

ISLAMIC EDUCATION INSTITUTIONS IN THE CLASSICAL PERIOD (UMAYYAD AND ABBASID PERIODS)

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Nurul Hidayah

Universitas Muhammadiyah Malang
nurulhidayah@webmail.umm.ac.id

Faridi

Universitas Muhammadiyah Malang
faridi_umm@umm.ac.id

Ishomuddin

Universitas Muhammadiyah Malang
ishom@umm.ac.id

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Abstrak

Islamic education has existed since the Prophet Muhammad SAW and continues to develop until now. Islam once reached the peak of glory, called the golden age, because, at that time, Islamic education was very developed and produced an extraordinary scientific civilization⁴ recognized throughout the world with evidence of the development of various Islamic educational institutions during the Classical period. Therefore, it is essential to know the history of Islamic education, especially during the classical era of the Umayyads and Abbasids, to learn from this history. The aim of this research is the institution of Islamic education during the Classical period of the Umayyads and Abbasids.

The research method uses library research by collecting various sources of books, articles, and documents about Islamic educational⁵ institutions during the Umayyad and Abbasid eras. The results of the study show that Islamic Educational Institutions began to develop during the Umayyad period, such as the Kuttab, Khan, and other Madrasas, then reached their peak during the Abbasid era, such as the Kuttab, Library, and Observatory, elementary, middle to high-level Madrasas. However, not long after that, the Abbasids were destroyed, and Islamic education began to decline. Therefore, it is essential not to be lulled by progress glory days and to continue to love science so that Islamic education can develop as before.

Keywords: Educational Institutions, Umayyad Dynasty, Abbasid Dynasty

Corresponding Author:

Nurul Hidayah
Universitas Muhammadiyah Malang
Email: nurulhidayah@webmail.umm.ac.id

INTRODUCTION

Education is a vital element in life and is a critical need and demand to ensure the development and continuity of national and state life. One education that is important for life is Islamic education.¹ Islam education is intended to increase the spiritual potential and shape students into human beings who believe in and are devoted to God Almighty and have noble character. Increasing spiritual potential includes introducing, understanding, and cultivating religious values, as well as practicing these values in individual and collective social life. Islam is given by following the guidance that religion is taught to humans with a vision to create humans who are devoted to Allah SWT and have a noble character and aims to produce humans who are honest, fair, virtuous, respectful, disciplined, harmonious and productive, both personally and socially. The education process will shape a person's personality². Islam as a religion not only functions as a rule of life for religious rituals but also protects, guides, and provides direction and rules for all aspects of life and civilization that grow and develop in the lives of its people.

The development of Islamic education is closely related to Islamic history because the process of Islamic education has been going on throughout Islamic history and has developed in line with the socio-cultural development of Muslims. Throughout Islamic history, Muslims can imitate the pattern of Islamic education in the past, since the Prophet Muhammad SAW, Khulafaurasydin, and after. Historians say that before the emergence of schools and universities as formal educational institutions in the Islamic world, non-formal Islamic educational institutions had developed, including mosques.

During the time of the Prophet and Khulafaurasydin, mosques were not only a means of worship but also a place to impart knowledge to children and adults, as well as a place of justice, a gathering place for soldiers, and a place to receive foreign ambassadors. Even during the Umayyad and Abbasid dynasties, mosques founded by the rulers were generally equipped with various kinds of educational facilities such as study areas, library rooms, and books from multiple scientific disciplines that were developing at that time.

During the Umayyah dynasty, the education system had progressed compared to the time of the Prophet Muhammad SAW and Khulafaurasydin. The most prominent developments are in the institutional aspects and the science taught. The knowledge introduced is not only religious sciences but also general sciences, but religious sciences are more dominant. Islam experienced progress in education during the Abbasid dynasty; this was because the education system during the Abbasid dynasty was advanced, solid, complete, and well-integrated. At that time, most Muslims could read and write and understand the Koran's

¹Syarnubi et al., "Implementing Character Education in Madrasah," *Jurnal Pendidikan Islam* vol 7, no. 1 (2021): 77-94.

²Nasution, *Sosiologi Pendidikan* (Jakarta: Bumi Aksara, 2009).

contents well. Apart from that, Muslims have also been able to master various fields of general knowledge; an adequate education system supports this. Based on this background, this article will discuss Islamic education that occurred during the Umayyad and Abbasid dynasties and the educational institutions that existed at that time.

RESEARCH METHODS

The research method for literature review or literature study is that it contains theories relevant to the research problems taken by the researcher. A literature review or literature study is an activity that is required in research, especially academic research, whose main aim is to develop theoretical aspects and aspects of practical benefit. The data sources obtained are based on journals, books, documentation, and others related to the educational institutions during the Umayyad and Abbasid dynasties.

RESULTS AND DISCUSSIONS

1. Umayyad Dynasty

A. History of the Establishment of the Umayyad Dynasty

History of the Establishment of the Umayyah Bani The name of the Umayyah Bani comes from the word "Umayyah Ibn Abdi Shams Ibnu Abdi Manaf, namely one of the leaders of the Quraish tribe in the Jahiliyah era. The Umayyad dynasty was founded by Mu'awiyah bin Aby Sufyan and ruled from 661 to 750 AD, with the capital being Damascus. He also changed the Muslim government system, which was initially a deliberative system (democracy), to a Monarchy Herdity system (hereditary power) ³.

The Umayyads were founded by refusing to allow Ali to become caliph, fighting against Ali, and making peace (taken) with Ali, which politically benefited Mu'awiyah. Muawiyah's next stroke of luck was the success of the Khawarij in killing the Caliph Ali r.a. so that the position of caliph after Ali was held by his son, Hasan ibn Ali, for several months, but because a strong army did not support him, while Muawiyah's party was getting stronger, he finally agreed with Hasan ibn Ali, contents The agreement was that the change of leadership would be handed over to the Muslims after Muawiyah's leadership period ended. This agreement was made in 661 AD (41 AH), and this year was called 'am jamaat, because this agreement united the Muslim community into one political leadership, the Muawiyah leadership.⁴

³Muhammad Zainal Abidin dan Ricky Satria Wiranata, "Perbandingan Sistem Pendidikan Pada Masa Dinasti Umayyah Dan Sistem Pendidikan Pada Masa Dinasti Abasiyyah," *Tarbiyah Islamiyah* 6 (2021): 23–45.

⁴Mubarak, *Sejarah Peradaban Islam* (Bandung: Pustaka Bani Quraisy, 2004).

