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THE PIONEERS OF ISLAMIC EDUCATION: A CRITICAL LOOK AT THE KHULAFATUR RASYIDIN PERIOD

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Abstract

The existence of Islamic education has actually existed and started since the first revelation was revealed or to be precise when the Prophet Muhammad saw received an order from Allah to disseminate Islamic teachings, so what was done was clearly included in the education category. This type of research is library research. The approach used is the Islamic Education Science approach. The data collection method is through the documentation method, while the data analysis uses content analysis. The results of the study show that the pattern and system of Islamic education at that time can be classified as fully managed autonomously by the people in a democratic manner, and only when Umar alone did the government take over the education system at that time so that teacher salaries were regulated by the government by taking them to the baitul mall managed by government, if now it is said to be the minister of finance. The curriculum used during the khulafaurasyidin era was spelled out as one unit, which was centered on the Qur'an and Hadith. This is due to purify what has been taught by the Prophet Muhammad. As for Islamic educational institutions during the khulafaurasyidin, they were centered on mosques and kuttab. The mosque is used as a spiritual fortress, a meeting place, and an Islamic educational institution, as a place for congregational prayers, reading the Qur'an and so on, and other institutions that color the orders of the khulafaurasyidin also establish a kuttab which is next to the mosque then the house of the friends or scholars at that time also in the markets. When the spread of Islam became wider, the khulafaurasyidin did not forget to also establish educational institutions in the conquered areas so that they could be enjoyed by all people. The kuttab was built next to the mosque on purpose because there are many children who often attend the mosque and of course will pollute the mosque while studying, so the kuttab is a new alternative after the mosque.

Keywords: *Islamic education, Khulafaur Rasyidin, pioneers, critical analysis, historical perspective*

A. Introduction

Islamic education has a long and rich history that has been shaped by the beliefs, practices, and teachings of Islam. The Khulafauryidin, or the "Rightly Guided Caliphs," were among the pioneers of Islamic education, playing a crucial role in the development and spread of Islamic knowledge during their reign. This period is regarded as a golden age in Islamic history, marked by significant achievements in various fields, including education.

The vision of Islamic education during the Khulafauryidin era was not different from the time when Prophet Muhammad was the highest leader.¹ History is an inseparable aspect of life, through which human beings can learn about what happened in the past and take it as a lesson for the future. The Social History of Islamic Education is knowledge that discusses how Islamic education in the past was viewed from a social perspective, and its development until the present era.²

The Khulafauryidin were the first four caliphs who succeeded the Prophet Muhammad after his death in 632 CE. They were Abu Bakr, Umar, Uthman, and Ali, and their reigns lasted from 632 to 661 CE. During this period, they established a strong foundation for Islamic education, which included the establishment of schools, the preservation and compilation of Islamic knowledge, and the dissemination of this knowledge to the wider Muslim community.

With the arrival of Islam, the belief in monotheism became the most fascinating beginning of the world. It does not stop there, Islam continues to develop in political and economic matters, especially in the government of the Khulafauryidin. But the foundation of all that was built by the Prophet Muhammad during the time of Makkah-Madinah and was developed during the Khulafauryidin.³

When Islamic education during the time of the Prophet and Khulafauryidin emphasized more on the cultivation of faith, sharia, and morals as the basis for fostering the people, classical Islamic education reached its peak during the reign of the Abbasid which was marked by an openness to foreign cultures and thoughts.⁴

In this paper, we will take a critical look at the Khulafauryidin period and their contributions to Islamic education. We will examine the various methods and approaches used by these caliphs to promote and develop education in the Muslim world. This will include a detailed analysis of their educational policies, the establishment of schools and centers of learning, the development of the curriculum, and the role of teachers and students in the educational process.

The Medina period of education was a continuation of education in Mecca, which aimed to establish and develop a new society towards social and political unity, civic education, and the education of children. After the death of Prophet

¹ Abuddin Nata, *Sejarah Pendidikan Islam* (Jakarta: Prenada Media, 2022).

² Tim Penyusun, *Sejarah Sosial Pendidikan Islam* (Jakarta: GUEPEDIA, 2022).

³ Mohammad Adnan, "Wajah Islam Priode Makkah-Madinah Dan Khulafauryidin," *CENDEKIA: Jurnal Studi Keislaman* 5, no. 1 (2019): 85–102, <https://doi.org/10.37348/cendekia.v5i1.66>.

⁴ Suroño Suroño and Mahfud Ifendi Mahfud Ifendi, "Pendidikan Islam Klasik: Model Dan Karakteristik," *Thawalib: Jurnal Kependidikan Islam* 2, no. 2 (October 5, 2021): 81–96, <https://doi.org/10.54150/thawalib.v2i2.23>.

Muhammad, Islamic education was continued by the Khulafaur Rasyidin. Islamic education during this period was divided into four stages, namely: the period of Khalifah Abu Bakr as-Siddiq, the period of Khalifah Umar bin Khattab, the period of Khalifah Usman bin Affan, and the period of Ali bin Abu Thalib.⁵ Educational materials had been exemplified by the Prophet are: tauhid education, ibadah (sholat) education, adab education in the family and social life, personality education, defense education.⁶

We will also explore the challenges that the Khulafaurasyidin faced in their efforts to establish and promote Islamic education. These challenges included political instability, economic difficulties, and resistance from various groups within the Muslim community. Despite these challenges, the Khulafaurasyidin were able to establish a strong foundation for Islamic education that has had a lasting impact on the Muslim world.

