

The Dynamics Of Islamic Religious Education In The Era Of Khulafur Rasyidin (632–661 M)

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DOI: 10.32528/tarlim.v8i2.3200

Track:

Received:

25 April 2025

Final Revision:

26 Agustus 2025

Available online:

6 September 2025

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Abstract

The era of the caliphs was an important period in the early development of Islamic civilization, including in the field of education. Although formal educational institutions such as madrasahs had not yet been formed, the intellectual, spiritual, and social foundations built during this period were very strong and influenced Islamic education in the following period. This study aims to explore more deeply the history of Islamic education, both before and during the reign of the caliphs. This research is based on qualitative literature studies, conducted through four main stages, namely: heuristics, criticism stage, interpretation stage aimed at interpreting verified historical data, and historiography stage, namely compiling the results of the analysis in the form of a systematic historical narrative. The results of the study, the development of Islamic education has progressed rapidly due to the social, political, and security situations marked by the establishment of Islamic educational institutions such as *kuttab*, mosques, and *suffah*.

Keywords: dynamics, Islamic education, khulafaur rasyidin

Dinamika Pendidikan Agama Islam Pada Era Khulafaur Rasyidin (632–661 M)

Abstrak

Masa khulafaur rasyidin merupakan periode penting dalam perkembangan awal peradaban Islam, termasuk di bidang pendidikan. Meskipun institusi pendidikan formal seperti madrasah belum terbentuk, fondasi intelektual, spiritual, dan sosial yang dibangun pada masa ini sangat kuat dan berpengaruh terhadap pendidikan Islam di masa berikutnya. Penelitian ini bertujuan untuk menggali secara lebih mendalam mengenai perjalanan sejarah pendidikan Islam, baik sebelum maupun pada masa pemerintahan Khulafaur Rasyidin. Penelitian ini dengan basis kualitatif dengan jenis studi pustaka, dilakukan melalui empat tahap utama yaitu: heuristik, tahap kritik tahap interpretasi yang bertujuan menafsirkan data sejarah yang telah diverifikasi, dan tahap historiografi, yaitu penyusunan hasil analisis dalam bentuk narasi sejarah yang sistematis. Hasil penelitian, perkembangan pendidikan Islam mengalami kemajuan yang pesat akibat situasi sosial, politik, dan keamanan dengan ditandai berdirinya lembaga pendidikan Islam seperti *kuttab*, masjid, dan *suffah*.

Kata Kunci: dinamika, pendidikan Islam, khulafaur rasyidin,

INTRODUCTION

Islamic education began during the lifetime of the Prophet Muhammad SAW, who personally became his teacher after being appointed as an Apostle in Mecca. Mecca and Medina are two different eras in the history of Islamic education during the lifetime of the Prophet Muhammad SAW. The era of prophethood in Mecca, the main goal was to teach and instill monotheism to the Arab community, as well as moral principles. As for the Medina era, the stressing point of the Prophet Muhammad's preaching shifted to the social, political and other fields (Julkaranain & Ahmad, 2019). The Medina era was also marked by the development of the Islamic education process, where the main learning materials were the Qur'an and Sunnah. The context of learning at that time was more on the terminology of doctrine over religious dogma, such as the concept of monotheism. This is inseparable from the philosophy of *iqra'* as the first revelation, which can be used as a basis for the field of education (Taufikurrahman, 2018).

The leadership baton after the death of the Prophet Muhammad SAW was continued by the main companions such as Abu Bakar Asshiddiq As-Shiddiq, Umar bin Khattab, Usman bin Affan, and Ali bin Abi Thalib which is called the era of the leadership of the caliphate of the rasyidin with a leadership period of 32 years. During the reign of the caliphate of the rasyidin, especially in the field of education experienced significant progress. After his death in 632 AD, the Prophet Muhammad SAW did not leave any instructions to his successor. In order to choose an Islamic leader, a number of Muhajirin and Ansar leaders gathered at the Bani Sa'idah city hall, Medina, to choose a leader after the death of the Prophet, who ultimately chose Abu Bakar Asshiddiq as-Shiddiq as the holder of the baton of the leadership of the Prophet Muhammad SAW.

