



Analysis of the Civilizational Aspect of Islamic Education in the Time of Rashidun Khulafaur and Its Relevance to Contemporary Islamic Education

Rachma Meilia Inggriani Putri^(✉), Muhammad Nur Rochim Maksum,
and Mohammad Zakki Azani

Department of Islamic Religious Education, Universitas Muhammadiyah Surakarta,
Surakarta, Indonesia

o100210053@student.ums.ac.id, {mnr127,mza650}@ums.ac.id

Abstract. The growth of Islamic culture has been greatly influenced by Islamic education. Education can be a social investment for every individual and a major investment for the progress of a nation's civilization. However, compared to what happens in classrooms worldwide, Islamic education taught by teachers is less inappropriate. It is crucial to stress establishing faith, monotheism, and morals while introducing reading, writing, and arithmetic fundamentals to the classroom. The appointment of teachers should not only focus on competence but also ensure that they are civilized and have good character. This research aims to examine the educational climate of the Rashidun Khulafaur period, as well as the development of Islamic education during that time and its continuing significance in modern times. The research aims to contribute to understanding Islamic education during the Rashidun Khulafaur's time, and its methods—a qualitative paradigm, data collection techniques based on documentation (a document study), and descriptive data analysis—were designed to ensure reliable results. During the reign of Rashidun Khulafaur, the number of mosques and schools dedicated to Islamic studies expanded. Expansion into neighboring nations was also significant during this period, as several were successfully captured.

Keywords: Education · Rashidun Khulafaur · Civilization

1 Introduction

Education has been performed from the beginning and has evolved alongside human society and culture. The Quran and the Sunnah of Rasulullah Muhammad SAW provide the foundation for and guide for the process by which humanity passes on and improves its cultural traditions. Several distinct stages can be identified when discussing the evolution of Islamic education: the period of nurturing Islamic education during the lifetime of the Prophet Muhammad SAW, the period of growth in Islamic education after the Prophet Muhammad's death, and the Rashidun Khulafaur that followed.

The Muslim community's head is referred to as the caliph (*khalifah*). According to Al-Mawardi, a caliph is a Muslim leader whose duties include protecting Islam's religious and political institutions and succeeding Prophet Muhammad. The caliph also serves as the spiritual leader of Muslims, the military commander, and the chief administrator and judge of the Islamic state. For Muslims, the caliph holds sway over all facets of governance and control over all kinds of authority. A caliph's ability to carry out and manage the government through consultative institutions based on the rules of the Quran and Hadith necessitates a fair leadership mentality [1].

The number of mosques and Islamic schools grew during Rashidun Khulafaur's rule. During this time, there was also a notable expansion into neighboring countries, with some being successfully taken. More and more individuals were becoming Muslims as Islam spread worldwide. Hence, their faith was not readily shaken; there was an urgent need for education, particularly regarding monotheism, the Quran, and Hadith. The Rashidun Khulafaur era, which began under the reigns of Abu Bakr as-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib, was the focus of this investigation [2].

Historical records depict that Rasulullah SAW laid the groundwork for the expansion and improvement of Islamic education, which the Rashidun Khulafaur carried on. Under the Rashidun Khulafaur's rule, Islamic education flourished and expanded, and the Rashidun successfully imposed their rule over several neighboring countries. Every newly controlled area requires education, especially Islamic education in the form of teaching monotheism, the Quran, and Hadith, and it will grow along with the Islamic territory as more and more people claim to convert to Islam as the Islamic state expands. People who have recently converted to Islam require education to strengthen their religion.

Education levels are a barometer of a civilization's overall development. The authors believe it is essential to conduct further research and discussion on the history of Islamic education in the Rashidun Khulafaur era (11 - 41H/632-661 AD) because it was during this time that the foundations of the center of world civilization were laid. This study's hoped-for outcomes include a better grasp of Islamic education in the Rashidun Khulafaur era and input for making adjustments, establishing, and growing Islamic education in learning and living. This research is also helpful for including citations from Islamic education studies.

Furthermore, Ahmad Nasrul Anwar's "Growth and Development of Islamic Education in the Umayyad Period" discussed the evolution of Islamic education under the Umayyad dynasty, whereas this study focused on the Rashidun Khulafaur era.

From the beginning of the Abbasid Daula until the fall of Baghdad, Khairudin's research entitled "Islamic Education during the Abbasid Dynasty" described a period of revival (peak development) of Islamic education, characterized by the development of diniyah, aqliyah, and the establishment of madrasas, and culminating in the development of Islamic culture. Meanwhile, this research discussed Islamic education during the Rashidun Khulafaur era [3].

2 Research Method

This study relied heavily on library resources, including literature reviews in books, journals, and articles, as well as the results of prior studies. This study employed the qualitative research method by concentrating on data from library research or book reviews on education features during the Rashidun Khulafaur era. This study utilized a philosophical method to peel back the layers of appearances and get to the heart of the characters' beliefs and motivations. Content analysis with a descriptive-analytical approach was applied to analyze the data. This type of analysis aims to interpret the data following the categorization relevant to the research to provide an overview of the subject under study [4].