Through this analysis, we hope to gain a deeper understanding of the historical context of Islamic education and the role that the Khulafaurasyidin played in shaping it. We will also draw important lessons that can be applied to contemporary education practices and policies in Muslim-majority countries. Join us on this journey as we explore the pioneers of Islamic education and their enduring legacy.

B. Literature Review

Islamic education has its own characteristics, especially in history, has become a historical reality that can be taken in various forms in the development of Islamic education and education in general. Throughout the history of Islamic education, it has always appeared with its own characteristics despite the various dynamics of education, society and human culture.⁷

The development of Islamic education during the time of Umar bin Khattab's companionship increased in line with the vastness of the government's territory that spread beyond the Arabian Peninsula. Arabic language, as a medium for understanding the Qur'an, was taught to non-Arab residents who were part of the conquered territories. The mosque became a place for the educational process. In addition, Umar bin Khattab also appointed teachers in the conquered territories to teach the contents of the Qur'an. The pattern of Islamic education during the time of Uthman bin Affan did not have significant developments, but in terms of the spread of education, it became more widespread as the Prophet's companions were allowed to live in their preferred areas, which was not allowed during Umar's time when they were not allowed to leave Madinah. As a result, there was a process of knowledge transfer from the Prophet's companions who lived in those areas. Meanwhile, Islamic

⁵ Erfinawati Erfinawati, Zuriatin Zuriatin, and Rosdiana Rosdiana, "Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)," *JURNAL PENDIDIKAN IPS* 9, no. 1 (June 30, 2019): 29–40, <https://doi.org/10.37630/jpi.v9i1.172>.

⁶ Abdul Adib, "Pola Pendidikan Islam Periode Khulafaur Rasyidin," *JURNAL MUBTADIIN* 7, no. 02 (December 14, 2021): 297–312.

⁷ Muhammad Yahdi, "Pendidikan Islam Dalam Kajian History," *Pendidikan Kreatif* 3, no. 2 (December 31, 2022): 56–74.

education during the time of Ali bin Abi Thalib took place in one place because during his leadership, the focus was on resolving the civil war.⁸

The period of Khulafaurrashidin lasted for 32 years. Second, there are many developments in Islamic education during this caliphate, which is expected to be an example and an illustration of organizing Islamic education in this millennial era.⁹

The pattern of education during the reign of Khalifah Abu Bakar radhīyallāhu ‘anhu was generally similar to the education pattern during the time of Prophet Muhammad shallallāhu ‘alaihi wa sallam. The rapid development of Islam occurred during the reign of Khalifah Umar bin Khatab radhīyallāhu ‘anhu which was continued by the reign of Khalifah Utsman bin Affan radhīyallāhu ‘anhu. However, there were some fundamental changes that occurred, especially in terms of the policies and methods of education applied.¹⁰ Education during the Medina period was a continuation of education in Mecca, which focused on the formation and development of a new society, towards social and political unity, social-political education and citizenship, as well as education for children..¹¹

Therefore, this will serve as a foundation for forecasting and improving future education. It has been discovered that the educational curriculum is consistent with a focus on the Qur'an as a primary text and the implementation of the Prophet's teachings.¹² The progress of Islam advanced swiftly under the leadership of Caliph Umar bin Khatab radhiyalahu'anhu and was continued by Caliph Uthman bin Affan radhiyalahu'anhu. Nevertheless, there were some essential modifications that happened, particularly in the area of education policies and methods that were adopted.¹³

During the time of the rightly guided caliphs, it seemed as if the life of Prophet Muhammad (SAW) was repeating itself. Islamic education continued to reflect the Qur'an and Sunnah in the capital of the caliphate in Mecca, in Medina, and in various other lands conquered by Muslims.¹⁴ During the caliphate of Abu Bakr, there was a difference in social patterns, as many regions sought to secede from the government,

⁸ Doni Ahmad Saefuddin, "Akar Pendidikan Islam Pada Masa Nabi Muhammad SAW. Dan Khulafaur Rosyidin," *GUAU: Jurnal Pendidikan Profesi Guru Agama Islam* 2, no. 1 (June 13, 2022): 121–28.

⁹ Nur Munawaroh and Muhammad Kosim, "Pendidikan Islam Masa Khulafaur Rasyidin Dan Perannya Dalam Pengembangan Pendidikan Islam," *Jurnal Kawakib* 2, no. 2 (December 18, 2021): 78–89, <https://doi.org/10.24036/kwkib.v2i2.25>.

¹⁰ Amalia Nurhanisah Gultom, "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin," *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 6, no. 2 (October 30, 2022), <https://doi.org/10.47006/er.v6i2.13159>.

¹¹ Fadilatul Huda, Yuliharti Yuliharti, and Yanti Yanti, "Pemikiran Pendidikan Islam Pada Masa Nabi & Khulafaurrashidin," *Kutubkhanah* 20, no. 2 (June 30, 2021): 137–151, <https://doi.org/10.24014/kutubkhanah.v20i2.13348>.

¹² Taqwatul Uliyah, "Pola Pendidikan Dalam Islam Pada Masa Khulafaur Rasyidin," *JURNAL AN-NUR: Kajian Ilmu-Ilmu Pendidikan Dan Keislaman* 7, no. 01 (June 25, 2021): 216–29.

¹³ Miftakhul Muthoharoh and Siti Aisyah, "Konsep Pendidikan Islam Pada Masa Khulafaur Rosyidin," *ILJ: Islamic Learning Journal* 1, no. 2 (April 3, 2023): 306–322, <https://doi.org/10.54437/iljislamiclearningjournal.v1i2.879>.