B. The Growth of Islamic Education During the Umayyad Era

The growth and development of Islamic education at this time is going on as in the early days of Islam; there is only a slight increase in line with the development of the Islamic State itself. The Islamic education of the Umayyads falls into the category of the period of growth of Islamic education, which lasted from the time of the Prophet Muhammad's death until the end of the Umayyads. Because it is still in the growth period, little progress has been experienced. This progress was only marked by the development of Naqliyah sciences, namely philosophy and exact sciences, and religious sciences that had previously developed.⁵ One of the factors that caused the less rapid development of science in this era was the Umayyad government, which preferred to build government/political power that tended to be authoritarian⁶

During the time of the Umayyad Daula, three movements developed itself, namely 1) the Religious Science Movement, because it was driven by the spirit of religion itself, which was very strong at that time; 2) the Philosophy Movement, because religious experts at the end of the Umayyads used philosophy to fight Jews and Christians, and 3) the History Movement, because science Religious knowledge requires history.

The philosophical movement emerged at the end of the Umayyad era to oppose Jewish and Christian thought. The theological thinking of Christianity had developed before the arrival of Islam and entered the Islamic environment deliberately to destroy Islamic beliefs. Because of this, a theological thought emerged in Islam to reject the theological teachings of Christianity, which was then called Kalam Science. The science of kalam in its development has become a unique science that discusses various kinds of thought patterns that are different from Islamic teachings themselves because, in the Al-Qur'an, many verses instruct them to read, think, use reason, and so on, all of which encourage Muslims, especially the expert in thinking about everything to obtain truth and wisdom.

During the Umayyad era, historical movements produced dates that were divided into two large areas:

- A. Islamic date, namely the date of the Muslims with all their struggles, the life history of their leaders. The source of dates in this field is from their own deeds.

⁵Yusnadi Yusnadi dan Fakhurrrazi Fakhurrrazi, "Pendidikan Islam Pada Masa Daulah Bani Umayyah," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 12, no. 2 (2020): 163, doi:10.47498/tadib.v12i02.383.

⁶Eka Febriyanti, Fajri Ismail, dan Syarnubi, "Penanaman Karakter Peduli Sosial di SMP Negeri 10 Palembang," *Jurnal PAI Raden Fatah* 1, no. no.1 (2022): 41.

B. General dates, namely dates from other nations that have been studied and copied seriously since the time of the Umayyads. This is because their caliphs are among the people who really like to know famous people from other nations. Historical bookkeeping began and developed rapidly during the Abbasid era. So fast that it reached the number of 1:300 titles, as explained in the book *Kashfud Dhunun*.

C. The Islamic Education System implemented during the Umayyad Period

Islamic education during the Umayyad dynasty received little attention, so the education system ran naturally ⁷. However, the system is still the same as during the time of the Prophet and Khulafaur Rasyidin. During this period, educational patterns developed so that Islamic civilization became international, covering three continents, namely parts of Europe, parts of Africa, and most of Asia, all united by Arabic as the official state language. In other words, the Umayyad Dynasty period was an incubation period where the basics of educational progress were raised so Muslim intellectuals developed ⁸.

The aim of education in the Umayyad Dynasty was to form and develop human beings "insan kamil" (having courage, endurance when disaster strikes (shabar), obeying the rights and obligations of neighbors (jawar), being able to maintain self-respect, (mutual), generosity and hospitality. (respect for women, fulfillment of promises) ⁹.

According to ¹⁰ there were several styles of education in the Umayyad Dynasty, namely:

- 1) Arabic. The main characteristics of the education style of the Umayyad period were that it was Arabic and authentically Islamic. This means that those involved in the world of education were still dominated by Arabs because, at that time, the new Islamic elements were not thoroughly mixed. This was also because Arab elements were the main ones at that time and gave direction to the government politically, religiously, and culturally ¹¹.
- 2) Placing education and other bureaucratic placements, which are occupied by non-Muslims and non-Arabs

⁷Ahmad Tafsir, *Cakrawala Pemikiran Pendidikan Islam* (Bandung: Mimbar Pustaka, 2004).

⁸Samsul Nizar, *Sejarah Pendidikan Islam: Menelusurti Jejak Era Rasulullah Sampai Indonesia* (Jakarta: Kencana, 2007).

⁹Ahmad Masrul Anwar, "Pertumbuhan dan Perkembangan Pendidikan Islam pada Masa Bani Ummayah," *Jurnal Tarbiya* 1, no. 1 (2015): 47-76.

¹⁰Langulung (1988)

¹¹Muchlis Muchlis, "Perkembangan Pendidikan Masa Dinasti Umayyah (41-132 H / 661-750 M)," *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 5, no. 1 (2020): 41, doi:10.29300/tjksi.v5i1.2863.

- 3) Trying to Confirm the Basics of the Newly Emerging Islamic Religion. This matter starts from their view that Islam is a religion, a state, and a culture; it is natural that in this period, they conquered many territories to broadcast and strengthen Islamic teachings. This was proven when, during the reign of Umar bin Abd Aziz, he sent ten jurist experts to North Africa to teach the children there.
- 4) Priority on Naqliyah Sciences and Language. In this period, Islamic education prioritized naqliyah sciences such as reading and writing the Koran, understanding fiqh and tasyiq, then with sciences related to these sciences, namely linguistics, such as nahwu, and literature.¹² The naqliyah and linguistic tendencies in the cultural aspects Islamic education align with the first characteristic that education at this time has a genuine Arabic and Islamic style, which primarily aims to strengthen the basics of religion.
- 5) Show Attention to Written Material as a Communication Medium.

The arrival of Islam was an important factor in the emergence of interest in writing. In the beginning, the report was considered significant when, at that time, the Prophet Muhammad SAW wanted to write the revelations and verses that were revealed. On that basis, he appointed people who could write to hold this position. Ibrahim bin al-Ibyari, in his Al-Quran encyclopedia, listed at least twenty-four authors of the Prophet Muhammad. Among them are Abu Bakr, Umar bin al-Khattab, Uthman bin Affan, Ali bin Abi Talib, Sa'ad bin Abi Waqqas, Mu'awiyah bin Abi Sufyan, Zaid bin Thabit, Khalid bin al-Walid and Amr bin al-'Ash. During the Umayyad era, writing tasks increased and were divided into five areas, namely: letter writers, treasure writers, army writers, police writers, and judge writers. The writer of the letters was of the highest rank, so this position was not given except to his family and friends.

writing Arabic became more important when he held offices in Islamic countries during the time of Abdul Malik bin Marwan. Al-Walid followed in the footsteps of his father, Abdul Malik, and changed the writing of the councils in Egypt to Arabic, which was previously the official language of Egypt. Thus, we find that at this time, Arabization occurred in all aspects of life, and Arabic was used as a language of communication both verbally and in writing throughout the Islamic region.