Primary and secondary data on Islamic education in the Rashidun Khulafaur era were gathered through document research, which involved looking for and reading various books, scriptures, scientific papers, and journals. The initial step in data collection was identifying primary questions to guide the rest of the investigation. It was followed by the organization of Islamic education under the Rashidun Khulafaur. Finally, research and analysis of Islamic education during Rashidun Khulafaur's rule were performed.

Following the discussions in each chapter, the researchers present an analysis of all data gathered from primary and secondary sources. Descriptive analysis was performed in this study since a more in-depth description of the data was required. The researchers followed a systematic process beginning with identifying research questions, which focused on Islamic educational practices under the Rashidun Khulafaur era. It was followed by setting a discussion arrangement. The subsequent process was completing the discussion by connecting to other relevant passages. Finally, a conclusion was drawn following the study's findings.

3 Results and Discussion

a. Islamic Education

Islamic education has greatly affected the development of Islamic culture since it could be both a personal and national investment in advancing society. The current deterioration of Islamic civilization could be traced partly to stagnation or even reversal in Islamic education. So far, the learning process, a component of Islamic religious education, is incomplete. It is believed that the current method of studying Islam focuses solely on the cognitive dimension while neglecting the affective and evaluative dimensions, even though the emotional and psychomotor dimensions also have a significant impact. It is widely held that Islamic educational institutions reform education holistically, teaching in line with Islamic ideals and including all the essential components of Islamic religious education [5].

Islamic religious education is accountable for the students' happiness in the hereafter and their success in life on earth. It is the goal of Islamic religious education. Bearing the name Islam makes it clear that all aspects of Islamic religious education, from administration to instruction, must be guided by and grounded in Islamic ideals. In Islam, the role of teachers is crucial throughout the educational process. To have a substantial impact, the efforts to improve the learning process of the Islamic faith

must focus on more than just the physical parts. The fundamental answer to the issues of Islamic education thus far has been concrete actions to develop the teachers' spirit in a better direction, carried out early on and lasting for a long period.

Knowledge is at the heart of Islamic culture. A civilization based on the truth (*haq*) given to the ideal human being, Rasulullah SAW, for around 23 years with all his miracles, rather than the truth perceived by the senses and human reason, both of which have significant limitations. The Quran, which Allah SWT bestowed upon His believers, is one of the wonders that has remained especially near to Muslims throughout history. Furthermore, the perfection and integrity of what was delivered to Rasulullah SAW during his lifetime have been reflected in his noble morals and the manifested speech, comments, acts, and decisions [6].

b. **The Definition of Rashidun Khulafaur**

After Rasulullah SAW passed away, a new Muslim leader should take his place. According to historical accounts, Rashidun Khulafaur, Rasulullah's successor, was a visionary. Rather than being handed down from generation to generation, the Rashidun Khulafaur was selected by a popular vote [7].

When it comes to ruling, the caliph is in charge. The Arabic word for a substitute is *badil*, which is related to the term *khalif*, from which *khalifah* is derived. In political reality, however, the Prophet Muhammad SAW did not select someone to succeed him as the head of the Muslim community. Therefore, the word *alkhalifah ba'da an-Nabi* refers to a replacement after the Prophet Muhammad. It is also possible that the word *khalfa*, related to the Arabic word *wara'a*, inspired the name *khalifah* [8].

According to the Quran, humans are God's caliphs, placed on earth to watch over, protect, and elevate life on the planet. In particular, the caliph stands in for the Prophet Muhammad as head of the Muslim community and as the absolute ruler of Islam (Jamil, 2011). The Rashidun Khulafaur ruled for 30 years (11–41 H or 632–661 AD). For two years (11–13 H), Abu Bakr served as a caliph, followed by ten years (13–23 H) under Umar bin Kahattab, 12 years (23–35 H) under Uthman bin 'Affan, and finally five years (35–40 H) under 'Ali bin Abi Talib. The Rashidun Khulafaur ruled briefly during testing and consolidation, but their reign was still significant in developing Islamic culture.

In addition to sharing a bloodline with the Prophet Muhammad, each of the four caliphs also had significant influence in their respective roles as government leaders and religious authorities. As a leader, Rashidun Khulafaur was responsible for making the country a better place for its citizens in terms of justice, peace, security, and prosperity. Meanwhile, the Rashidun Khulafaur's job was to organize religious affairs. This caliph has the authority to make choices, but he must always put the interests of the Muslim community first in his decision-making. Rashidun Khulafaur was elected in a free and fair process. The choice of this caliph could be made in one of two ways: either through debate by the prophet's companions or by direct appointment by the outgoing caliph [9].