¹⁴ Miftakhul Muthoharoh, "Memahami Pola Pendidikan Islam Masa Rasulullah SAW Dan Khulafaur Rosyidin," *Tasyri': Jurnal Tarbiyah-Syari'ah-Islamiyah* 29, no. 02 (October 8, 2022): 40–56, <https://doi.org/10.52166/tasyri.v29i02.176>.

assuming that the connection with Islam had been severed due to the death of Prophet Muhammad SAW.¹⁵

The Arab society has undergone significant changes since the Jahiliyyah era and the era of the Rightly Guided Caliphs. The Arab society has become familiar with various systems of governance such as tax systems, state administration systems, postal systems, and so on. The advancements in various fields indicate that Islam has played a significant role as a driving factor in the transformation.¹⁶

Consistency in the Islamic education system and curriculum is oriented towards the Quran as a textbook and the practice of the Prophet's Sunnah in the education system implemented during the time of Prophet Muhammad and the caliphs.¹⁷ This is evidenced by the progress made in the field of education achieved by the caliphs in several Islamic history books. Therefore, it is necessary for us to examine historical claims from various sources using a historical approach and with an orientation towards the educational experiences of the past.

Looking back at Islamic history, it is clear that Islam once experienced a period of glory and prosperity, particularly in the development of education and knowledge. This fact began during the time of Prophet Muhammad and was continued during the time of his companions or caliphs and beyond.¹⁸

The term "khulafaurasyidin", which is already familiar to us Muslims, means the successors of Prophet Muhammad (SAW) in the affairs of the Muslim community. They were just and wise leaders, proficient and intelligent in carrying out their duties, always walking the right path and receiving guidance from Allah. Meanwhile, the term "khalifah" is a title for the position of a leader at that time. The leaders referred to as "khulafaurasyidin" consisted of four famous companions of Prophet Muhammad, namely Abu Bakr Shidiq, Umar bin Khattab, Utsman bin Affan, and Ali ibn Abi Thalib.¹⁹

Abdullah explained that the khulafaurasyidin were clever and wise caliphs who always walked on the right path guided by Allah. They listened to the people's complaints, prioritized the interests of the people, and did their best to achieve a just, prosperous, peaceful, and united Islamic society under the banner of Islam.²⁰

The introduction above is certainly interesting to discuss and explore regarding the history of Islamic education system and institutions led by the khulafaurasyidin. There may be many issues regarding the role of khulafaurasyidin in the progress of education.

The significance of this research is to analyze the basis of educational thinking during the era of khulafaurasyidin, which is an interesting topic to be further

¹⁵ Moch Faizin Muflich, "Pola Perkembangan Pendidikan Islam Pada Perodesasi Khulafa'ur Rasyidin Dan Implementasinya Terhadap Perkembangan Pendidikan Islam Di Indonesia," *FATAWA: Jurnal Pendidikan Agama Islam* 2, no. 1 (2021): 93–106, <https://doi.org/10.37812/fatawa.v2i1.393>.

¹⁶ Manhalul Ilmi, "Metamorfosis Peradaban Arab (Dari Masa Jahiliyah Sampai Masa Khulafaur Rasyidin)," *TARIKHUNA: Jurnal Sejarah Peradaban Islam* 1, no. 1 (January 17, 2021): 41–67.

¹⁷ Muhammad Sufyan As-Tsauri, *Sejarah Pendidikan Islam* (Jakarta: Guepedia, 2020).

¹⁸ Ahmad Shalaby, *Sejarah Pendidikan Islam* (Jogyakarta: Pustaka Nasional Pte Ltd, 2021).

¹⁹ J. Suyuthi Pulungan, *Sejarah Pendidikan Islam* (Jogyakarta: Prenada Media, 2019).

²⁰ Aminol Rosid Abdullah and Suprapno, *Pengantar Ilmu Pendidikan Islam* (Literasi Nusantara, 2022).

examined, so that it becomes a comparative material and easy to construct a better Islamic education system at present.

C. Research Method

This type of research is library research. The approach used is the historical method, which is an approach used in historical research to collect, examine, and analyze historical data in order to understand events and processes that occurred in the past. This method involves collecting data from primary sources such as documents, artifacts, and other historical objects.

The process of collecting data in the historical method begins with collecting primary data, which are sources directly related to the event or process being studied. These sources can be manuscripts, letters, writings, or other documents related to the research topic. Secondary data, which are interpretations and analyses of primary data by other researchers, can also be used as a source of data. After the data is collected, the next step is to organize and analyze the data to understand the context and meaning of the event or process being studied. This step involves compiling a chronology, content analysis, and using other methods to understand the data. In the historical method, the use of accurate and valid sources is very important to ensure the validity of the data used. In addition, researchers must also be aware that subjective views and interpretations can influence the results of the research, and therefore, objective and critical analysis must be conducted in the process of collecting and analyzing data.

D. Finding and Discussion

Finding

1. The Pattern and System of Islamic Education during the Time of Khulafaurrasyidin

Building a superior and highly competitive Islamic education is one of the strategies and solutions that must be taken by all parties responsible for planning and implementing Islamic education.²¹ When it comes to contemporary Islamic education, it is being implemented according to what the companions had implemented. The pattern and system of Islamic education during the time of Abu Bakr was the same as the Islamic education that was implemented during the time of the Prophet, both in terms of material and educational institutions.