- 6) Opening the way for teaching foreign languages

¹²Syarnubi, "Profesional Guru Pendidikan Agama Islam Dalam Membentuk Generasi Siswa Kelas IV Di SDN 2 Negeri Pengarayan," Universitas Islam Negeri Raden Fatah Palembang Jurnal Tadrib, Vol. No. 1 5, no. 1 (2019): hlm 88.

The need to learn foreign languages has been felt to be very necessary since the first emergence of Islam, although only in a limited scope. This happened as a result of Islam's interaction with other countries, as well as the increasing expansion of Islamic territory outside the Arabian peninsula. In this regard, the Prophet Muhammad SAW invited his companions to study foreign languages other than Arabic and said: "Whoever learns the language of a people will surely be safe from their evil." This need was increasingly felt important when Islam was held by the Umayyad Dynasty, when Islamic territory had increasingly expanded to North Africa, China, and other countries where it was clear that their daily language was not Arabic. Thus, teaching foreign languages became a necessity for Islamic education at that time, even since the first emergence of Islam, in order to fulfill the universality of the Islamic religion (rahmatan lil' alamin).

Furthermore, during the Umayyad Dynasty, the education pattern was decentralized and did not have general levels and standards. Educational studies at that time were centered in Damascus, Kufa, Mecca, Medina, Egypt, Kardoba, and several other cities, such as Basyarah, Kuffah (Iraq), Damascus and Palestine (Syam), Fostat (Egypt). Among the sciences being developed are Medicine, Philosophy, Astronomy, Exact Sciences, Literature, Building Arts, Fine Arts, and Sound Arts¹³ Thus, education is not only centered in Medina as in the time of the Prophet and Khulaur Rasyidin, but rather science has experienced expansion along with territorial expansion¹⁴. Furthermore, according to H. Soekarno and Ahmad Supardi, they explained that during the Umayyad Dynasty period, there were two types of education, namely;

- 1) Special education, namely education organized and intended for the children of the caliph and the children of his superiors. The place of the learning process is in the palace environment. The material taught is directed at skills in holding control of government or matters related to government needs and requirements, so that in determining and establishing the curriculum, teachers and parents also choose it. The material provided is material for reading and writing the Koran, al-Hadith, Arabic language, and sound poetry, the history of the Arab nation

¹³Syarnubi, "Manajemen Konflik Dalam Pendidikan Islam Dan Problematikanya: Studi Kasus Di Fakultas Dakwah Uin-Suka Yogyakarta," *Tadrib: Jurnal Pendidikan Agama Islam* 2, no. 1 (2016): 151-78.³⁶

¹⁴Soekarno dan Ahmad Supardi, *Sejarah Dan Filsafat Pendidikan Islam* (Bandung: Angkasa, 1983).

and its wars, politeness, skills lessons, such as horse riding, and learning leadership in battle. Educators or teachers were chosen directly by the caliph with a guarantee of a better life. Students or children of the caliph and children of officials.

- 2) Education intended for ordinary people. This educational process is a continuation of education implemented and carried out since the Prophet Muhammad SAW was still alive. So, the ulama bears the smooth running of this educational process; they are the ones who carry the task of teaching and providing guidance and leadership to the people. They work based on moral awareness and religious responsibility, not based on government appointment and appointments, so they still need to receive life guarantees (salaries) from the government. They are responsible for their life insurance through other work outside of teaching time, and some also receive donations from their students¹⁵

D. Islamic Education Institutions during the Umayyad Dynasty

During the Umayyad dynasty, the education pattern was decentralized. The study of science in this period was centered in Damascus, Kufa, Mecca, Medina, Egypt, Cordova, and several other cities, such as Basrah and Kuffah (Iraq), Damascus and Palestine (Syam), Fostat (Egypt). Generally, teachers give lessons to students individually, either in the Kuttab or the Mosque at the intermediate level. At a high level, lectures are given by teachers in one halaqah, which is attended by students together¹⁶.

The expansion of the Islamic state was not expansion by tearing down and destroying; the development was regularly followed by religious scholars and teachers who joined the Islamic army. Education centers are spread across major cities as follows: In the cities of Mecca and Medina (Hijaz). In the cities of Basrah and Kufa (Iraq). In the city of Damascus and Palestine (Syam). In the town of Fostat (Egypt).

Islamic educational institutions today are classified based on the curriculum content taught. The curriculum includes religious knowledge (formal educational institutions) and general knowledge (non-formal). The Islamic educational institutions that existed before the rise of madrasas during the Umayyad era were as follows¹⁷:

- 1) Kuttab

¹⁵Ahmad Masrul Anwar, *op. cit.*

¹⁶Nyayu Khodijah Syamubi, Martina, "Pengaruh Lingkungan Sekolah Terhadap Hasil Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam Di SMP Negeri 9 Tulung Selapan Kabupaten OKI," *PAI Raden Fatah 1* (2019): 166.

¹⁷Abidin dan Wiranata, *op. cit.*

¹⁶
Kuttab or Maktab comes from the root word *kataba* which means writing or a place to write, so Kuttab is a place to learn to write. Kuttab is a place where children learn to write and read, memorize the Koran, and learn the basic teachings of Islam ¹⁸.

If we look at the history of Islamic education, initially, there were two forms of Kuttab, namely:

- a. Kuttab is an educational place focusing on writing and reading
- b. Kuttab is an educational place that teaches the Koran and religious basics.¹⁹

Students in Kuttab are children, not limited to whether they are poor or rich. The teachers must differentiate between their students, and some poor children who study at Kuttab even get clothes and food for free. Girls also have the same rights as boys in learning ²⁰.

- 2) Mosques are places for the development of knowledge, especially of a religious nature ²¹. In this mosque, there are two levels of education, namely middle and high. Existing study materials include the Koran and its interpretation, hadith, fiqh, and Islamic law.

In the Umayyad Dynasty, mosques were secondary and higher education places after kuttab. Lessons taught include the Koran, Tafsir, Hadith, and Fiqh. Also taught are literature, poetry, language grammar, arithmetic, and astrology.

The excellent service of the Umayyad Dynasty period in the development of science was making the mosque a center for scientific activities, including poetry. Discussion of the history of previous nations and beliefs. During this period, mosques were built in all corners of Islamic areas. The Nabawi Mosque in Medina and the al-Haram Mosque in Makkah have always been the focus of students of knowledge throughout the Islamic world, and this was also seen during the reign of Walid ibn Abdul Malik 707-714 AD, which was the most prominent university. The Zaitunnah Mosque was also founded in Tunisia, and is considered the oldest university ²².