Despite significant changes in both quantity and quality, the educational pattern during the time of Abu Bakar Asshiddiq still preserved the values of the Prophet's era in terms of educational institutions and resources. Educational institutions such as the Kutab and the Mosque, which had existed during the Prophet's lifetime, continued to develop and advance under the reign of Caliph Abu Bakar Asshiddiq, and produced other significant advances. (Ramayulis, 2012; Munawaroh & Kosim, 2021). These caliphs concentrated on developing Islamic education, spreading religious teachings, and strengthening Islamic teachings. Education of monotheism, prayer (worship), manners and politeness in the household and society, moral education, and education in national defense and security are some of the areas that have been demonstrated by the Prophet Muhammad SAW (Aminah, 2015:31).

After the death of Abu Bakr Asshiddiq, Umar bin Khattab took over the leadership of Islam. Under Umar's rule, social conditions remained stable, while efforts to expand the territory of Islam yielded impressive results. The expansion of Islamic influence led to an increase in Islamic educational activities. Although the education system during the time of Caliph Umar was equal to that of Abu Bakr Asshiddiq, it moved much faster, especially since the country was safe and stable under Umar's rule. One of Umar bin Khattab's policies was that mosques became centers of education and Islamic educational institutions were established throughout the world (Malik, 2016). During the leadership of Abu Bakr Asshiddiq as-Shiddiq and Umar bin Khattab, Islamic education made significant progress; however, due to the many instabilities

that occurred during that period, education did not move as quickly as under the reigns of Usman bin Affan bin Affan and Ali bin Abi Talib. Historically, the Prophet Muhammad SAW was the first to instill Islamic education, and the caliphs followed in his footsteps (Gultom, 2022). Islamic education continues to develop along with the growth of Islamic territory and the increasing number of Muslims. Efforts to maintain the faith of new converts, education is needed in every newly conquered area, especially in the fields of monotheism, the Qur'an, and hadith (Adib, 2021).

Educational progress is a good indicator to assess the level of development of global civilization. The reign of Khulafaur Rasyidin marked the beginning of the development of the center of global civilization, which greatly influenced the progress of other civilizations. Based on this, this research was conducted for a more in-depth study and analysis of the history of Islamic education during the reign of Khulafaur Rasyidin (11-41H/632-661 AD). It is also hoped that this research will add to the existing knowledge in the field of Islamic education. Ibn Sina viewed education as an effort to optimize individual potential, including physical, intellectual, and moral development. According to him, the goal of education is to equip humans to live in harmony with society by using skills and abilities that are in accordance with their abilities, readiness, tendencies, and potential. In contrast, the modern educational approach views education as a continuous process that covers all aspects of students' lives. Many elements, both inside and outside the educational environment, influence this learning. Students' skills and interests, as well as the suitability of current teaching strategies and learning environments, all play an important role in the effectiveness of education. (Rohman, 2013).

The goal of Islamic education is to shape the personality of a Muslim with an Islamic character, which is manifested in social behavior, in line with the mission of the Prophet Muhammad SAW. In this sense, Islamic education does not only concentrate on life in this world or in the hereafter; instead, both must be taken into account to fulfill its purpose. (Arifin., 1996). The goal of education, according to the Qur'an, is to develop basic human potential so that information can be combined with an inventive personality, claims Fazlur Rahman (in Nurudin, 2008). Islamic education is based on three main sources: the Qur'an, As-Sunnah, and Ijtihad. The goal of Islamic education is to foster and develop human and natural resources in order to form a complete human being (*insan kamil*), or a quality individual from an Islamic perspective, in accordance with the understanding and goals of Islamic education that have been previously expressed.

Although several studies have been conducted with the same theme, the research can be considered relevant as an effort to enrich the research treasury on the role of the khulafaur rasyidin. Research with almost the same title on the history of Islamic education during the khulafaur rasyidin era, examines more the history of Islamic education, compared to the dynamics of the development of Islamic education (Erfinawati et al., 2019). Research with the theme of Islamic educational thinking during the time of the Prophet and the Khulafaur Rasyidin, highlights the education model in Mecca and Medina (Huda et al., 2021).

The research theme on the roots of Islamic education during the time of the Prophet Muhammad

SAW and the Khulafaur Rasyidin, also highlights the Islamic education model with 3 stages, namely kladestine, and himbaun, and the other two stages are the characteristics of Islamic education in Medina (Saefuddin, 2022). Based on several literature studies above, this study still has urgency to be carried out, with the aim of explaining the development and contribution of the caliphate, especially in the era of Abu Bakar Asshiddiq Asshidiq, and Umar bin Khattab. The formulation of the problem of this study is how the role, socio-political contribution and development of Islamic educational institutions during the caliphate, especially the era of the leadership of Abu Bakar Asshiddiq and Umar bin Khattab.