Then during the time of Khalifah Umar, the pattern and system of Islamic education became more advanced, wider, and more complete. Because during Umar bin Khattab's reign, the country was in a stable and secure condition, and the mosque became the center of education. Centers of education were established in every city. This shows how important knowledge is in accordance with the Quranic command to "read" in Surah Al-'Alaq: 1-3; "the learned are not equal with the ignorant" in Surah Az-Zumar: 9; "Allah elevates those who believe and have knowledge" in Surah Al-Mujadalah: 11; and the importance of "sincerity" as motivation in all actions, including

²¹ Abuddin Nata, *Membangun Pendidikan Islam Yang Unggul dan Bedraga Saing Tinggi* (Jogjakarta: Prenada Media, 2022).

"learning" and "teaching," in a hadith from Bukhari No. 1 (this hadith was received directly by Umar bin Khattab from the Prophet). In this case, there was a direct interaction between Umar (the student) and the Prophet (the teacher) in the process of learning and teaching. At the end of his life, he said, "Death would be much better for me if I had not become a Muslim."

Furthermore, during the time of Uthman, the pattern and system of education remained the same as before, but there was progress in the field of Quranic transcription. Uthman directly instructed that the transcription be based on the reading of those who memorized the Quran. If there were differences in reading, the one written was the Qurayshi dialect (Arabic). Copies of the Quran were compiled into five books by a committee. One remained in Medina, and the other four were sent to Mecca, Syria, Basra, and Kufa. The permanent copy of the transcription in Medina was called the Mushaf al-Imam. At this time, Muslims had spread far and wide, and they needed a Quranic understanding that was easy to understand and accessible to their minds. The role of the Hadith or the Prophet's Sunnah was crucial in helping and explaining the Quran. Over time, various branches of Hadith knowledge emerged. Learning still took place in kuttab, mosques, or houses. During this time, not only the Quran was studied, but Hadith was also studied directly from the companions of the Prophet.

During the reign of Uthman, there were many instances of nepotism in his political administration due to the personal interests of his close associates. In this regard, the author highlights one of the political policies outlined by Allah in QS. 3:159, wherein Prophet Muhammad is gentle, forgiving, seeks forgiveness, consults with others, and when he has made a firm decision, he trusts in Allah because "Allah loves those who rely on Him". During this period, the compilation of the Quran was successfully completed, proving the verse in QS. 15 Al-Hijr: 9, "We have revealed the Quran, and We will certainly protect it."

During the reign of the fourth caliph, Ali bin Abi Talib, the field of education faced numerous obstacles from various parties with different interests. The author did not find any significant progress in the field of education in several literatures during this period. Continuing from the previous period, Ali bin Abi Talib's reign was highly unstable. This was the time when the seeds of power struggle were sown, resulting in various interests and ideologies emerging. As a result, the field of education and knowledge remained stagnant and underdeveloped. Even thinking about it was difficult at that time because political and national security matters were given more priority.

2. The Fundamentals of Islamic Education Implemented during the Era of Khulafaurrasyidin

The basis of Islamic education, which was originally motivated by the belief in the oneness of God (aqidah tauhid), grew on a foundation of ambition for power and strength since that time. However, most of it still adhered to the fundamental principles and purity taught by Prophet Muhammad SAW. Ahmad Syalabi said, "In fact, there was not a single day of stability during Ali's reign. He was like a person

patching a torn cloth, but instead of improving it, he made it worse. It can be assumed that education activities at that time were hindered by the civil war. Ali himself did not have time to think about education issues because there were more important and urgent matters to ensure security, order, and peace in all aspects of life, namely, to reunite the unity of the ummah. However, Ali was not successful in doing so".

3. Institutions of Islamic Education during the time of Khulafaurasyidin

During the time of the Khulafaurasyidin, Islamic education institutions were centered around mosques and kuttab. Mosques were used as a spiritual fortress, a meeting place, and an Islamic education institution, as well as a place for congregational prayer, reading the Qur'an, and other activities. Other institutions that colored the rule of the Khulafaurasyidin also established kuttab, which were located next to mosques, and the homes of companions or scholars at the time were also established in markets. As the spread of Islam widened, the Khulafaurasyidin also established educational institutions in conquered areas so that they could be enjoyed by the entire community. Kuttab were intentionally built next to mosques because many children often entered mosques and would undoubtedly dirty them during learning sessions, so kuttab were a new alternative after mosques. Kuttab functioned to teach reading and writing with basic Arabic poetry texts, and most of the teachers were non-Muslims. This first type of kuttab was only a basic education institution that taught reading and writing.

4. Educators/Teachers

Those who became educators during the time of the Khulafaurasyidin included Abdullah bin Umar, Abu Hurairah, Ibn Abbas, Aisha, Anas bin Malik, Zaid bin Tsabit, and Abu Dzar Al-Ghifari. From them, students were born who later became scholars and educators. Related to this issue of education, the Caliph Umar bin Khatab was an educator who provided education guidance in the city of Medina. He also appointed companions to serve as teachers in various regions. For example, Abdurrahman bin Ma'qal and Imran bin al-Hasim were assigned to teach in Basra. Then, Abdurrahman bin Ghanam was assigned to Syria, and Hasan bin Abi Jabalah was assigned to Egypt.

Thus, the educators were the Khulafaurasyidin themselves and the great companions who were closer to the Prophet Muhammad and had great influence.

5. Students/Learners

During the time of the Khulafaurasyidin, education in Islamic studies was primarily focused on the acquisition of religious knowledge and the formation of a strong Islamic identity. The participants of education during this time were mainly the people living in Mecca and Medina. However, the number of students who deeply studied religious knowledge and became proficient, knowledgeable, and well-versed in their respective fields was limited.