- 3) Badiyah, literally Badiyah, means a Bedouin village in the Sahara desert where there is Sahara desert where the Arabic language is still fluent and pure by the rules of the Arabic language. This happened

¹⁸Mahmud Yunus, *Sejarah Pendidikan Islam* (Jakarta: PT Hida Karya Agung, 1981).

¹⁹Samsul Nizar, *Sejarah dan Pergolakan Pemikiran Pendidikan Islam*, (Ciputat: Quantum Teaching, 2005).

²⁰Athiyyah Al-Abrasy, *Tarbiyah Al Islamiyah, (terj.) Bustami A. Ghani* (Jakarta: Bulan Bintang, 1993).

²¹Suwito dan Fauzan, *Sejarah Sosial Pendidikan Islam* (Jakarta: Kencana, 2005).

²²Hasan Langulung, *Pendidikan Islam Menghadapi Abad-21* (Jakarta: Pustaka Al-Husna, 1980).

when the caliph Abdul Malik ibn Marwan programmed Arabization, and the term *badiah* emerged, namely that the Bedouin hamlets in the Sahara were still fluent and pure by the rules of the Arabic language.

- 4) *Majlis Sastra*, namely a special assembly convened by the caliph to discuss various sciences. This assembly has existed since the *Khulafaur Rasyidin* era, which was held in the mosque. However, during the *Umayyad Dynasty*, the implementation was moved to the palace and only attended by certain people ²³.
- 5) According to *Al Athiyyah Al Abrasy*, "The meeting halls have special traditions that must be heeded by someone who enters when the caliph is present, must be dressed neatly, clean and neat, sit in the appropriate place, not laugh out loud, not spit, not snot and does not answer unless asked. He must refrain from speaking loudly and politely, giving the speaker the opportunity to explain what he is talking about, and refrain from using harsh words and laughing out loud. "In meeting halls like this, issues are provided to be discussed, discussed and debated" ²⁴.
- 6) *Shuffah* is a place that has been used for educational activities. Usually, this place provides accommodation for new arrivals, and they are classified as poor. Here, students are taught to read and memorize the *Koran* correctly and Islamic law under the direct guidance of the Prophet. At this time, there were at least nine *shuffahs* spread across the city of *Medina*. In subsequent developments, *shuffah* schools also offer lessons in arithmetic, medicine, astronomy, genealogy and phonetics ²⁵.
- 7) *Halaqah* means circle. This means that the teaching and learning process here is carried out where the students circle around the teacher. A teacher usually sits on the floor explaining, reading his essay, or providing comments on other people's works of thought. This *halaqah* activity can occur in mosques or at home. This *halaqah* activity is not specifically for teaching or discussing religious knowledge, but also general knowledge, including philosophy (*Abidin & Wiranata, 2021*).
- 8) *Khan* functions as a dormitory for students from outside the city who want to study Islamic law at a mosque, such as the *Khan* built by *Di'lij ibn Ahmad ibn Di'lij* in *Suwaiqat Ghalib* near *Suraij's* grave.

²³Dkk Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 2004).

²⁴Al-Abrasy, *op. cit.*

²⁵Abidin dan Wiranata, *op. cit.*

Besides that function, khan is also used as a means for private study (Abidin & Wiranata, 2021).

- 9) Bamaristan, namely a hospital where people are treated and treated, as well as a place to study medicine (Yunus, 1992). Muawiyah's grandson Khalid ibn Yazid was very interested in chemistry and medicine. He provided several treasures and ordered Greek scholars in Egypt to translate chemistry and medical books into Arabic. This was the first translation in history, so al Walid ibn Abdul Malik paid attention to Bamaristan 26.
- 10) Mecca Madrasah: The first teacher to teach in Mecca, after the Mecca population was conquered, was Mu'az bin Jabal who taught the Koran and what was halal and haram in Islam. During the time of the caliph Abdul Malik bin Marwan Abdullah bin Abbas went to Mecca, then taught there at the Grand Mosque. He taught tafsir, fiqh and literature. It was Abdullah bin Abbas who built the Mecca madrasa, which was famous throughout the Islamic countries.
- 11) Madrasah Madinah: Madrasah Madinah is more famous and deeper in knowledge, because that is where the friends of the Prophet Muhammad lived. This means that there are many prominent scholars there.
- 12) Madrasah Basrah: The famous Muslim scholars in Basrah are Abu Musa Al-Asy'ari and Anas bin Malik. Abu Musa Al-Asy'ari is an expert in jurisprudence and hadith, as well as an expert on the Qur'an. Meanwhile, Abas bin Malik is famous in the science of hadith. Al-Hasan Basry is an expert on fiqh, an expert on speeches and stories, an expert on thought, and an expert on Sufism. Not only did he teach religious knowledge to students, but he even taught many people by telling stories at the Basrah mosque.
- 13) Madrasah Kufah: Madrasah Ibnu Mas'ud in Kufah gave birth to six great scholars, namely: 'Alqamah, Al-Aswad, Masroq, 'Ubaidah, Al-Haris bin Qais and 'Amr bin Syurahbil. They were the ones who replaced Abdullah bin Mas'ud as teachers in Kufa. The Kufa ulama, not only studied with Abdullah bin Mas'ud and became teachers in Kufa, they even went to Medina.
- 14) Damascus Madrasah (Syria): After the land of Sham (Syria) became part of an Islamic country and many of its residents converted to Islam. So the land of Sham became the attention of the Caliphate. This madrasa gave birth to a resident imam in Syria, Abdurrahman Al-Auza'iy, who was equal in knowledge to Imam Malik and Abu-

²⁶Musyrifah Sunanto, *Sejarah Islam Klasik Perkembangan Ilmu Pengetahuan Islam* (Jakarta: Kencana, 2004).

² Hanafiah. His school of thought spread across Syria to the Maghrib and Andalusia. But then, the school disappeared because of the great influence of the Shafi'i and Maliki schools.

- 15) Madrasah Fisfat (Egypt): After Egypt became an Islamic country it became the center of religious sciences. The first cleric at the madrasah in Egypt was Abdullah bin' Amr bin Al-'As, namely in Fisfat (old Egypt). He is an expert on hadith with the true meaning of the words. Because he not only memorized the hadiths he heard from the Prophet S.A.W., but also wrote them down in a notebook, so that he did not forget or make mistakes in narrating these hadiths to his students. Therefore, many friends and tabi'in narrated hadiths from him ²⁷

E. Umayyad Dynasty Education Curriculum

During the Umayyad dynasty, the education pattern was decentralized. Decentralization means that education is not only centralized in the nation's capital but has been developed autonomously in areas that have been controlled along with territorial expansion. During the Umayyad era, Islamic education experts used the word Al-Maddah to mean curriculum. Because at that time the curriculum was more synonymous with a series of subjects that had to be given to students at a certain level ²⁸.

