

Islamic Educational Systems and Institutions in the Classic Islamic Period

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Abstract: Islamic education as a treasure of historical heritage should be traced from the beginning of its existence until now. Therefore, it is necessary to compare existing educational concepts by illuminating memories of educational practices that have occurred in the past, both from the perspective of the system and institutional history. This is an absolute requirement for Muslims in stimulating the creation of the current conditions and situation of Islamic education towards better Islamic education. This article describes the educational and institutional systems of the Classical Islamic period. The study method used is a literature study by collecting various information related to the characteristics of Islamic education during the classical Islamic period. Based on the investigation, it was found that there are several characteristics of the education system and its institutions that are dynamic from time to time in line with the expansion of Islamic territory and its contact with foreign Arab cultures.

Keywords: Islamic Education, Education System, Institutional, Classical Islam

Introduction

Periodization is the division or grouping of time based on era. This chapter aims to make it easier to understand and find out the characteristics or features of historical discussions. Periodization has also been applied in the development of Islamic culture since the Prophet Muhammad SAW preached in Arabia. In its development, the Islamic religion helped give rise to a culture that was later called Islamic civilization. This triggered the emergence of several Islamic-style dynasties and kingdoms in several urban centers in the world. In general, Islamic civilization is divided into three phases, namely the Classical, Middle, and Modern Islamic Periods, which each have their characteristics.

In the Classic Period, the development of Islam was divided into two phases, namely the expansion, integration, and progress phase (650-1000 AD) and the disintegration phase (1000-1250 AD). During the expansion, integration, and progress phase, the glory of Islam was represented by the Umayyads, who succeeded in expanding Islamic influence to North Africa and western Spain. Apart from that, Persia and India were also influenced by the glory of Islam at that time. In the Classical Period, science, art, and architecture developed rapidly. This is proven by the development of several cities under Islamic rule. Proof of this can be seen at the AzZahra Palace in Cordoba and the Al Hambra Palace in Granada.

Apart from that, great scientists and scholars also emerged, such as Imam Malik, Imam Abu Hanifah, Imam al-Asya'ri, Imam al-Maturidi, and Al-Jubba'i. Entering the disintegration phase which took place between 1000-1250 AD, the glory of Islam began to recede. This was due to the destruction of the city of Baghdad, which was one of the cities with the most advanced science, due to the Mongol attack led by Hulagu Khan.¹

The development of Islamic education today is closely related to events recorded in history. In its development, education continues to see and learn from the journey of its predecessors who wanted to build Islamic education into a science that can be universally accepted.

The role of previous Islamic thinkers also had a very big influence on the development of Islamic education, through political, social, and economic disputes, Islamic education can still be passed down to generations.

next. The thought of Islamic education is the result of thought by intellectual thinkers, philosophers, and scholars who consider the importance of Islamic education in spreading the religion of Islam itself.

As it is understood, education has from the beginning been part of preaching and passing on values as well as an effort to construct a new civilization from Mecca to Medina brought by the Prophet Muhammad, to the khulafaurrasyidin. The spread and development of Islamic education in the early days sacrificed so many things, from wealth to lives. Even in the most dangerous situations, the predecessors remained steadfast in spreading and instilling Islamic education in every aspect of their lives. Therefore, this study is limited to the history of thought and institutions in the classical period of Islam during the Umayyad and Abbasid dynasties so that extracts can be extracted for the relevance of education today.

Method

The study method used is a literature study by collecting various information relating to the characteristics of Islamic educational thought during the Classical Islamic era of the Umayyad and Abbasid dynasties.

Results and Discussion

1. Umayyad Dynasty

The Umayyad Dynasty was one of the important dynasties that colored the history of Islamic civilization. This dynasty was founded from 661 AD to 750 AD. This dynasty was successful for less than a century but its expansion achievements were very extensive. Expansion to countries very far from the center of Islamic power was carried out in less than half a century. This event was a truly amazing victory for a nation that had never previously had adequate political experience.²

The Umayyad dynasty carried out the development and expansion of the territory stretching from Andalusia (Spain) to India. Muslim society has grown into a multicultural society, various ethnicities and nations have become followers of Islam. During growth, society's need for education is increasing. By firmly embracing the basic values of Islamic teachings, The Umayyad dynasty built and developed education.³

The era of the Umayyad Dynasty, which was first led by Muawiyah (governor of Syria), carried out development in the physical field, namely: organizing the government system, strengthening the position of the Arab nation among other controlled nations, facilitating and advancing the trade economy and developing the cultural sector. One of the cultural aspects is the development of science, but during the Umayyad Dynasty I, the development of science did not develop rapidly and its development did not last long. This incident was because the reign of Bani Umayyah I from the first to last Caliphs was busy with war and expansion of territory, along with the emergence of several internal and external conflicts that occurred.