In general, the aim of education was to shape the religious mentality of all Muslims in Mecca and Medina. As for the specific aim of education, it was to produce

experts in the field of religious studies, consisting of a small number of Tabi'in who eventually became scholars.

The Khulafaur Rasyidin themselves, as well as the great companions who were close to the Prophet Muhammad and had a significant influence, were the primary educators. Among the most prominent educators were Abdullah bin Umar, Abu Hurairah, Ibn Abbas, Siti Aisyah, Anas bin Malik, Zaid bin Tsabit, and Abu Dzar Al-Ghifari. Their students eventually became scholars and educators themselves.

Khalifah Umar bin Khattab, in particular, was an educator who promoted educational enlightenment in Medina. He appointed his companions as teachers in various regions, such as Abdurrahman bin Ma'qal and Imran bin al-Hasim in Basra, Abdurrahman bin Ghanam in Syria, and Hasan bin Abi Jabalah in Egypt.

In summary, during the time of Khulafaur Rasyidin, education was focused on religious knowledge and identity formation. The primary educators were the Khulafaur Rasyidin and their great companions, and the participants of education were mainly the people of Mecca and Medina. The specific aim of education was to produce experts in the field of religious studies, consisting of a small number of Tabi'in who eventually became scholars.

6. Education Materials

The education materials in the time of Khulafaurasyidin were mainly focused on Islamic teachings, such as Quranic studies, Hadiths, Fiqh, and Akhlaq (morals and manners). These materials were taught by the educators, who were mainly the Khulafaurasyidin themselves and the prominent companions of the Prophet Muhammad (peace be upon him).

The education materials also included the Arabic language, which was the language of the Quran and Hadiths. The Arabic language was taught as a means of understanding the religious texts and as a tool for communication and scholarly work. Other subjects such as mathematics, astronomy, medicine, and history were also taught, but they were not the main focus of the educational system in that era.

Overall, the education materials were aimed at developing a deep understanding of Islamic teachings and nurturing a strong Islamic identity and character in the students.

7. The Development of Science

During the time of Khulafaurasyidin, there were significant developments in various fields of knowledge, including astronomy, mathematics, medicine, and linguistics. The Islamic empire at the time encouraged the pursuit of knowledge and established institutions such as the House of Wisdom in Baghdad, which became a center of learning and scholarship. Many scholars and thinkers emerged during this period, such as Al-Khwarizmi, who developed algebra and introduced the concept of the algorithm, and Al-Razi, who made significant contributions to medicine and pharmacy.

The Islamic empire also served as a hub for the exchange of knowledge and ideas between the East and the West. The translation movement, which involved the

translation of Greek and Persian texts into Arabic, led to the preservation and transmission of many works of ancient philosophy and science.

Overall, the Khulafaurrasyidin era witnessed a significant growth in the pursuit and dissemination of knowledge, which contributed to the development of Islamic civilization and had a lasting impact on the world.

Discussion

This study aims to determine the Islamic civilization during the time of the Rashidun caliphs, the Khulafaurrasyidin were the leaders who replaced the Prophet Muhammad in managing human life who were just, wise, clever, always carried out their duties properly and always received guidance from Allah. The task of the Khulafaurrasyidin was to replace the leadership of the Prophet Muhammad in managing the lives of the Muslims. In the leadership of Abu Bakr, he carried out his power as during the time of the Prophet, was central; Legislative, executive and judicial powers are concentrated in the hands of the caliph. Nevertheless, the caliph also carried out the law. Nevertheless, like the Prophet Muhammad, Abu Bakr always invited his great friends to consult. Umar is known as someone who is good at creating regulations, because he does not only improve and even review existing policies. Caliph Umar has also implemented democratic principles in power, namely by guaranteeing equal rights for every citizen. Caliph Umar was known as a simple man, he even allowed land from colonies to be managed by their owners and even forbade the Muslims to own it, while the soldiers received allowances from the Baitul Mal, which was generated from taxes.²²

The educational ideology during the time of Prophet Muhammad was focused on the exemplary life of the Prophet himself. In his words, actions, and attitudes, he embodied the Islamic educational philosophy. During the early years of the rule of the rightly-guided caliphs, there was a constant struggle between the truth they brought and the falsehood they fought and opposed.²³

The time of the caliphs resembled the life of the Prophet, and Islamic education continued to reflect the Quran and Sunnah in the capital of the caliphate in Mecca, Medina, and in various other regions conquered by Muslims.

Despite many events that influenced the Islamic education system at that time, several significant events occurred as noted in the table below:

Important Events That Influenced the Era of the Rightly-Guided Caliphs.²⁴

Year	Event	Time of the Caliphate
11 H	Rasulullah died	Abu Bakar Ash-Shiddiq
12 H	Ridda War	
13 H	Battle of Yarmouk	
13 H	Abu Bakr died	

²² Nadila Roselani et al., “Peradaban Islam Masa Khalifah Rasyidin,” *Journal on Education* 5, no. 2 (January 15, 2023): 2931–2938, <https://doi.org/10.31004/joe.v5i2.943>.

²³ Huda, Yuliharti, and Yanti, “Pemikiran Pendidikan Islam Pada Masa Nabi & Khulafaurrasyidin.”

²⁴ Shalaby, *Sejarah Pendidikan Islam*.