Over time, the meaning of curriculum began to develop and its scope became broader, namely covering all aspects that affect students' personalities. Curriculum in this modern sense includes objectives, subjects, learning and teaching processes and evaluation. The following are the various curricula that developed during the Umayyad era:

1) Low Education Curriculum ⁴

There are difficulties when wanting to limit the lessons that make up the curriculum for all various levels of education. First, there is no limited curriculum, either for the lower level or for the final level, except for the Koran, which is included in the curriculum. Second, there is difficulty in distinguishing the phases of education and the length of study because there is no specific period that binds students to study at each educational institution. Before the establishment of madrasas, there were no levels in Islamic education, but not just one level that started at kuttab and ended at halaqah discussions. There is no specific curriculum that is followed by all Muslims. In kuttab institutions, reading and writing are usually taught

²⁷ Ahmad Masrul Anwar, *op. cit.*

²⁸ Abidin dan Wiranata, *op. cit.*

4 in addition to the Koran. Sometimes taught language, nahwu, and arudh²⁹.

2) Higher Education Curriculum

The higher education curriculum (halaqah) varies depending on the sheik who wants to teach. The students are not bound to study certain subjects; teachers also do not require students to follow a certain curriculum. Students can take lessons at a halaqah and move from one halaqah to another, even from one city to another. According to Rahman, this type of education is called adult education because it is given to many people whose main aim is to teach them about the Koran and religion³⁰. The education curriculum at this level is divided into two departments: the department of religious sciences (al-ulum al-naqliyah) and the department of science (al-ulum al-aqliyah).

As for Islamic education methods during the Umayyad Dynasty, it seems that they were still dominated by the bayani method, especially during the 1st century H where education relied on and was based on religious texts which at that time consisted of the Koran, sunnah, ijmak and fatwas of friends. The bayani method in Islamic education at that time was more explanatory, namely simply explaining religious teachings. In particular, the lecture and demonstration methods were widely used in educational institutions at that time. Only in the late Umayyad era did the burhani method begin to develop in the Islamic world, along with the active translation of Greek philosophical works into Arabic³¹.

Among the sciences he developed, namely: medicine, philosophy, astronomy or astrology, exact sciences, literature, art, be it building art, fine art, or sound art. During the time of the Rashidun and Umayyad caliphs, there was a level of teaching almost the same as today. The first level is Kuttab, where children learn to write and read, memorize the Koran, and learn the basics of Islam. After finishing the Koran, they continued their studies at the mosque. Lessons at the mosque consist of intermediate and high levels. At the middle level, the teachers are not yet great scholars, while at the higher levels, the teachers are scholars who are renowned for their knowledge and are renowned for their piousness and piety.

5 The sciences taught to Kuttab were initially simple, namely: (a) Learning to read and write, (b) Reading the Koran and memorizing it, (c) Learning the basics of the Islamic religion, such as ablution,

²⁹Langulung, *op. cit.*, 1988.

³⁰F Rahman, *Islam* (Bandung: Penerbit Pustaka, 1994).

³¹Syarnubi, Alimron, dan Muhamad Fauzi, *model pendidikan karakter di perguruan tinggi* (palembang: CV. Insan cendikia, 2022).

prayer, fasting and so on. The sciences taught at the middle and high levels consist of: (a) the Koran and its interpretation. (b) Hadith and collecting them. (c) Fiqh (tasri')³².

F. Decline of the Umayyad Dynasty

After ruling for 90 years, the Umayyad dynasty finally ended. The following are several dominant factors in the decline or destruction phase of the Umayyad dynasty, namely:

- 1) The emergence of groups who were dissatisfied with the Umayyad government, such as the Khawarij, Shia and non-Arab Muslim groups (mawali);
- 2) There are no clear and firm provisions regarding the caliph succession system, the absence of provisions causes unhealthy competition among members of the caliph's family;
- 3) The inability of the Bani Umayyah rulers to foster unity and coherence from the increasingly sharp conflict between the North Arabian ethnic groups (Bani Qais) and the Southern Arabiyah tribes (Bani Kalb), which had existed since before Islam;
- 4) A luxurious lifestyle within the caliph's family, so that those who hold the next caliphate are unable to carry the heavy state burden;
- 5) The killing of Caliph Marwan bin Muhammad by Abbasid soldiers in Busir village in the Bani Suweif area as the end of the Umayyad Dynasty in Damascus; The emergence of a new power spearheaded by the descendants of Al-Abbas bin Abdul Muttalib as a rival to the Umayyads in the caliphate³³.

2. Abbasid Dynasty

A. History of the Abbasid Dynasty

Abu al-Abbas al-Saffah (750-754 AD) was the founder of the Abbasid dynasty. However, because his reign was very short, Abu Ja'far al-Mansur (754-775 AD) contributed a lot in building the government of the Abbasid dynasty. In 762 AD, Abu Ja'far al-Mansur moved the capital from Damascus to Hasyimiyah, then moved it again to Baghdad. Therefore, the capital of the Abbasid dynasty was in the middle of the Persian nation³⁴.

The power of the Abbasid dynasty, or the Abbasid caliphate, as mentioned, continued the power of the Umayyad dynasty. Where the Abbasid government is descended from Al-Abbas, the Prophet's uncle. the founder of the al-Abbas kingdom was Abdullah as-Saffah bin Muhammad bin Ali bin Abdullah bin al-Abbas, and his establishment is considered a

³²Ahmad Masrul Anwar, *op. cit.*

³³Taufik Rachman, "Bani Umayyah Dilihat dari Tiga Fase (Fase Terbentuk, Kejayaan dan Kemunduran)," *JUSPI: Jurnal Sejarah Peradaban Islam* Vol. 2 No., no. 1 (2018): 86-98.

³⁴Badri Yatim, *Sejarah Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2001).

victory for the idea organized by Bani Hashim after the death of the Messenger of Allah, so that the position of caliph was handed over to the Prophet's family and relatives. But this idea was defeated in the early days of Islam, where sound Islamic thinking determined that the position of caliph belonged to all Muslims, and they had the right to appoint anyone from among them to be the leader after receiving support. As long as this dynasty was in power, the government pattern that was applied varied according to political, social, and cultural changes³⁵.