1.2. Educational Characteristics

The following are some characteristics of education during the Umayyad dynasty⁴:

a. Arabic in nature

The main characteristics of the education style during the Umayyad dynasty were Arabic and pure Islam. This means that those involved in the world of education were still dominated by Arabs because at that time the people's way of life had not yet mixed with the culture and civilization that had just arrived during territorial expansion. At this time education took place by forming scientific halaqah in mosques. Formal education had not been established during the Umayyad Dynasty. The sons of the Caliph of the Umayyad Dynasty were usually "sent to school" in Badiyah, the Syrian Desert, to learn pure Arabic and study poetry.

b. Adhering to the Basics of the Islamic Religion

During the Umayyad dynasty, the spread of Islam was still ongoing along with efforts to expand Islamic territory. At this time, Islam was a way of life as a religion and state. The caliphs sent their best scholars to various regions to spread Islam. This is proof that during the Umayyad dynasty, the spread of Islam was a top priority.⁵

c. Priority to Naqliyah, Aqliyah, and Language Knowledge

The Umayyad dynasty also gave priority to naqliyah sciences which included sciences that studied the Koran, such as reading the Koran, tafsir, hadith, monotheism, and fiqh. Learning and understanding the Koran is also inseparable from linguistics in the Koran, namely Arabic, knowledge that studies Arabic such as *nahwu* and literature. While *aqliyah* (rational) includes philosophy, medicine, chemistry, and astronomy, this aspect of Islamic education is in line with the first characteristic which aims to strengthen the basics of religion. This was proven when during the reign of Umar bin Abd Aziz he sent 10 jurist experts to North Africa to teach the children there.

d. Paying Attention to Writing as a Communication Media

During the Umayyad dynasty, writing tasks increased and were divided into 5 important points, namely: letter writer, treasure writer, soldier writer, plain writer, and judge writer. Writing Arabic became important when every expanding region experienced Arabization.⁶ Arabic was used as a language of communication both verbally and in writing throughout the Islamic region. The general public looked up to people who could read and write their native language, could use a bow and arrow, and were good at swimming. as an educated person.

e. Providing Opportunities in Foreign Languages

With the expansion of the Islamic government's territory, learning foreign languages was deemed necessary as a result of the Islamic State's interaction with other countries. The territorial expansion carried out by the Umayyad dynasty made learning foreign languages important to realize Islam that is *rahmatan lil'alamin*. Learning foreign languages then makes it easier for ulama to convey Islamic teachings and values.⁷ This is proven by the increasing expansion of Islamic areas in the Arabian peninsula. This need was increasingly felt to be important because, during the reign of the Umayyad Dynasty, the Islamic region increasingly expanded to Africa and China as well as other countries where Arabic was different. In this way language teaching is tightened, this is to show that Islam is a universal religion.

f. Using the Mosque

During the Umayyad dynasty, many mosques were built in areas that had just embraced Islam. The function of the mosque during the Umayyad era was still the same as the function of the mosque during the time of Rasulullah صلى الله عليه وسلم and al-Rashidun Khulafa. Apart from functioning as a place of worship, the mosque also functions as a center for scientific activities, poetry, history of previous nations, debates, and other activities. The mosque was the main focus of the Umayyad dynasty caliphs at that time.

During the Umayyad dynasty, the education pattern was decentralized, having no levels or age standards. Scientific studies in this period centered on Damascus, Kuffah, Mecca, Medina, Egyot, Cordova, Basrah, Palestine (Syam) and Fostat (Egypt)⁸. In contrast to the al-Rashidun Khulafa period, teachers only taught voluntarily and were not paid, but during the Umayyah period, teachers not only received wages for their hard work transferring knowledge but were also provided with dormitories in the palace.

1.3. Educational Institution

The forms of education during the Umayyad dynasty were:

a. Palace education called *Qushur*.