14 H	Penaklukan Damaskus	Umar bin Khattab
15 H	Qadisid War	
17 H	Conquest of Persia	
20 H	Conquest of Egypt	
21 H	Nahawand War	
23 H	Conquest of Khurasan, Persia	
27 H	Conquest of Tarablusi and Africa	Utsman bin Affan
28 H	Conquest of Cyprus	
31 H	Dzatu Sawari War	
32 H	Khurasan was again conquered	
35 H	Utsman died	
36 H	Jamal War	Ali bin Abi Thalib
37 H	Battle of Siffin and Tahkim	
38 H	Nahawand War	
41 H	Ali bin Abi Thalib died	

To elaborate further, the presenter will review the events of the leadership of the rightly-guided caliphs so that a comprehensive depiction of the educational patterns of that time can be portrayed.

The System and Patterns of Islamic Education during the Era of the Rightly-Guided Caliphs.

1. Abu Bakar As-Shiddieq (11-13 H / 632-634 M)

After the Prophet's death, Abu Bakar as-Shiddiq became the leader of the Islamic community as the Khalifah. A Khalifah is a leader appointed after the Prophet's death to replace him and continue the responsibilities of religious and governmental leadership.²⁵

This brief period was significant in Islamic history, despite its brevity. During the early days of Abu Bakar's caliphate, there were rebellions by apostates, those who claimed to be prophets, and those who refused to pay zakat. In response, Abu Bakar focused on combating the rebels who could disrupt security and influence weak-minded Muslims to deviate from Islamic teachings.²⁶ As a result, Umar bin Khatab suggested to Abu Bakar to collect the verses of the Quran, and Zaid bin Tsabit was sent to gather all the written verses of the Quran. The educational patterns during Abu Bakar's time were similar to those during the Prophet's time, both in terms of material and educational institutions.²⁷

In terms of Islamic education materials, it consists of education on monotheism (tauhid), faith (keimanan), ethics (akhlak), worship (ibadah), health, and others.

²⁵ Abdullah and Suprapno, *Pengantar Ilmu Pendidikan Islam*.

²⁶ Nata, *Sejarah Pendidikan Islam*.

²⁷ Muflich, "Pola Perkembangan Pendidikan Islam Pada Perodesasi Khulafa'ur Rasyidin Dan Implementasinya Terhadap Perkembangan Pendidikan Islam Di Indonesia."

- a. Education on faith is about instilling the belief that Allah is the only one to be worshipped.
- b. Education on ethics includes manners when entering someone's home, polite behavior towards neighbors, social interaction, and so on.
- c. Education on worship includes the performance of prayers (Salat), fasting, and the Hajj pilgrimage.
- d. Education on health includes topics on cleanliness, movement during prayer, and other teachings to strengthen the body and soul.²⁸

According to Ahmad Syalabi, this institution for learning to read and write is called *kuttab*,²⁹ is an educational institution formed after the mosque. Islamic educational institutions are mosques, mosques are used as spiritual fortifications, meeting places and Islamic educational institutions, as places of congregational prayer, reading the Qur'an.³⁰

2. Umar bin Khattab (13-23 H / 634-644 M)

The Islamic Education System during the Caliphate of Umar Ibn Khattab (634-644 CE). Shortly before Abu Bakr's death, he appointed Umar as his successor after consulting with other companions. During the reign of Caliph Umar Ibn Khattab, the political situation was stable, and efforts to expand the territory of Islam were highly successful. The Islamic territory during his reign included the Arabian Peninsula, Palestine, Syria, Iraq, Persia, and Egypt. History records that Umar succeeded in liberating the Roman and Persian colonies.³¹ Among the rightly guided caliphs, Umar was known for his significant contributions to the development of Islamic civilization. Prophet Muhammad himself praised Umar's exceptional ability for creative thinking and brilliance in understanding Islamic law.³²

With the spread of Islam to the Arabian Peninsula, it seems that the caliph thought of Islamic education in the newly conquered territories. For this reason, Umar bin Khattab ordered his warlords, if they managed to capture a city, they should build mosques as places of worship and education.³³

Among the companions appointed by Umar bin Khattab to the region were Abdurahman bin Ma'qaal and Imran bin Hashim. These two men were stationed in Basyra. Abdur-Rahman ibn Ghanam was sent to Syria and Hasan ibn Abi Jabalah was sent to Egypt. The method they use is that the teacher sits in the courtyard of the mosque while the students circle it.

So in the time of Caliph Umar bin Khattab who became educators were Umar and the great companions who were closer to the Messenger of Allah and had great influence, while the center of education besides in Medina was also in Egypt, Syria and Basyra.

During the time of the caliph Umar bin Khattab, the subjects taught were reading and writing Qur'an and memorizing it and learning the fundamentals of Islam.

²⁸ Muthoharoh, "Memahami Pola Pendidikan Islam Masa Rasulullah SAW Dan Khulafaur Rosyidin."

²⁹ Shalaby, *Sejarah Pendidikan Islam*.

³⁰ Gultom, "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin."

³¹ Adnan, "Wajah Islam Priode Makkah-Madinah Dan Khulafaurasyidin."

³² Roselani et al., "Peradaban Islam Masa Khalifah Rasyidin."

³³ As-Tsauri, *Sejarah Pendidikan Islam*.

Education at this time was more advanced than before. At this time the demand to learn Arabic also began to appear, new converts to Islam from conquered territories had to learn Arabic, if they wanted to learn and understand Islamic knowledge. Therefore, at this time there was already Arabic language teaching.

At this time also, the implementation of education was more advanced because during the reign of Umar Negara was in a stable and safe state, this was due to the establishment of mosques as educational centers, as well as the establishment of Islamic education centers in various cities with developed materials, both in terms of linguistics, writing, and other points of science.

His education was managed under the arrangement of the governor who was in power at that time, and was rewarded with progress in various fields, such as post offices, police, mall halls, and others. While the source of salaries of educators at that time was taken from conquered areas and from the Baitul Mall.

