*library research*), dimana peneliti berusaha mengumpulkan data-data yang mempunyai hubungan dengan tema yang dibahas. Data-data diperoleh dari beragam dokumen seperti; buku, makalah, jurnal, dan artikel yang berhubungan dengan pendidikan era khulafa ar-rasyidin dan abbasiyah.. Kemudian, peneliti merupakan instrument penelitian itu sendiri dimana kerja penetapan penelitian, pemilihan sumber data, pengumpulan data, penilaian kualitas data, analisis data, penjabaran dan simpulan temuan dikerjakan oleh peneliti. Data yang terkumpul dianalisis secara kritis dan disintesis dimana kemudian menampilkan hasil kajian yang menjawab tujuan dari penelitian ini. Kemudian, hasil penelitian ini menemukan tiga hal pokok, yaitu: *pertama*, materi pendidikan era Khulafa ar-Rashidin mencakup baca tulis, tata bahasa, hadits, sya'ir, nahwu, sharaf, dasar matematika, cerita, berenang, memanah dan berkuda, hafalan Al-Qur'an dan mengkaji dasar-dasar keislaman yakni pendidikan tauhid, shalat, adab dalam keluarga dan masyarakat, kepribadian dan pertahanan keamanan. Materi ini diberikan secara umum sebab belum terdapat penjenjangan pendidikan. Sementara, era Abbasiyah materi pendidikan meliputi pelajaran wajib dan pilihan. Pelajaran wajib seperti al-Qur'an, shalat, do'a, ilmu nahwu, bahasa arab dan baca tulis. Materi pilihan semisal ilmu hitung, nahwu, sharaf, bahasa arab, sya'ir dan tarikh arab. *Kedua*, metode pendidikan era Khulafa ar-Rasyidin adalah ceramah, hafalan, latihan, dan diskusi. Sedangkan metode pendidikan Islam pada era Abbasiyah adalah metode lisan, tulisan, hafalan, diskusi dan penemuan atau penelitian. *Ketiga*, sistem pendidikan era Khulafa ar-Rashidin yaitu *sistem halaqah* dan Abbasiyah, yaitu *sistem halaqah* dan klasikal atau sistem formal dan non formal.

Kata kunci: Pendidikan Islam, materi, metode pendidikan, sistem pendidikan khulafa ar-rashidin, abbasiyah

INTRODUCTION

Education is a tool in developing the quality of every human being to prepare for his role in the future. Education is striving to be able to form a new generation that is intellectually and spiritually intelligent (Tafsir 2007; A. Lahmi and Ayu 2019; 2019; Primarni and Khairunnas 2016). Education is not just teaching or transfer of knowledge, but as a process of personality formation that can increase human dignity, that's why education goes hand in hand with changes and human needs that require physical and spiritual guidance to form a perfect personality (Arifin 2019). The policies were carried out by each caliph so that Muslims experienced progress in various fields of science. The success of

the Companions can be seen from the emergence of well-known figures and scholars including Abu Musa al-Asy'ari (expert in fiqh, hadith, and knowledge of the Qur'an), Ibn Mas'ud, an expert in commentary, fiqh, and hadith, Abu Aswad ad-Duali is an expert in nahwu and others (Wahyuniar 2020; Supriyanto et al. 2018).

Khulafa ar-Rashidin had four caliphs who were well known both as direct companions of the prophet and by their policies which were seen as successful in strengthening the foundations of religious, social, political, and educational aspects. So that the next generation just continues what has been built before (Hussain 2016; Falagas, Zarkadoulia, and Samonis 2006; Olsen 2005; Chaney 2013). Overall, this period lasted for approximately 32 years. In the field of education, for example, the material, method, and system aspects began to grow. Even though the early era was still considered unsettled, it turned out to be convincingly able to turn the ignorant Arab society into a very civilized and then able to compete elegantly and dynamically with other religious and civilized nations on the Arabian peninsula (Wijaya 2020; Bisin, Seror, and Verdier 2019; Sabic-El-Rayess 2020).

While the Abbasid dynasty stood for a long time, namely for 550 years with 38 caliphs. Islamic education in this period developed rapidly because of the great motivation of the caliphs, such as; providing various facilities for educational purposes ranging from low level to tertiary levels, thousands of mosques were established as places of worship as well as places of education (Kosugi et al. 2009; Kennedy 2015). The Caliph also built observatories, translation centers, hospitals so that he gave birth to many famous scientists even in the western world. These scientists, such as al-Kindi, al-Farabi, Ibn Sina, and so on. Their works are used as reference material in various universities in other parts of the world. At this time the Abbasid dynasty was known as the strongest country and its glory and progress were unmatched (S. Rahman, Street, and Tahiri 2008; Renima, Tiliouine, and Estes 2016; Saud 1990).