Education starts from the lowest level to the highest level such as halaqah, mosque, and madrasa. The teacher is called Muaddib, and this education aims to teach science and educate children's intelligence, heart, and body.

b. Dignitary's advice to Muaddib.

c. Badiyah. Badiyah is a Bedouin village in Padang that still speaks fluent Arabic and is pure by language rules and other knowledge related to language. At this time the science of Qawaid and other related sciences emerged.

d. Library.

e. Bamaristan. Namely a hospital where people are treated and treated as well as a place to study medical science

Thus, it can be seen that the pattern of education in the Umayyad period had developed. This can be seen from the teaching aspect, even though the system is still the same as during the time of the Prophet صلى الله عليه وسلم, and the *Khulafaurrasyidin*. Likewise, from the characteristics of education that existed during the Umayyad dynasty, especially those centered in Damascus, it can be seen that the Umayyad dynasty government paid great attention to the authenticity of Islamic education. Islamic education during the Umayyad era paid great attention to the purity of Islamic teachings and values. However, this was different from the Umayyads in Andalusia, the mixing of foreign cultures, the influence of Greek philosophy, and the massive translation of foreign languages into Arabic had a significant impact on the development of thought, science, and culture at that time.

2. Abbasid Dynasty

The power of the Abbasids lasted for five centuries from 750-1258 AD,⁹ continuing the power of the Umayyad dynasty. Al-Saffah became the founder of the third Arab Islamic dynasty - after the al-Rashidun Khulafa and the Umayyad dynasty - which was very large and long-lived.

History records that the era of the Abbasid dynasty was a glorious period or golden age in the fields of culture, art, knowledge, and government administration which was proud, both proven through various literature, and historical books and seen directly by several historical relics that are still present today. still standing strong.¹⁰ During the time of the Abbasids, education spread rapidly throughout Islamic countries until countless madrasas were established, people competed to gain knowledge and visited educational centers even though they left their hometowns to gain knowledge.

The existence of educational institutions that were established during the time of this dynasty has more or less encouraged Muslims to be enthusiastic about studying sciences, both religious and general. So several great scientific figures were born who influenced the development of science afterwards.

Islamic educational institutions held during the Abbasid era can be categorized as follows:

2.1. Educational Institutions before Madrasah

First, Maktab/Kuttab. It is a basic educational institution. The subjects taught are khat, calligraphy, al-Quran, creed, and poetry. Kuttab can be classified into two, namely those that are closed to general knowledge and those that are open to general knowledge.

In the Islamic encyclopedia, it is explained that Kuttab is a type of place of learning that was first born in the Islamic world. Initially, Kuttab functioned as a place to provide writing and reading lessons for children, and it is stated that this Kuttab existed in Arab countries before the arrival of Islam. but not yet known. Among the residents of Mecca who studied was Sofwan bin Umayyah bin Abdul Syam.⁹

Second, halaqah means circle. Halaqah is an Islamic educational institution at the same level as advanced education or college. This system is a typical description of students who gathered to study at that time. The teacher usually sits on the floor explaining, reading his essay, or other people's comments on a work of thought. The students will listen to the teacher's explanation by sitting on the floor and circling the teacher.

Third, assemblies are educational institutions that are used for the transmission of knowledge from various scientific disciplines, so there are many varieties of assemblies. There are 7 types of assembly, namely: (1) al-Hadith assembly; (2) al-Tadris assembly; (3) al-Munazharah assembly; (4) al-Muzakarah assembly; (5) al-Syu'ara assembly; (6) al-Adab assembly; and (7) al-Fatwa assembly.¹⁰ There is not much explanation regarding the description of the various types of majelis.

Fourth, mosques are Islamic educational institutions that have existed since the time of the prophet. Mosques founded by the authorities were generally equipped with various kinds of educational facilities such as study areas, library rooms, and books from various scientific disciplines that were developing at that time.

Fifth, Khan. Functions as a student dormitory and a place for holding religious instruction, including jurisprudence.

Sixth, ribath is a place of activity for Sufis who want to get away from worldly life to concentrate solely on worship. Ribath is usually inhabited by poor people.

Seventh, the houses of ulama, are used to transmit religious and general knowledge and other possible scientific debates. Ulama who are not allowed to teach in formal educational institutions will teach in their homes.

Eighth, bookstores and libraries, act as places for the transmission of knowledge and Islam. In Baghdad, there are 100 bookstores.

Ninth, observatories, and hospitals as places for the study of Greek science and philosophy and the transmission of medical knowledge.

Based on searches of Islamic educational institutions, it appears that there is significant attention to the transmission of knowledge, especially through institutions called Madrasah.