3. Utsman bin Affan (23-35 H / 644-656 M)

Uthman's reign lasted 12 years. In the last half of his Caliphate, there was a feeling of dissatisfaction and disappointment among Muslims towards him. Uthman's leadership was very different from Umar's. In 35H/655AD, Uthman was killed by the disillusioned rebels.³⁴

Uthman had had enough of the education that had been running, but so there was one brilliant effort that had taken place at this time that had a tremendous influence on Islamic education, namely to collect the writings of the verses of the Qur'an. Utsman then formed a body or committee for the bookkeeping of the Qur'an, whose members consisted of: Zaid bin Sabit as chairman of the committee and Abdullah bin Zubayr and Abdurrahman bin Haris as members.³⁵

Because at this time there were more conflicts of interest among the rulers. The reign of Utsman bin Affan lasted in two periods, the first 6-year period was marked by success and glory, the second 6-year period was marked by divisions drawn in domestic upheavals and rebellions.

Furthermore, during the time of Uthman bin Affan, the implementation of Islamic education was not much different from the previous period. Education at this time only continued what had existed, but there were few changes that colored Islamic education. The influential and close companions of the Holy Prophets who were not allowed to leave Medina in the time of Umar, were given leeway to leave and settle in the areas they liked. This policy has a huge influence on the implementation of education in the regions.

The process of implementing the pattern of education during Uthman's time was lighter and easier to reach by students who wanted to demand and learn Islam and in terms of education centers were also more, because at this time the companions could choose where they wanted to provide education to the community. He reigned

³⁴ Yussi Mutia Puspitasari, Yuliharti Yuliharti, and Yanti Yanti, "Pemikiran Pendidikan Islam Pada Masa Umayyah," *Kutubkhanah* 20, no. 2 (June 30, 2021): 152–61, <https://doi.org/10.24014/kutubkhanah.v20i2.13349>.

³⁵ Yahdi, "Pendidikan Islam Dalam Kajian History."

for twelve years from 644 and died in 656 after being killed by rebels dissatisfied with his rule.

4. Ali bin Abi Thalib (35-41 H / 656-661 M)

During the time of Ali bin Abi Thalib, it is regrettable that there was a rebellion and division within the Muslim community, which led to the neglect of Islamic education due to the focus on power struggles and positions.

Adding to the problem, there was a conflict between Ali and Muawiyah, known as the Battle of Siffin. Muawiyah was the governor of Damascus who rebelled against Ali in an attempt to overthrow him. Ali bin Abi Thalib did not remain passive and insisted on confronting Muawiyah. In reality, during the war, Ali's side was sure to win. However, Muawiyah used the tactic of arbitration. Initially, Ali refused the offer, but eventually accepted it due to pressure from some of his soldiers. However, the arbitration did not improve the situation and actually worsened it, causing Ali's soldiers to scatter and divide, known as the Khawarij.³⁶

Thus it can be said that during the time of Ali ibn Abi Talib, Islamic education did not run well and develop like the Islamic education that was carried out by the previous caliphs. Many extraordinary problems arose among the Muslims themselves. As a result, the influence of these problems led to the neglect of the activity of spreading Islamic education.

Islamic Education Curriculum Masa Khulafaurasyidin

The Islamic education system during the time of the Rashidun Caliphs was conducted independently, not managed by the government, except during the time of Caliph Umar bin Khattab who intervened in adding curriculum material to the kuttab institutions. The subjects taught during the time of the Rashidun Caliphs for basic education included reading, writing, and memorizing the Quran, as well as the fundamentals of Islamic practices such as ablution, prayer, and fasting.³⁷

When Umar bin Khattab was appointed as caliph, he instructed the city's inhabitants to teach children how to swim, ride camels, shoot arrows, and read and memorize easy poems and proverbs.

Islamic Educational Institution Period Khulafaurasyidin

Because Islamic educational institutions during the time of the Rashidun Caliphs were in the early period of the classical era, among them kuttab and mosques were still run by the companions. However, as the territory expanded and the urgency of education for the people increased, these institutions grew wider in scope.³⁸

The Islamic education institutions that existed before the rise of madrasas in the classical period were: 1) Shuffah, during the time of Prophet Muhammad (SAW), a place for educational activities that provided accommodation for the poor, there were nine Shuffahs, including one next to Nabawi Mosque; 2) Kuttab/Maktab, which means a place for writing and reading; 3) Halaqah, meaning a circle, a teaching and

³⁶ Nata, *Sejarah Pendidikan Islam*.

³⁷ Muthoharoh and Aisyah, "Konsep Pendidikan Islam Pada Masa Khulafaur Rosyidin."

³⁸ Abdullah and Suprapno, *Pengantar Ilmu Pendidikan Islam*.

learning process where students sit around their teacher in mosques or houses to discuss religious knowledge, science, and philosophy; 4) *Majlis*, there were 7 types of *Majlis* according to Muniruddin Ahmed: a. *Majlis Al-Hadith*; b. *Majlis al-Tadris*; c. *Majlis al-Munazharah*; d. *Majlis Muzakarah*; e. *Majlis al-Syu'ara*; f. *Majlis al-Adab*; 5) Mosque; 6) *Khan*, a boarding school for students from outside the city to study Islam at a mosque; 7) *Ribath*, a place of activity for Sufi groups led by a Sheikh; 8) Houses of scholars; 9) Bookstores and libraries; 10) Hospitals; 11) *Badiah* (Desert, the dwelling place of *Baduwi*).³⁹