RESEARCH METHOD

The method used in this study is historical techniques. Lois Gottschalk claims that the historical method is a way to analyze and assess various historical records and information. (Gottschalk, 1986). On the other hand, Hadari Nawawi states in his book *Social Research Methods* that the quality of data obtained from documents or other sources has a significant impact on the validity and consistency of the findings produced in historical research. According to the source, historical information can be collected through secondary data, namely information obtained from other sources and therefore not original because it comes from second, third, and so on parties (Nawawi, 1985). Secondary materials used in this historical study were collected from books, newspapers, and other related sources that support and are in line with the research issue.

The stages of heuristics, criticism, interpretation, and historiography are the four main steps that include the stages of historical investigation. First, Heuristics is the phase where researchers search for and collect data relevant to the research topic; Second, criticism is the phase of assessing sources to ensure that they are reliable and practical; Third, interpretation, as an effort to develop ideas and generalizations related to the historical events being studied; and Fourth, historiography, writing and compiling reports methodically, which present the findings of the investigation as a coherent historical idea (Alian, 2020).

RESULTS & DISCUSSION

A. History of Islamic Education Before the Time of the Prophet Muhammad SAW.

Islamic education has existed since the Prophet Muhammad (SAW) was chosen as a Messenger in Mecca, where he played the role of the main teacher. Muslims continued to create educational models at that time, which eventually became original prototypes, to meet the educational needs of each era (Hanun Asrohah, 1999:12). The Mecca period is one of two main periods in which education during the prophethood is usually divided. In the Mecca phase, the implementation of Islamic education took place through three important stages, namely:

1. First, the Secret Stage. In the early stages of conveying the message of Islam, the Prophet Muhammad SAW did it privately in his immediate environment. Da'wah in this phase was aimed at his family and close friends, who were the first group to receive Islamic teachings (Ramayulis, 2011:18).
2. Second stage. The Prophet was ordered by Allah SWT to begin conveying the teachings of Islam publicly after about three years of calling for Islam privately. Surah Al-Hijr in the Al-Quran, verse 94, has this direction: "So convey openly everything that is commanded (to you) and turn away from the polytheists." Furthermore, Allah SWT also ordered the Prophet to warn his immediate family through Q.S. Ash-Syu'ara verse 214 which reads, "And give warning to your closest relatives." This open da'wah is in line with the increasing number of followers and the increasing intensity of the spread of Islam (Abdul Kodir, 2015).
3. The General Call Stage is in third place. During this stage, the Prophet Muhammad (peace be upon him) expanded his calling beyond the people of Mecca to include all of humanity. This tactic is widely used, especially during the Hajj season when many visitors from various regions visit Mecca. The teachings of Islam gained widespread acceptance due to the strong spirit of da'wah of the companions, and everyone in Yathrib (present-day Medina), except the Jews, embraced Islam.

At the time of the Prophet Muhammad SAW, Mecca had various Islamic educational institutions, including: first, the House of al-Arqam bin Abi Arqam which became the initial place for the secret delivery of Islamic preaching; second, kuttab or maktab, namely a place to learn to read and write; third, the residence of the ulama (manazil ulama') which also functions as a center for educational activities; fourth, mosques and jami' which are learning facilities as well as places of worship (Husin, 2018).

The methods used in the Islamic education process during this period included: lecture method, dialogue method, question and answer method, parable method, story method, habituation, and memorization techniques (Kodir, 2015). Meanwhile, the Islamic curriculum during the prophetic period in Mecca was based on the Al-Quran which was revealed in stages by Allah SWT, which was adapted to the climate and social situation of Muslims at that time. Thus, the existing education system is not only rational and logical, but also practical and in accordance with human nature. The two main things that are emphasized in the material taught are, first, the teaching material includes the teachings of the Prophet Muhammad SAW known as the hadith and sunnah, as well as the Makkiyah verses totaling 93 short letters; second, learning aims to form noble morals, practice worship, and instill the ideals of faith.