The driving factors behind the establishment of the Abbasid Dynasty and the reasons for its success are: 1) There were many disputes between the Bani Ummayah in the last decade of his reign, this is one of the causes of fighting for the caliphate seat and wealth; 2) The short term of office of the caliph at the end of the Bani Ummayah rule, such as caliph Yazid bin al-Walid ruled for about 6 months; 3) More than one person was made the crown prince as was done by Marwan bin Muhammad who made his sons Abdullah and Ubaidilah as crown princes; 4) Joining as a member of the Ummayah family to religious sects that are not true according to Sharia, such as Al-Qadariyah; 5) The loss of the people's love at the end of the reign of Bani Ummayah; 6) The arrogance of the chiefs of Bani Ummayah at the end of his reign; and 7) The emergence of support from Al-Mawali (non Arab)³⁶.

B. Islamic Education During the Abbasid Dynasty

At the beginning of the Abbasid era, education and teaching developed tremendously in all Islamic countries, until countless schools were born, spread from the cities to the villages. Children and young people compete to seek knowledge, visit educational centers, and leave their hometowns for the love of learning³⁷.

The occurrence of various advances is ensured because it is supported by the availability of human resources that have knowledge, skills, technical expertise, and experience produced through the education process in a broad sense. History records that in addition to territorial expansion, the Umayyad dynasty government also paid attention to the field of education. provide a strong impetus to the progress of the world of education by providing facilities and infrastructure. This is done with the aim that scientists, artists, and scholars can develop their respective fields of expertise and be able to do knowledge cauterization³⁸.

³⁵*Ibid.* 19

³⁶Nizar Samsul, *Sejarah Pendidikan Islam* (Jakarta: Kencana, 2011).

³⁷*Ibid.*

³⁸Suwendi, *Sejarah dan Pemikiran Pendidikan Islam*, 1 ed. (Jakarta: PT Grafindo Persada, 2004).

The reign of the Abbasid dynasty is known as the golden age and success of Islam, politically the Caliphs were really strong figures and their love of knowledge was at the same time the center of political and religious power. On the other hand, the prosperity of society at this time has reached the highest level. At this time, Muslims are doing a lot of critical research on science so that they have succeeded in preparing the foundation for the development of philosophy and science in Islam 39.

Al-Makmun, al-Rasyid's successor, was the seventh caliph of the Abbasids who continued the leadership of his brother, Al-Amin. He was known as a caliph who really loved knowledge. During his reign, translation of foreign books was encouraged. To follow the development of science at that time, Caliph al-Makmun expanded the Baitul Hikmah (House of Wisdom), which was founded by his father, Harun al-Rasyid, as a library, observatory, and translation center. The establishment of Bait al Hikmah was Al Makmun's monumental work which was intended to include things -positive things from Greek culture to Islam. Bait al-Hikmah is a center for the study and research of various kinds of science, as well as a library complete with a team of translators. This team is tasked with translating original texts from Greek, Persian, Syriac and other languages into Arabic. The translators consisted of Christians, Jews and Magians (sabaecans) who were paid by the caliph with high salaries. Besides the translation council, some of the rich people patronized the translation of foreign books into Arabic. It was during this period that Baghdad became the center of culture and science. (W. Montgomery Watt, 1972: 68). And during the first Abbasid reign, there were four prominent translators, namely, Hunayn bin Ishaq, Wa'qub bin Ishaq, from the Kinda tribe, Thabit ibn Qurra from Harran, and Umar ibn al-Farrakhan from Tabaristan 40.

Since translation efforts became widespread and at the same time as a result of the rise of science, many Muslims began to study these sciences directly in Arabic so that Muslim scholars emerged who participated in studying, commenting on, correcting translated books or correcting misunderstandings during the era. the past, and creating new opinions or ideas, as well as expanding scientific inquiry to uncover the secrets of nature, starting with searching for classical manuscripts left by ancient Greek scientists, such as the works of Aristotle, Plato, Socrates, and so on. These manuscripts were then taken to Baghdad, where they were

³⁹Maryamah, "Pendidikan Islam Masa Dinasti Abbasiyah," *Tadrib: Jurnal Pendidikan Agama Islam* 1, no. 1 (2015): 47–65.

⁴⁰Hasan Ibrahim Hasan, *Sejarah dan Kebudayaan Islam* (Yogyakarta: Kota Kembang, 1989).

translated and studied in the library, which doubled as a research institute (Baitul Hikmah), thus giving birth to new thoughts ⁴¹.

The development of education during the Abbasid dynasty was divided into two stages, the first stage (early 7th century AD to the 10th AD) was natural development which is also known as the typical Arabian education system and the second stage (11th century AD) educational and teaching activities regulated by the government and currently influenced by non-Arab elements ⁽⁴²⁾.

With the rise of the Abbasid dynasty, there was an eruption of intellectual activity and ushered in this dynasty reaching a golden age marked by fantastic progress in the fields of science, culture, and civilization. The various advances achieved by the Islamic world would not have been possible without the support of progress in the field of education because education is what prepares the human resources that drive this progress.

Talking about the aims and curriculum of Islamic education, during the time of the Prophet Muhammad saw, the time of the Khulafa'Rashidun, and the Umayyads, the aim of education was solely religious. Teaching and learning for the sake of Allah and hoping for His relief, otherwise not. Meanwhile, during the Abbasid era, the goals of education varied due to the influence of society at that time. The sciences taught in madrasas, not only religious sciences and Arabic, are also taught worldly sciences which are useful for the progress of society ⁴³.

The educational objectives of the Abbasid Dynasty are:

- 1) Religious and Moral Goals, as in previous times. Children are educated and taught to read/memorize the Al-Qur'an, because this is an obligation in religion, so that they follow religious teachings and have morals according to faith. Likewise, they are taught tafsir, hadith and so on because of religious demands ⁴⁴.
- 2) Community goals, apart from religious and moral goals, there are also social goals, namely young people learning and seeking knowledge, so that they can change and improve society, from a society full of ignorance to a society that shines with knowledge, from a backward society to a society advanced and prosperous.
- 3) Apart from that, there is another aim of education, namely the love of knowledge and the joy and pleasure of achieving that knowledge.

⁴¹Maryamah, *op. cit.* ²⁹

⁴²Zuhairini dan Kasiran, *Sejarah Pendidikan Islam* (Jakarta: Depag, 1985).

⁴³Mahmud Yunus, *6Mahmud Yunus, Sejarah Pendidikan Islam, (Cet. VII; Jakarta: PT Hidakarya Agung, 1963), h. 46, VII* (Jakarta: PT Hida Karya Agung, 1963). ²⁴

⁴⁴F Rahman dan S Qamar, "Pendidikan Islam pada Zaman Abbasiyah," ... : *Jurnal Pendidikan Agama Islam* 1, no. 2 (2021): 1-12.