During the time of *Khulafaurrasyidin*, the companions continued their roles that they held, but during this time, the group of *tabi'in* emerged who studied under the first graduates. One of the most famous in *Madinah* was *Rabi'ah al-Raayi* who opened scientific meetings at *Masjid Nabawi*.⁴⁰

1. *Al-Kuttab* was established during the time of *Abu Bakr* and *Umar*, after the conquests and their relationship with advanced nations. Its main purpose was to teach the *Quran* to children, followed by reading, writing, and religion. *Khuda Bakhsh* states that education in *al-Kuttab* developed without government intervention, using a democratic teaching system.
2. Mosque and *Jami'*. Mosques began to function as schools during the reign of the second caliph, *Umar*, who appointed "reciters," *qashsh*, for mosques in cities such as *Kufah*, *Basrah*, and *Yastrib* to recite the *Quran* and *Hadith* (Prophetic Traditions). The mosque is the oldest institution of knowledge in Islam.

Islamic Educational Centers during the Time of the Rashidun Caliphate

Many advances were achieved by the *Khulafaurrasyidin* in the field of education. With the expansion of the territory under the companions' rule, the Islamic education institutions were highly needed in those areas.

Among those that the researcher can present are:

1. *Mecca*, the first teacher was *Muaz bin Jabal* who taught the *Quran* and *fiqh*.
2. *Medina*, famous companions include *Abu Bakr*, *Uthman bin Affan*, *Ali bin Abi Thalib*, and others.
3. *Basra*, famous companions include *Abu Musa Al-Asy'ari*, who was an expert in *fiqh* and the *Quran*.
4. *Kufah*, well-known companions include *Ali bin Abi Thalib* and *Abdullah bin Masud*. *Abdullah bin Masud* was an expert in *Tafsir*, *Hadith*, and *fiqh*.
5. *Damascus* (Syria), after Syria became part of the Islamic state, *Khalifah Umar* sent *Muaz bin Jabal*, *Ubaidah*, and *Abu Darda*. These three companions taught in different places in Syria. *Abu Darda* in *Damascus*, *Muaz bin Jabal* in *Palestine*, and *Ubaidah* in *Hims*.
6. *Egypt*, the first companion to establish a *madrasah* and become a teacher in *Egypt* was *Abdullah bin Amru bin Ash*. He was an expert in *hadith*.⁴¹

³⁹ Nata, *Sejarah Pendidikan Islam*.

⁴⁰ Pulungan, *Sejarah Pendidikan Islam*.

⁴¹ Nata, *Sejarah Pendidikan Islam*.

"The Pioneers of Islamic Education: A Critical Look at the Khulafaur Rashidin Period" is an important topic of analysis, as it sheds light on the early days of Islamic education and the contributions of the first four caliphs or "khulafa ur-Rashidin". These caliphs, namely Abu Bakr, Umar, Uthman, and Ali, were instrumental in the development and spread of Islam, as well as the establishment of educational institutions that laid the foundation for Islamic education.

During the Khulafa ur-Rashidin period, the focus of Islamic education was primarily on the Quran, Hadith, and Islamic jurisprudence. The early Muslim scholars, who were mostly companions of the Prophet Muhammad (peace be upon him), played a key role in the transmission and preservation of Islamic knowledge through oral and written traditions. The first Islamic university, known as the "University of al-Qarawiyyin," was established in the city of Fez, Morocco during the reign of the third caliph, Uthman.

The caliphs themselves were also involved in the promotion and dissemination of Islamic education. Abu Bakr, for example, ordered the collection and compilation of the Quran into a single book, while Umar established a system of schools that provided free education to children. Uthman, in addition to founding the University of al-Qarawiyyin, also oversaw the standardization of the Quranic text. Ali, the fourth caliph, was known for his knowledge and piety, and is considered one of the most important figures in Islamic scholarship.

However, despite their contributions to Islamic education, the Khulafa ur-Rashidin period was not without its challenges and controversies. The period saw the emergence of different schools of Islamic thought, as well as political and social upheavals that affected the development of Islamic education.

E. Conclusion

The Islamic educational institutions during the period of Khulafaurasyidin were centered around mosques and kuttab. The mosque was used as a spiritual fortress, meeting place, and Islamic educational institution for congregational prayers, reading the Qur'an, and other activities. In addition to mosques, the other institutions that colored the administration of Khulafaurasyidin were kuttab, which were established next to mosques, the houses of the companions or scholars at that time, and in markets. When Islam's spread increased, Khulafaurasyidin also established educational institutions in the conquered areas to be enjoyed by the entire community. Kuttab was purposely built next to the mosque because many children often entered the mosque and would certainly dirty it during learning sessions. Kuttab served to teach reading and writing using basic Arabic poetry texts, and most of the teachers were non-Muslim. This first type of kuttab was only a basic educational institution that taught reading and writing.

Islamic education has played a crucial role in Islamic history since the beginning of the Khulafaurashidin period. These four caliphs paid great attention to education and realized the importance of obtaining true religious knowledge. They were not only involved in developing Islamic educational institutions but were also active in spreading religious knowledge to the entire Muslim community.

The development of Islamic education is not without challenges and controversies. Islamic history records differences in understanding and interpreting religion, as well as political and social conflicts that have influenced the development of Islamic education. Therefore, the development of Islamic education today must consider existing challenges and controversies, as well as strive to strengthen tolerance and good understanding between different groups of thought within Islam. Moreover, we can also draw inspiration from the efforts and commitments of early Islamic leaders to strengthen education and religious knowledge as a vital part of Islam's identity and heritage.

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