In the Medina era, Islamic education continued to experience significant progress. This reality was encouraged by the Quraysh, who put pressure and interference on the preaching of the prophet and his companions (Asrohah, 1999). Medina became a more conducive environment for the continuation of da'wah and the spread of Islamic teachings (Zuhairini et al, 1994:32). The implementation of Islamic education in Medina during the time of Rasulullah SAW was similar to the education system that had previously been implemented in Mecca. Several educational institutions that developed in Medina include the kuttab, mosque, and Suffah.

The learning materials provided in the Medina era included aspects of faith, worship, and morals

(Arief, 2005). The direction of the educational process at that time included: first, development of subjects taught in Mecca, including: a. teaching, writing and memorizing the Koran continued after moving to Madaina; b. strengthening of monotheism through efforts to free the people from the belief in polytheism with a deep understanding of Islamic teachings spiritually; c. Development of the ability to read and write the Qur'an as an important part of education since the arrival of Islam; d. Introduction and teaching of Arabic literature. Development of the Medina Community which is directed at forming a new community that is united internally and has socio-political strength that is recognized and respected by the external community. Second, social, political, and citizenship education, which focuses on the basic principles stated in the Medina Charter (Kodir, 2015)

B. History of Islamic Education During the Caliphate of Rasyidin.

The Caliphate of Rasyidin is the term for the scholars who replaced the Prophet. 4. By carrying out the duties as imam and temporarily carrying out the duties as head of government (state), they replaced the Prophet Muhammad SAW in guiding the Muslim community. Abu Bakar Asshiddiq Ah-Shiddiq, Ummar bin Khattab, Usman bin Affan, and Ali bin Abi Thalib were four members of the Caliphate of Rasyidin who served in 11 H–40 H (631–661 AD). Both in terms of material and institutional aspects, Islamic education during the Caliphate of Abu Bakar Asshiddiq was almost the same as that practiced during the time of the Prophet Muhammad SAW. Because the government at that time was safe and stable and educational resources were created and provided.

During the time of the caliph Umar bin Khattab, Islamic education made progress, but during the time of the caliph Usman bin Affan, there was only little progress in education compared to the previous caliph. This is because of problems that arise within the government itself. Education did not develop and was even neglected as a result of the many rebellions and wars that Ali bin Abi Talib had to face at that time. During the Rasyidin Khulafaur Period, Islamic education standards still touched basic education standards for children and teenagers during the Rasyidin Khulafaur Period. What started during the time of the Prophet Muhammad SAW continued during the caliphate with the establishment of the kuttab. Umar bin Khattab's reign also saw a number of innovations, including the introduction of learning exercises such as swimming, camel riding, archery, and the memorization of proverbs and poetry. b) Mosque: Caliph Umar bin Khattab required every military leader who succeeded in controlling an area to build a mosque as a center for worship and Islamic study (Rahmani.2023).

The educational curriculum during the time of the Khulafaur Rasyidin was centered on the Qur'an and Hadith, with the aim of purifying the teachings conveyed by the Prophet Muhammad SAW. Islamic educational institutions at that time were centered in mosques and kuttabs. Mosques functioned as spiritual fortresses, meeting places, and Islamic educational institutions, while kuttabs were built near mosques to accommodate children who were studying so as not to disturb the sanctity of the mosque. When Islam spread to a wider area, the khulafaur rasyidin also established educational institutions in conquered areas so that they could be enjoyed by everyone (Talib, 2021). At that time, there was no formal level of Islamic

education, the materials taught included reading, writing, Arabic grammar (nahwu and sharaf), hadith, poetry, basic mathematics, storytelling, and physical education such as swimming, archery, and horse riding. Including monotheism, prayer, family and social ethics, character development, and self-defense are the main topics (Lahmi, et.al., 2024).

Each caliph during his reign had a role and contribution in developing Islamic education. The role and contribution of each caliph can be described in the following tabulation.

Table 1. The Role of the Caliph in Islamic Education (Hoktaviandri, et. al., 2023)

No	No Caliph's Period	Contribution	Education Aspects
1	Abu Bakar Asshiddiq	Maintaining and continuing the educational framework established during the life of the Prophet Muhammad SAW	Tawhid, morals, worship, and health, with a holistic approach that includes spiritual, moral, and social aspects.
2	Umar bin Khattab	Expanding the territory of Islam and establishing educational institutions in new areas.	
3	Usman bin Affan	Codifying the Qur'an to unify readings and expand the spread of education.	
4	Ali bin Abi Thalib	Facing political and social challenges that hinder the development of education..	