From the two eras above, it can be imagined historically that the role of education has given birth to an amazing Islamic civilization. From these considerations, this paper attempts to analyze the education developed in that era by focusing the study on aspects of the material, methods, and education system. The results of the study are expected to be able to trigger further discussion and research, in addition to the fact that many similar studies have been carried out previously.

RESEARCH METHODS

This research is a type of library research, where the researcher tries to collect data from writings that have a relationship with the theme being discussed. The data is obtained from various documents such as; books, papers, journals, and articles related to education in the era of the Khulafa ar-Rashidin and the Abbasids. Then, the researcher is the research instrument itself where the work of determining research, selecting data sources, collecting data, assessing data quality, analyzing data, elaborating, and the conclusions of the findings are carried out by the researcher. The collected data were analyzed critically and synthesized which then presented the results of the study that answered the objectives of this research. The following systematically describes the data analysis procedures to be carried out, namely; a) determine general ideas about the research theme, seek information according to the research topic by reading, reviewing, and recording data from various sources regarding the study of Islamic education in the era of Khulafa ar-Rashidin and Abbasid, b) confirming the focus of research by organizing materials, methods, and systems in the two fields of study, c) researchers select the collected data and then filter or eliminate data as needed, d) search for books, articles, journals, books, documents and look for other manuscripts, e) group and record necessary data, f) reviewing and enriching available sources, and g) rearranging existing data to find specific ideas (Paré and Kitsiou 2017; Mohajan 2018).

FINDINGS AND DISCUSSION

1. The Islamic education system in the era of Khulafa ar-Rashidin

Islamic education consists of two periods, namely the Mecca and Medina periods. In the Mecca period, education focused on the introduction and deepening of the creed of monotheism, while in the Medina period the emphasis was more on fostering the basics of Islamic law, muamalah, linguistics, and philosophy (Chaeruddin 2013; Mirzal and Ninglasari 2021). Supporting the transmission of knowledge is Qutab which has become a formal educational institution in all Islamic areas (Ihsan 2019).

a. The era of the Caliph Abu Bakr.

Educational materials during the caliphate of Abu Bakr were monotheism, morals, worship, and health. They are also taught how to live in society and live in a state. Islamic education methods that are often used by educators are lectures, discussions, memorization, reading and writing, practice, and da'wah methods, while the education system is halaqah (Fezore 2015; Hasan 1976; F. Ahmad 1961; Redha 2008; Demirel 2015).

b. The era of Umar bin Khattab.

Islamic education materials for low levels are reading, writing, and memorizing the Qur'an as well as studying the basics of Islam which include; procedures for ablution, prayer, fasting, swimming, horse riding, archery,

reading, and memorizing easy verses and proverbs . For junior and high school students, the following materials are given: the Qur'an and its interpretation, hadith, and collections as well as the knowledge of Fiqh, Islamic law, society, citizenship, defense, and welfare. For the educational method, namely oral writing, memorization, and practice, while the education system is still the same, namely halaqah (A. B. Ahmad 2001; A. Rahman 2003; Marzolph, Leeuwen, and Wassouf 2004).

c. The Era of Caliph Usman bin Affan

The material for Islamic education during the Caliphate of Usman bin Affan is the same as the previous caliphate, it can be said that there are almost no additions, as well as in terms of the methods used there are no changes. What is different is in its operations where there are few changes. Previously, Muslims outside the Arabian peninsula had to travel far to reach Medina, but in the era of the Caliph Usman bin Affan, many scholars traveled outside Medina, making it easier for people to study outside the center of Islamic education at that time—Medina—to obtain an education knowledge of scholars (Keaney 2011; Brickman and Nakosteen 1966). This situation causes educational methods to be given according to the level of ability and understanding of students, such as 1) the first level uses the lecture, memorization, and practice methods, 2) the second level is the memorization and practice method, and 3) the third and fourth levels are the discussion method, lectures, memorization, and questions and answers. In general, the education system is still not different, namely halaqah (al-Kathiri 1980; Stewart 1994).

d. Era of Caliph Ali bin Abi Talib

In this era, in terms of materials, methods and the education system began to change. The focal point of the ruler's attention is still focused on developing Islamic symbols and strengthening the Islamic state by teaching defense and security education (Fatimi 1963). Efforts to strengthen this focus, this era, characteristically gave rise to the following, namely: 1) prioritizing Arab elements, 2) strengthening religious principles in society, 3) life guidelines sourced from the Qur'an and hadith. This era has encouraged the emergence of the science of interpretation, tajwid, linguistics, nahwu, sharaf, literature, balaghah, and so on, 4) writing as a liaison between educators and students, 5) learning foreign languages has been recommended as the area of Islam grows, and 6) center education is Qutab and mosque (Johns 2003; A. Lahmi et al. 2020; Gilliot et al. 1991; Maisyaroh 2019).