They study without expecting any benefits, apart from deepening in knowledge. They visited all Islamic countries to seek knowledge, regardless of the difficulty of the journey, which was generally carried out on foot or riding a donkey. Their other goal is not to satisfy their thirst for knowledge

- 4) Apart from that, there are also educational goals for some Muslims, namely material goals. They seek knowledge, in order to get a decent living and a high rank, even if possible, to get glory and power in this world ⁴⁵.

The Islamic education curriculum during the Abbasid dynasty was divided into three parts according to each level of education, namely the Basic Education Curriculum (kuttab), the Secondary Education Curriculum, and the Higher Education Curriculum ⁴⁶.

- 1) Basic Education Curriculum (kuttab): Reading the Qur'an and memorizing it, the basics of the Islamic religion, such as how to perform ablution, prayer, fasting and so on, writing, stories or histories of great people of Islam, reading and memorizing poetry or nature (prose), arithmetic, the basics of nahwu and rudimentary Sharaf
- 2) Secondary Education Curriculum: There is no uniformity in lesson plans for secondary level education in all Islamic countries. In general, the lesson plan covers general subjects, as follows: (a) Al-Qur'an, (b) Arabic and Literature, (c) Fiqh, (d) Tafsir, (e) Hadith, (f) Nahwu/Sharaf/Balaghah, (g) Exact Sciences, (h) Mantiq, (i) Falak Ilm, (j) Tarikh (History), (k) Natural Sciences, (l) Medicine, (m) Music
- 3) Higher Education Curriculum: In general, lesson plans at Islamic universities are divided into two departments, namely first Department of Religious Sciences and Arabic Language and literature, which is also referred to as Naqliyah sciences, which includes: Tafsir al -Qur'an, Hadith, Fiqh, and Ushul Fiqh, Nahwu/Sharaf, Balaghah, Language and Literature, second: Department of general sciences, which are referred to as Aqliyah sciences, including Mantiq, Natural Sciences and Chemistry, Music, Science -Exact science, Geometry, Physiology, Divine science (divinity), Animal science, Plant science, Medicine.

C. Islamic Education Institute of the Abbasid Dynasty

During the Abbasid dynasty, education and teaching developed so rapidly that children and even adults competed to gain knowledge, visiting

⁴⁵Mahmud Yunus, *Sejarah Pendidikan Islam* (Jakarta: Hidakarya, 1990).

⁴⁶Andewi Suhartini, *Sejarah Pendidikan Islam* (Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2012).

educational centers and leaving their hometowns to gain understanding. One indicator of the rapid development of education and teaching is the expansion of Islamic educational institutions⁴⁷. The educational institutions during the Abbasid dynasty were:

1) Kuttab, or maktab, comes from the root word *kataba* which means writing or a place to write. So kuttab is a place to learn to write. Before the arrival of Islam, Kuttab existed in Arab countries, although it was not widely known. Among the residents of Mecca who first learned to write Arabic letters were Sufyan Ibnu Umaiyah Ibnu Abdu Shams, and Abu Qais Ibnu Abdi Manaf Ibnu Zuhroh Ibnu Kilat. They both studied in Hirah country⁴⁸.

2) Low education at the palace

Lower education at the palace emerged based on the idea that education must prepare students to fulfill their duties when they grow up. Based on this idea, the caliph and his family and other palace officials tried to prepare this primary education so that their children were introduced from a young age to the environment and the tasks they would carry out later⁴⁹.

3) Bookstore

Book shops were established at the beginning of the Abbasid Daula era, where Islamic science and culture had grown and developed and was recognized by the writing of books in various branches of knowledge. Initially, these bookshops functioned as a place to buy and sell books written in multiple sciences that were developing at that time. They believe it from the authors and then sell it to anyone interested in studying it. In this way, these bookshops have designed their function as a place to buy and sell books and as a gathering place for scholars, poets, and other scientific experts to discuss, debate, and exchange ideas on various scientific issues. So now it also functions as an educational institution in the context of developing different kinds of Islamic knowledge and culture⁵⁰.

4) The houses of the Scholars

The houses of scholars also play an essential role in transmitting religious and general knowledge. The implementation of learning activities at home once happened at the beginning of Islam; the Messenger of God, for example, once used the house of al-Arqam (Dar al-Arqam) bin Abi al-

⁴⁷Neni Anggraini, Muhammad Isnaini, dan Syarnubi, "Hubungan Antara Karakteristik Kepribadian Orang Tua Terhadap Sikap Sosial Siswa Di Mts Nurul Waton Desa Sungsang 3 Kecamatan Banyuasin Ii Kabupaten Banyuasin," *Tadrib* Vol. 3, no. No. 3 (2021).

⁴⁸Rahman dan Qamar, *op. cit.*

⁴⁹Zuhairini, *op. cit.*, 2004.

⁵⁰Zuhairini, *Sejarah Pendidikan Islam*, V (Jakarta: Bumi Aksara, 1997).

Arqam as a place to learn and teach about new religious principles and read the verses of al - the Qur'an that was revealed. During the Abbasid period, among the houses of the scholars that were used as educational institutions, the house that was often used for scientific activities was the house of al-Rais Ibn Sina; some read the book al-Syifa' and others read the book al-Qanun ⁵¹.

- 5) Majlis, or literary saloon, is a special assembly held by the caliph to discuss various things
- 6) Science, at this time, especially during the time of the caliph Harun ar-Rashid, this literary assembly experienced extraordinary progress, because the caliph himself was a smart scientist, so the caliph was active in it. During his time, competitions were often held between poets, debates between jurists and also competitions between artists and poets ⁵².
- 7) Badaiah are villages where Arabs live who still maintain the authenticity and purity of the Arabic language, even paying great attention to fluency by preserving the rules of the language. Badaiah are the source of the original and pure Arabic language. Therefore, the caliphs usually sent his children to these badaiah to learn Arabic poetry and literature from its original source. And many scholars and other scientists went to the badaiah with the aim of learning the original and pure Arabic language and literature. The badaiah become sources of knowledge, especially Arabic language and literature, and function as Islamic educational institutions (Maryamah, 2015).
- 8) Mosque. Since the beginning of Islam, mosques, in addition to being places of worship, also function as educational institutions, namely suffah educational institutions, which are located next to the Prophet's mosque. During the Abbasid period - especially the time of Harun al-Rasyid - the mosque as an educational institution developed with more varied teaching models and materials. He believes that mosques are not only intended for worship but can be used for education. The most famous mosque at that time was Masjid al-Mansur and also other mosques that became centers of knowledge for Muslims from all over the world ⁵³.
- 9) The development of the mosque as an educational institution is becoming more important along with the progress of the Muslim community, which demands a more complex use of the mosque. Mosques are currently known as two types of mosques, namely the Jami' mosque, which is used as a place for Friday prayers and a regular mosque. In the eleventh

⁵¹Abudin Nata, *Sejarah Pendidikan Islam*. (Jakarta: Kencana, 2011).