History of Education During the Time of Abu Bakr As-Siddiq (11–13 H/632–634 AD)

During the early years of the reign of Caliph Abu Bakr Asshiddiq, the Muslim community experienced many challenges, such as rebellions by apostate organizations, those claiming to be prophets, and individuals who refused to pay zakat. Abu Bakr Asshiddiq was forced by this situation to focus his energy and resources on fighting the rebels, who not only threatened stability but also had the potential to mislead Muslims who were still hesitant about their religion to deviate from Islamic principles (Ramayulis, 2012:56).

Caliph Abu Bakr Asshiddiq, took decisive action by sending troops to quell the rebellion in the Yamamah area. Many Muslim fighters were killed in this conflict, including several memorizers of the Qur'an and close companions of the Prophet Muhammad. As a result of this defeat, fewer companions were able to memorize the Qur'an (Nizar, 2009:45). Abu Bakar Asshiddiq was then advised by Umar bin Khattab to collect the different revelations of the Qur'an. Abu Bakar Asshiddiq Assiddiq gave the task to Zaid bin Tsabit to compile all the manuscripts of the Qur'an that were still scattered in various places in response to this suggestion. Quoting the opinion of Jalaluddin As-Suyuti, he stated that the collection of this mushaf was one of the extraordinary contributions made by Caliph Abu Bakar Asshiddiq Asshiddiq (As-Suyuti, 1979).

In the field of education, the system implemented in the era of Abu Bakar Asshiddiq was not much different from the era of the Prophet Muhammad SAW. However, both in terms of quantity and

quality, there has been quite significant development. Kutab, as a basic educational institution, experienced rapid progress. This happened along with the expansion of the Islamic region and interaction with nations that had advanced civilizations (Ramayulis, 2012:57). The mosque, functioning as an institution of further education after kutab, consists of two levels: middle and high. The middle level is usually taught by teachers who have not yet achieved the position of great scholars. Meanwhile, the high level is taught by scholars who have in-depth knowledge, and whose piety and knowledge are recognized by the community (Fuad, 1962).

The educational strategy in the era of Abu Bakar Asshiddiq cannot be separated from the social conditions at that time. It has been mentioned that during this period there were many rebellions from rebellious Muslim groups, so that efforts emerged to resolve the problem of division. Because many of his colleagues who had memorized the Quran were killed in battle, Abu Bakar Asshiddiq decided to follow Umar bin Khattab's advice and collect all the texts in one mushaf. This strategy aims to alleviate concerns that the companions who have memorized the verses of the Quran will die, causing them to be lost (Shohibatussholihah, et.al., 2023). The companions were sent to various Muslim areas that had been conquered by Islam to spread the Quran and instill Islamic principles in the lives of the local community. As a result, Islamic educational institutions began to emerge in all areas that had been conquered by Muslims (Jumala, 2019). The educational methods taught include the lecture method, the lecture method, and the memorization method.

The material taught in Kuttab elementary education institutions includes several important aspects, namely: (1) writing and reading lessons, (2) learning the Qur'an which includes the ability to read and memorize it, (3) faith education which emphasizes the teaching that only Allah SWT is worthy of worship, (4) moral education which includes social ethics such as manners when visiting, polite attitudes towards neighbors, and how to interact in the community environment, (5) worship education which includes worship practices such as fasting, prayer, and the pilgrimage, and (6) education about health, especially in terms of cleanliness and the benefits of movement in prayer which function to strengthen the body and soul (Yunus, 1989). Meanwhile, the following disciplines are taught at the secondary and tertiary education levels: (1) the Qur'an and its interpretation; (2) Hadith and its explanation; and (3) the science of fiqh (tasyri').History of Islamic Education During the Time of Umar Ibn Khattab (13-23 H/634-644 AD).

The leadership of the Islamic caliphate from Abu Bakar Asshiddiq, continued by Umar bin Khattab, after being appointed by Abu Bakar Asshiddiq before his death (Hasan, 1979). This was Abu Bakar Asshiddiq's effort to overcome the potential for division among Muslims (Yatim, 2001). During Umar bin Khattab's reign as Caliph, the political situation was very supportive and the territory of Islam was successfully expanded. At this time, Islamic power covered the Arabian Peninsula, Palestine, Syria, Iraq, Persia, and Egypt (Asrohah, 2001).