2. The Abbasid Era Islamic education system

a. Islamic education materials

Islamic education materials for high schools are divided into two majors, namely; The first major that studies religious sciences, Arabic grammar, and Arabic literature, this study is known as the science of *nagliyah* which gave birth to the science of interpretation, how to read the Qur'an, the science of *hadith*, *fiqh*, *ushul fiqh*, the science of *nahwu*, *Sharaf*, *balaghah*, linguistics, and literature. While the second major, namely teaching general science, or known as *aqliyah* science. This scientific derivative gave birth to *mantiq* science, natural science, chemistry, music, exact science, geometry, *falaq* science, divine science (divinity), animal science, plant science, and medicine (Phillips and Berkey 1994; Ifendi 2020).

Educational materials are different for each Islamic region because each region has its customs and habits. Ibn Khaldun argues as quoted by Abdul Hasan, in Morocco Islamic education is taught only to read and write the Qur'an. In the city of Andalusia, the educational materials are learning the Koran, learning to write poetry, the basics of *nahwu* and *Sharaf* as well as learning to write beautifully (*khat*). While in Tunisia they are taught how to read the Qur'an, the science of *hadith*, and the basic principles of Islam (Ware 2014; El-Hibri 2011; Rosdiana and Ahmad 2019).

In the period of the Abbasid dynasty, the curriculum taught was adjusted to its level and nature. For the lower level, the educational material is learning the Qur'an, reading, writing, and poetry, then adding the knowledge of *nahwu*, stories, archery, horse riding, and swimming as well as other basic principles of Islam. For students who come from families of caliphs, governors, and officials, the lower level subject matter is added with *khitabah* lessons, namely knowledge of history, war stories, how to get along as well as learning the basics of religion, knowledge of the Qur'an, *sya'ir* and *fiqh* (Subhānī et al. 2006; Cooperson 2015).

Islamic education materials at the secondary level are still different in all Islamic areas due to different customs and cultures. But the basic material taught is no different where the material is how to read the Qur'an, Arabic grammar and literature, *fiqh*, interpretation, *hadith*, *nahwu*, *Sharaf* and *balaghah*, exact sciences, *mantiq* science, *falaq* science, history science, natural science, medical science, and music are both taught. Students who have completed this intermediate level are allowed to choose their favorite scientific fields at a high level such as linguistics, history, philosophy, economics, and medicine (Sartika et al. 2021; Holt 1992a; Ducène 2013).

b. Islamic education method

Islamic education methods are divided into three forms, namely; 1) writing, i.e. books written by scholars according to their knowledge then the manuscripts are duplicated, 2) oral method, namely a teacher dictating, giving

reviews, qira'ah, and discussing certain subjects to students. At that time, the dictation method was seen as very helpful for the transmission of knowledge to spread faster amid the scarcity of available book packages. The lecture method intends to describe a lesson in which students listen carefully. Then the qira'ah method, which is learning how to read the Qur'an properly and correctly. Meanwhile, the discussion method was a method that was commonly used at that time where there was an open space for exchanging thoughts, ideas, concepts about a question together, where the endpoint was not only to get better results but also to satisfy the parties involved. 3) the memorization method, that is, students are required to repeat the lesson until they are memorized. Developments in higher education, educational methods include; lecture method, discussion, long-distance correspondence method, and scientific rihlah method (Moussa 1994; Haider 2015).

c. Islamic education system

Talking about the Islamic education system in the Abbasid era cannot be separated from talking about the concept of education. In general, the concept of multicultural-based education has taken place, even though the naming has been categorized recently along with the development of science. This multicultural concept means that students may express their opinions more freely, openly, but are supported by the spirit of tolerance and equality of each student in studying. Islamic education in this era managed to reach the peak of glory because it was influenced by several factors, including being able to implement a multicultural education system, which in its implementation emphasized the principles of tolerance, justice, freedom, openness, and democracy. Plus, it was also supported by educators who had a cultural-based vision and mission so that it was no doubt successful in making educational institutions of that period a model for international education (Bianquis and Lambton 1989; Clarke 2016; A. Lahmi 2017).