⁵²Suwito, *Sejarah Sosial Pendidikan Islam* (Jakarta: Kencana, 2008).

⁵³Solichin Mohammad Muchlis, "Pendidikan Islam Klasik: Telaah Sosio-Historis Pengembangan Kurikulum Pendidikan Islam Masa Awal Sampai Masa Pertengahan," *Tadris* 3, no. 2 (2008): 18.

- century, in Baghdad there were 6 Jami' mosques and ordinary mosques reaching hundreds⁵⁴.
- 10) Madrasahs appeared during the Abbasid dynasty as a continuation of the teaching and education that had taken place in mosques and other places, in addition to the growing interest of the community in learning science, there was also the growing development of various sciences and skills, and more teachers were needed to teach them. , more complete facilities and infrastructure, as well as more organized administrative arrangements. To solve all these needs, a formal institution is needed, namely: madrasah⁵⁵.
 - 11) Hospitals. In order to realize the well-being of the caliphs and state officials at this time, many hospitals were built, the hospitals in addition to being a place to treat and treat the sick also functioned as a place to educate people related to care and treatment as well as a place to conduct various research and experiments (practicum) in the field of medicine and medicine, so that the science of medicine and the science of medicine or pharmacy develop. Thus, hospitals in the Islamic world also function as educational institutions⁵⁶.
 - 12) Library and Observatory. In order to develop science during the Abbasid era, libraries and observatories were established, as well as places for research and other scientific studies⁵⁷.

D. Causes of the Destruction of the Abbasid Dynasty

The causes of the destruction of the Abbasid dynasty were two factors, namely internal factors and external factors⁵⁸:

1. Internal Factors

- a) The weakness of the country's spirit of patriotism means that the nature of jihad taught by Islam is no longer powerless to withstand the fury that comes from within and without.
- b) The character of trustworthiness in all agreements is lost, resulting in damage to morals and humility, destroying the good qualities that have supported the country all this time.
- c) Don't believe in your strength.
- d) Fanatical schools of competition and endless struggle between the Abbasids and the Alawiyahs caused the strength of the Islamic Ummah to become weak, even shattered into pieces.
- e) The economic decline occurred because of the large amount of money used for the army budget, the many rebellions, and the habit of rulers spending extravagantly; the lives of the caliphs and their

⁵⁴Hanun Asrohah, *Sejarah Pendidikan Islam* (Jakarta: Logos, 1999).

⁵⁵Abudin Nata, *Ahlak Tasawuf dan Karakter Mulia* (Jakarta: Rajawali Press, 2014).

⁵⁶Zuhairini, *op. cit.*, 2004.

⁵⁷Nata, *op. cit.*, 2011.

⁵⁸Dedi Supriyadi, *Sejarah Peradaban Islam* (Bandung: CV Pustaka Setia, 2008).

families and state officials who lived luxuriously, the types of expenditure became more diverse, as well as officials who were corrupt and increasingly limited the caliph's territory because many provinces had seceded.

2. External factors, namely disintegration, due to the policy of prioritizing the development of Islamic civilization and culture rather than politics, certain provinces on the outskirts began to escape from the grip of the Bani Abbasid rulers. They not only separated themselves from the power of the caliph but rebelled and tried to seize the center power in Baghdad. This is exploited by outside parties and sacrifices many people, which also means destroying Human Resources (HR).

3. Comparison of Education of the Umayyad Dynasty and the Abbasid Dynasty

No	Dinasti Umayyah	Dinasti Abbasiyah
1	Education has begun to advance compared to the time of the Prophet, marked by educational institutions, educational methods, curriculum, facilities, infrastructure, etc.	Both have educational institutions and methods education, curriculum, facilities, and infrastructure, however, were more advanced and varied compared to the Umayyad period.
2	The education system is not yet perfect; this is due to the times The Umayyads were the initial period of the emergence of the education system in the Islamic world	The education system is advanced, which is in line with the peak of glory in the Abbasid Dynasty; apart from that, education in the Abbasid Dynasty was a continuation of the education system in the Umayyad Dynasty.
3	Education during the Umayyad period could not develop because there was no attention from the Kholifah.	There was more attention from the Abbasid Kholifah; this was because the caliph was aware. The importance of education as a cornerstone of life, education is one of the factors of progress or decline the life of a nation
4	The Umayyad era, which existed for 90 years, was widely used to expand its territory and quell various upheavals of rebellion, and this caused the Umayyah caliphs' attention to education to be divided.	The education system during the Abbasid era was influenced by stable economic, social, religious, and political conditions, creating a conducive educational atmosphere

5	In the Umayyad Dynasty, not all knowledge was studied,	Almost all sciences are researched and developed, both general sciences and religious sciences
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ISLAMIC EDUCATION INTITUTIONS IN THE CLASSICAL PERIOD (UMAYYAD AND ABBASID PERIODS)

Nurul Hidayah
Universitas Muhammadiyah Malang
nurulhidayah@webmail.um.ac.id

Faridi
Universitas Muhammadiyah Malang
faridi_som@um.ac.id

Ishomuddin
Universitas Muhammadiyah Malang
ishom@um.ac.id

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Abstrak
Islamic education has existed since the Prophet Muhammad SAW and continues to develop until now. Islam once reached the peak of glory, called the golden age, because, at that time, Islamic education was very developed and produced an extraordinary scientific civilization recognized throughout the world with evidence of the development of various Islamic educational institutions during the Classical period. Therefore, it is essential to know the history of Islamic education, especially during the classical era of the Umayyads and Abbasids, to learn from this history. The aim of this research is the institution of Islamic education during the Classical period of the Umayyads and Abbasids.

The research method uses library research by collecting various sources of books, articles, and documents about Islamic educational institutions during the Umayyad and Abbasid eras. The results of the study show that Islamic Educational Institutions began to develop during the Umayyad period, such as the Kutub, Khan, and other Madrasah, then reached their peak during the Abbasid era, such as the Kutub, Library, and Observatory, elementary, middle to high-level Madrasah. However, not long after that, the Abbasids were destroyed, and Islamic education began to decline. Therefore, it is essential not to be lulled by progress glory days and to continue to love science so that Islamic education can develop as before.

Keywords: Educational Institutions, Umayyad Dynasty, Abbasid Dynasty

Corresponding Author:
Nurul Hidayah
Universitas Muhammadiyah Malang
Email: nurulhidayah@webmail.um.ac.id

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