In order to support the development of Islamic education, Caliph Umar bin Khattab actively appointed teachers in new areas that had become part of Islamic rule. The main responsibility of these educators was to teach Islamic values and the teachings of the Qur'an to communities that had just

embraced Islam. The centers of Islamic education were no longer limited to Medina because the Islamic region spread beyond the Arabian Peninsula; instead, they developed in a number of important cities, such as (a) Medina and Mecca in the Hijaz region, (b) Basra and the Kufa region in Iraq, (c) the city of Damascus in Syria and Palestine in the Levant, and (d) Fustat in Egypt (Liasari, 2023).

Known as scholars, Umar's chosen commanders and governors were close associates of the Prophet Muhammad (pbuh) who had extensive knowledge of Islamic studies. For example, the governor of Basra, Abu Musa Al-Ash'ari, was renowned for his knowledge of the Qur'an, hadith, and law. Umar also sent Ibn Mas'ud as a teacher, transmitter of hadith, and expert in law and interpretation. To educate the local population about religion and the Qur'an, Umar sent Abu Darda', Ubadah bin Samit, and Mu'adh bin Jabal to the Sham region. Abu Darda' taught in Damascus, Ubadah in Hims, and Mu'adh in Palestine. Meanwhile, one of Umar's commanders, Amru bin Al-'Ash, who was renowned as an expert in hadith and a recorder of the Prophet's hadith, succeeded in controlling Egypt.

Medina itself was home to a number of prominent scholars, such as Caliph Umar, an expert in Islamic law and government and capable of conducting *ijtihad*; Ali bin Abi Talib, a scholar of law and interpretation; Ibn Abbas, a scholar of interpretation and heritage science; Ibn Mas'ud, an expert in the Qur'an and hadith; and Abdullah bin Umar, a famous compiler of hadith. Meanwhile, Ali bin Abi Thalib often held weekly religious studies at the Jami' Mosque with his cousin, Abdullah bin Abbas, discussing various topics, including language, *fiqh*, hadith, and philosophy, especially logic. In addition, other partners helped spread knowledge in various scientific fields in various locations (Dalimunthe, 1978).

Institutional context, its progress in the era of Umar bin Khattab was marked by the establishment of educational institutions and using Baitul Mal money to pay instructors, imams, and muezzins (Nizar, 2009). Senior companions who were close to the Prophet Muhammad and had significant power were prohibited from leaving Medina during the reign of Caliph Umar bin Khattab unless the Caliph gave permission, and even then only temporarily. This policy became the main factor in Medina as the center of Islamic knowledge because prominent companions settled in Medina. Interest in Islamic education grew along with the territory controlled by Islam.

Converts from various regions who had just joined Islam felt compelled to study religious teachings directly from the Prophet's companions who were still alive, especially in terms of the hadith of the Prophet SAW which at that time had not been systematically documented and were only memorized. On the other hand, this situation also led to the development of other fields in Islamic learning, including *fiqh*, hadith, and interpretation. In addition, during Umar's time the importance of learning Arabic also began to appear. This was due to the increasingly wide area of Islamic rule, so that people who embraced Islam from conquered areas needed to master Arabic in order to understand religious teachings more deeply. Arabic language teaching began to be introduced more systematically during this period. Kuttub as a basic education system became a popular institution of Islamic education, where children were taught to read, write, memorize the Qur'an, and understand the core teachings of Islam (Yunus, 1986).

Some of Umar bin Khattab's policies that encouraged the development of Islamic education at

that time included: sending teachers and scholars, establishing mosques as centers of education, and a rational approach to education. Umar bin Khattab's policy on a rational approach to education became a method that contributed greatly to the peak of Islamic culture, especially under the Abbasid Dynasty in Baghdad and the Fatimid Dynasty in Egypt, by influencing the rationalist thinking of subsequent Islamic scholars (Syukur, 2023). In short, the progress of Islamic education in the era of the Caliph Umar bin Khattab was driven by various aspects such as institutions with the establishment of many kuttabs, mosques, and socio-political and security stability.

The Development of Islamic Education in the Era of Usman Ibn Affan (23–36 H/644-656 AD).