Another dimension that strengthens the level of education in this era is the rapid translation of science books from various languages into Arabic, scholars have sprung up in various schools of thought, the science of hadith is explored and compiled in such a way, the science of interpretation is developed, and the caliphs have even established medical schools, and establish the largest and most comprehensive library and as a translation agency, such as Baitul Hikmah. This rapid scientific progress occurred during the caliphate of Harun al Rashid, where he made many significant innovations for the smooth running of education, such as fostering observatories, guaranteeing the lives of educators with high salaries, utilizing state assets to build educational facilities and infrastructure, and establish diplomatic relations with other kingdoms to exchange scientific information (Ibrahim 2011; Koningsveld, P.S. 1998).

Conceptually, the educational progress of the Abbasid era was built on an established education system where aspects of the curriculum, methods,

students and educational institutions were well developed. Aspects of the curriculum, which is a series of educational materials that must be passed by each student, have been arranged from the learning plan to the evaluation stage. Likewise, aspects of the method have also been very developed and varied. Several kinds of methods, such as: oral, written, rote, role-playing, recreational methods, question and answer, discussion and others have become an integral part of the education system. It is no less interesting than the dimensions of students have gained significant freedom to study the fields of knowledge they want and there are no restrictions on learning time (long-life education) and places to study, this stage is well known for the scientific spirit. In addition, the foundation of educational institution tiering has been introduced and implemented, such as the tiering of elementary, middle, and tertiary schools (Turner 2013; Bennison 2009).

Reading the study above, it can be summarized that the aspect of educational material in the era of khulafa ar-Rashidin reinforced basic Islamic material that was useful for strengthening a religion-based social system. The scope of the material consists of faith, morals, worship, and health education. During the caliphate period of Umar bin Khattab, the subject matter had expanded, namely in addition to teaching the Qur'an, the subject matter of Islam, fiqh, philosophy, and foreign languages. Meanwhile, during the Abbasid era, the focus and style of community development were very different, giving rise to the need for scientific diversification with all the more dynamic tools.

From the aspect of the material at the elementary level, it has been established to teach reading, writing, grammar, hadith science, the basics of arithmetic, learning poetry, *nahwu*, and stories as additional lessons. This tiering, the era of khulafa ar-Rashidin has not yet developed. how to read the Qur'an, Arabic grammar and literature, fiqh, commentary, hadith, *nahwu*, saraf and balaghah, exact sciences, mantiq science, falaq science, history, natural sciences, medical science, and music are equally taught. Likewise, for higher-level educational materials, the preferred educational materials are deepening Islamic religious knowledge, learning speeches, and sciences such as linguistics, history, philosophy, economics, and medicine (Gordon 2011; Yücesoy 2015 (A. L. A. Lahmi 2018)

Then, in terms of educational methods in the era of khulafa ar- Rashidin, the educational methods used were the same, namely: oral, written, memorization, discussion, and practice methods. Meanwhile, the method of Islamic education during the Abbasid dynasty was further improved, namely, in addition to the oral, written, memorized, discussion, and practice methods, research methods were also carried out to produce discoveries. Furthermore, the education system of the Khulafa ar-Rashidin era had a *halaqah* education system. Meanwhile, during the Abbasid era, there were formal and informal education systems. In informal schools, it is still halaqah, but for formal schools,

almost everything has been implemented in the classroom, both for basic level, madrasah, and tertiary institutions.

CONCLUSION

Based on the description above, the following conclusions are given, namely, first, educational materials in the era of Khulafa ar-Rashidin include reading and writing, etiquette, hadith, sya'ir, nahwu, sharaf, basic mathematics, stories, swimming, archery, and horse riding, memorizing the Qur'an, and examine the basics of Islam, namely monotheism education, prayer, etiquette in the family and society, personality and defense, and security. This material is given in general because there is no educational level. Meanwhile, educational materials in the Abbasid era were compulsory and optional subjects. Compulsory lessons such as the Qur'an, prayer, nahwu, sharaf, Arabic, and reading and writing. Optional materials such as arithmetic, nahwu, sharaf, Arabic, sya'ir, and history of the Arabs. Second, the educational methods of the Khulafa ar-Rashidin era were lectures, memorization, exercises, and discussions. While the methods of Islamic education in the Abbasid era were oral, written, memorization, discussion, and discovery or research methods. Third, the education system of the Khulafa ar-Rashidin era, namely the *halaqah* and Abbasid systems, namely the *halaqah* and classical systems or formal and non-formal systems.

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