Madrasah have existed since the beginning of the Islamic rule of the Abbasids, such as Bait al-Hikmah, which was the first Islamic higher education institution built in 830 AD by the caliph al-Makmun. An institution that has created a new history in Islamic civilization with a multicultural concept in education, because the subjects of tolerance, and ethnic, cultural, and religious differences are well-known and commonplace.

On another note, al-Makrizi assumes that the first madrasa was the Nizhamiyah madrasa which was founded in 457 AH. Madrasah is always associated with the name of Nizam Al-Mulk (w. 485 AH/1092 AD), one of the viziers of the Seljuq dynasty since 456 AH/1068 M until his death, with his efforts to build Nizhamiyah madrasah in various main cities of the Seljuq region.

Madrasah Nizhamiyah is an early prototype for higher education institutions, it is also considered a new milestone in the implementation of Islamic education and is a characteristic of the Islamic educational tradition as an official educational institution with a dormitory system. The government or authorities are involved in determining objectives, curriculum, teaching staff, funding, physical facilities, and so on. Although Nizhamiyah madrasah can preserve scientific traditions and spread Islamic teachings in certain versions. However, the link between standardization and preservation of teachings is less able to support the development of innovative science and research.

Hierarchically, during the Abbasid era, schools consisted of several levels, namely:

The low school level, called Kuttab is a place of learning for children. Besides Kuttab there were also children studying at home, in the palace, in shops, and on the edges of markets. The lessons taught include

reading the Koran and memorizing it, the main points of Islamic teachings, writing, stories of great people of Islam, reading and memorizing poetry or prose, arithmetic, and also the main points of nahwu shorof.

The Middle school level, namely at the mosque and literature and science assemblies as a continuation of lessons at the kuttab. The lessons taught include Al-Quran, Arabic, Fiqh, Tafsir, Hadith, Nahwu, Shorof, Balaghoh, exact sciences, Mantiq, Falak, History, natural sciences, medicine, and also music.

University levels, such as Baitul Hikmah in Baghdad and Darul Ilmu in Egypt (Cairo), at mosques and others. At this level, higher education generally consists of two departments: The Department of Religious Sciences and Arabic and Literature. Ibnu Khaldun named this science Naqliyah Science. The sciences taught in this department include: Tafsir of the Koran, Hadith, Fiqh, Nahwu, Sharaf, Balaghoh, and also Arabic, as well as the Department of Wisdom Sciences (philosophy), Ibnu Khaldun named it Aqliyah Science. The sciences taught in this department include: Mantiq, Natural Sciences and Chemistry, Music, exact sciences, Geometry, Falak, Divine (divinity), Animal Science, and also medicine¹¹ Of the many educational institutions, of course, they have different characteristics in terms of form or institution. Regarding the material or curriculum, educational institutions in the form of madrasas are not much different from Islamic educational institutions: Islamic boarding schools in Indonesia prioritize Islamic religious lessons sourced from books by Salaf scholars. However, other sciences are taught in madrasas using the characteristic of learning, namely the classical system.

Conclusion

The meeting between Islamic civilization and Greek and Persian culture was motivated by many factors, geographically from the strategic Muslim world known as the middle nation the meeting between two advanced cultures, namely Greece and Persia. Theologically, some verses command Allah and the Apostle to appreciate the power of reason they have been given, and the Messenger of Allah advises them to always seek knowledge. Contact with Western culture will have a significant influence on the glory of the Muslims. Historically, the progress and glory of civilization achieved by Islam cannot be separated from the two previous great world civilizations, namely Persia and Greece. The education that took place during the Umayyad and Abbasid dynasties was a continuation of the methods and paths of education that were implemented during the time of Rasulullah صلى الله عليه وسلم and the *khulafaurrasyidin*, or experts could say, traditionalist education, but the territorial expansion that was carried out was the strongest impetus for developing education to be wider. The entry of new cultures as territory expanded, and contact with Greek and Persian culture continued to be filtered, this was to prevent Islamic religious education from things that could lead Islam astray. Education during the Umayyad and Abbasid dynasties laid down the seeds of educational thought that was independent, 'free', and full of values; knowledge is free to obtain from anyone and from anywhere. Of course, if contextualized today, the world of Islamic education must be responsive to developments in science and technology, while still maintaining Islamic values which play a role in creating a conducive, humanist, harmonious, and dynamic life atmosphere.

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