According to Azyumardi Azra, Mecca and Medina had not yet developed into centers of knowledge and were only known as places of worship, especially for the pilgrimage, until the 15th century. On the other hand, centers of Islamic knowledge developed in other places such as Cairo (Egypt), Cordova, and Baghdad. The support of government authority, which was not possessed by the rulers of Mecca and Medina at that time, had a significant impact on the advancement of Islamic science and philosophy. In reality, the leaders called "ashraf" or "syarif" depended on other political powers. This was especially evident during the reign of the Uthmani Dynasty in Mecca and Medina. (Azra, 2002), where conflicts of interest among the rulers became increasingly apparent. The reign of Usman bin Affan himself was divided into two phases, namely the first six years which were marked by success and glory, and the second six years which were marked by internal conflict, division and rebellion, caused by issues of nepotism (Arif, 2015; Marwa, 2016).

The periodization of the leadership of the Caliph Usman bin Affan in the development of Islamic education can be divided into two phases. The first phase, namely the first six years, is known as the period of glory, while the next six years are considered a period of turmoil. In the first phase, Usman's government succeeded in expanding the territory of Islamic rule to a number of areas such as Armenia, Ifriqiya, Cyprus, Rhodes, Tabaristan, and Transoxania. In North Africa, this expansion was led by Abdullah bin Abi Sahr. Meanwhile, the rest of the Sassanid Empire was successfully conquered by Abdullah bin Amir of Basrah. To increase Islamic authority in the area around the Caspian Sea, a number of people were sent north from Kufa. The Caliphate also succeeded in developing a strong naval force at that time. The victory of the Muslim army under Abdullah bin Abi Sahr over the Roman army in the Mediterranean in Alexandria was one of the most prominent military achievements. (Shaban, 1971).

The expansion of the territory of Islamic rule during the time of Usman bin Affan bin Affan had a major impact on the growth and development of Islamic education. The increase in conquered territories had consequences in the form of an increase in the number of converts who needed religious guidance. They needed a clear and easy-to-understand understanding of Islamic teachings, especially the Qur'an. In this case, the hadith of the Prophet or the sunnah of the Messenger became very important as an explanation of the contents of the Qur'an. Over time, various disciplines of hadith science emerged. The learning process during this period still took place in kuttabs, mosques, and homes. In addition to the

Qur'an, the science of hadith also began to be taught directly by the Prophet's companions (Soekarno & Supardi, 2001).

Under the caliphate of Usman bin Affan bin Affan, there were several important changes in the way Islamic education was carried out compared to previous times. Essentially, the education system that existed at that time was the result of an evolution of what had existed previously. It was implemented with relatively minor modifications. The closest and strongest followers of the Prophet Muhammad SAW were prohibited from leaving Medina during the reign of Caliph Umar bin Khattab. However, these regulations were somewhat relaxed under the authority of Caliph Usman bin Affan ibn Affan. The Companions were allowed to move and live wherever they chose, and in their new communities, they spread the knowledge and teachings of Islam that they had received directly from the Prophet Muhammad.

Although there was no significant effort to develop a structured Islamic education system during this period, Caliph Usman seemed to be satisfied with the education system that had been running since the previous period. However, one extraordinary achievement that greatly influenced the development of Islamic education was his success in compiling the Qur'an. This initiative was a continuation of the efforts of Caliph Abu Bakar Asshiddiq, namely collecting the verses of the Qur'an that were memorized by the companions.

The manuscripts of the collection were initially kept by Caliph Abu Bakar Asshiddiq, then passed on to Caliph Umar bin Khattab, and then entrusted to Hafsa binti Umar, daughter of Umar bin Khattab and wife of the Prophet Muhammad. Islamic education experienced rapid progress in the first six years of the Caliphate of Usman bin Affan. However, during the last six years of his reign, this trend was no longer substantially maintained. This was due to a number of social and political problems that affected the stability of the government and affected families and society as a whole. This situation led to a number of rebellions among the population, which ultimately resulted in the killing of Caliph Usman bin Affan.

In the year 35 Hijri, which coincided with the month of June in the year 656 AD, the rebels killed the Caliph Usman bin Affan on a Friday morning in the month of Zulhijjah (Amin, 1987:87). The violent actions carried out by the rebels not only had an impact on the Caliph Usman personally, but also had a major influence on the condition of the Muslim community in the following periods. Development of Islamic Education in the Era of Ali Ibn Abi Talib (36–41 AH/656–661 AD).

Ali ibn Abi Talib was the fourth caliph of the Rashidun and the cousin and son-in-law of the Prophet Muhammad SAW. He was a descendant of Banu Hashim and was born in Mecca around 603 AD. Ali is considered the first teenager to convert to Islam. Some Muslims wanted Ali to take over leadership after the death of Caliph Usman bin Affan. Initially Ali refused the offer, but after receiving pressure from his friends, he finally agreed. The Umayyad family, and close relatives of Usman bin Affan, rejected Ali's election as caliph. When Ali dismissed a number of officials appointed by Usman bin Affan ibn Affan, especially the governor of Syria Muawiyah ibn Abi Sufyan, tensions increased. Refusing to be dismissed, Muawiyah declared himself caliph and demanded that Ali take revenge for the murder of Usman bin Affan. However, Ali also had to face Zubair, Talhah, and Aisha. Ibn Zubair's desire to become caliph

resulted in their rejection of Ali's leadership. Because Aisha led from a camel, the war ended in a battle known as the Battle of Jamal. In that battle, Ali's army won. Aisha was then treated with honor and returned to Mecca, while Talha and Zubair were killed in battle.

After that, Ali bin Abi Thalib prepared to face Muawiyah's troops who had prepared to fight in an area called Shiffin. In this battle, Ali's troops almost achieved victory. However, a clever political advisor from Muawiyah's side suggested that their troops raise the Qur'an on the tip of their spears as a symbol of a call for peace. Ali, who understood military strategy, realized that this was just a ploy.

Although he wanted to continue the battle, most of his troops demanded that the war be stopped because of the call for peace. Ali was finally forced to agree to a ceasefire. The peace agreement or tahkim was carried out, but the negotiations were actually detrimental to Ali's side due to the trickery of Amru bin Ash, a representative from Muawiyah's side. This triggered disappointment from some of Ali's followers, who then separated and formed a new group called Khawarij. They believed that everyone who participated in the tahkim was an infidel. They planned to kill Ali, Muawiyah, and Amru bin Ash because of their faith. Abdurrahman bin Muljam, a member of the Khawarij, managed to attack and stab Ali at dawn because he had no personal bodyguard.

Syallabi was interested in the turbulent and irregular political situation during the reign of Caliph Ali and described it as a period that was never stable, as if Ali was trying to patch up a tattered cloth—instead of improving, it got worse. From his perspective, that is how the fate of Ali's reign was described. The political debates of that era made efforts to educate Islam more difficult. Because Caliph Ali's main goal at that time was to keep the Muslim community safe and peaceful, the issue of education did not receive sufficient attention (Soekarno & Supardi, 1985).

Based on this explanation, it can be concluded that, unlike the following periods, Islamic education did not develop significantly during the era of the Khulafaur Rasyidin, especially during the reign of Caliph Ali. At that time, educational activities were still focused on teaching reading and writing skills and spreading Islamic doctrine based on the Qur'an and Sunnah, just as it had been during the time of the Prophet Muhammad SAW. Because the attention of the Muslim community was focused on internal political dynamics and territorial expansion, education developed slowly.

Initially, Islamic education was based on the creed of monotheism, but in this conflict-filled era, the influence of political motivation, ambition for power, and interests of power began to emerge. However, the majority of Muslims still adhere to the basic ideals and pure principles taught by the Prophet Muhammad (peace be upon him). It is undeniable that the civil war that occurred was a major factor inhibiting education. Caliph Ali, in this condition, prioritized restoring security and unifying the Muslim community rather than taking care of education. Unfortunately, these efforts were unsuccessful, and the world of education also experienced major obstacles due to differences in interests from various groups at that time.

CONCLUSION

Based on the results of the description above, regarding the dynamics of the development of Islamic education during the era of the caliphs, it can be concluded that the role and socio-political contribution during the caliphs Abu Bakar Asshiddiq and Umar bin Khattab were the main factors in the development of Islamic education which was marked by the establishment of educational institutions such as kuttab, mosques, and suffah. The socio-political conditions during the era of the caliphs, which were marked by the expansion of Islamic territory and relatively strong government stability, also encouraged the progress of Islamic education. The expansion of the territory opened up space for the spread of knowledge to various new regions such as Syria, Iraq, and Egypt. There, the companions established centers of knowledge that combined Islamic education with local cultural interactions. Although there was political conflict, especially during the caliphate of Usman and Ali, education continued thanks to the commitment of Muslims to the importance of knowledge as part of worship.

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