c. **History of Islamic Education During the Rashidun Khulafaur Period**

a) **Islamic Education During the Time of Abu Bakr As-Siddiq**

His full name was Abdullah bin Uthman bin Amir bin Ka'ab bin Sa'ad bin Taim bin Murrah bin Ka'ab bin Lu'ai bin Ghalib Al-Qurashiy At-Taimy. His birth occurred in 573 AD. Abu Quhafah was Abu Bakr as-Siddiq's father, who named

him Abu Quhafah, although his original name was 'Uthman. Umm Khair Salma bint Shakhr bin Amir bin Ka'ab bin Sa'ad bin Taim bin Murrah was Abu Bakr as-Siddiq's mother. On the sixth grandfather, Murrah bin Ka'ab, Nasab Abu Bakr as-Siddiq met the Prophet Muhammad SAW. His alias or moniker was Abu Bakr. A juvenile camel is whence the name Abu Bakr derived from (*al-bikru*). *Bakarah* and *abkur* both indicate a plural. Abu Bakr was awarded several honorary titles during his life, each one a testament to his noble character. Some of the names given to him include *Al-'Atiq* (the one who was saved from the flames of hell), *as-Siddiq* (the one who strongly believed in the news from the Prophet Muhammad SAW during the Isra' Mi'raj and confirmed it), *as-Shahib* (the one who was close to the Prophet Muhammad SAW and was there for him in times of need), *Al-Atqa* (the righteous), and *Al-Awwah* (people who show weakness before Allah SWT, their hearts tremble, and the emergence of fear because of His greatness) [10].

Abu Bakr as-Siddiq was one of the first Muslims, or *assabiqunal awwalin*. He had known about Rasulullah SAW's magnificence since he was a little boy. Thus, he had no trouble accepting the prophet's message. After Abu Bakr accepted Islam, he constantly supported Rasulullah SAW's evangelistic efforts. He was credited with defending the Prophet Muhammad in historical accounts. It has been written in history that Abu Bakr defended the Prophet Muhammad when the Quraysh infidels hurt him, accompanied Rasulullah SAW in his migration, assisted needy people, and freed enslaved people. It was stated that Abu Bakr had assets of 40,000 dirhams, given to the struggle for preaching the Prophet Muhammad SAW in the way of Allah SWT.

Before his death, as Rasulullah SAW's suffering intensified and the time for prayer, signaled by Bilal bin Rabbah's call to prayer, approached, he nominated Abu Bakr as-Siddiq as the Muslim community's official prayer leader. After Rasulullah SAW's death, several of the Muhajirin and Ansar's top leaders met at the city of Bani Sa'idah in Medina to decide on Muhammad's successor. Muslims at the time elected and anointed Abu Bakr as-Siddiq as the first caliph of Islam. After the prophet's death, Abu Bakr assumed the role of the caliph and dealt with several issues in the kingdom. Apostates (a segment of Arab society), self-proclaimed prophets, and those who distinguished between prayer and zakat (those unwilling to pay zakat) shook the resistance in the early stages of Abu Bakr as-Siddiq's rule. Abu Bakr based his choice to confront the rebels on this information. Opinions influenced by Abu Bakr's character tend to be constructive and helpful to Islam and Muslims.

Islam was established in Arabia when the Prophet Muhammad was still alive. The Rashidun Khulafaur carried on his work after his passing. Despite his brief reign, Islamic civilization advanced quickly during the time of Rashidun Khulafaur. A school of thought emerged under Abu Bakr Ash-Shidiq's reign that sought to preserve the unaltered text of the Quran by compiling it into a single copy.

Even since the Quran came down and was revealed to the Prophet Muhammad, it was written throughout Muhammad's lifetime. Whenever the Prophet Muhammad SAW received a revelation from Allah SWT, he would immediately share it with his companions and have them remember it. The companions painstakingly penned the lyrics over various media, including palm fronds, stone slabs, and even bits of bone. The names of the letters, the order of the letters, and the verses were all recorded by the companions in line with Allah SWT's directives. Quranic poems have not been

compiled into a single document, and no authority has been directed. Those who wrote them are still living and well.

Seventy or more Quran memorizers were slaughtered in the conflict in Yamamah. Concern over the Quran's disappearance spread among the other companions, led by Umar bin Khattab. Then, Umar bin Khattab suggested that Abu Bakr as-Siddiq compile the many copies of the Quran into a single book. Abu Bakr rejected Umar's proposal since the Prophet Muhammad did not personally collect the Quran. However, Umar persuaded and reassured Abu Bakr that the Quran was gathered purely to preserve it. In the end, Abu Bakr consented to Umar's request. Zaid bin Thabit was a trusted friend charged with assembling the Quran. He preserved the Quranic manuscripts stored at the Prophet Muhammad's home, relied on the recollections of the companions, and directed the gathering of Quranic verses written by the companions themselves. The whole Quran was compiled by Zaid bin Thabit and recorded on *adim* (baked skin). Abu Bakr swore to keep the Quran safe until the day he died.

There was no change from the educational model used during the time of the Prophet Muhammad to the one used during the period of Abu Bakr in terms of resources and, specifically, schools. During Abu Bakr's reign, the following subjects were prioritized and taught in schools: (1) reading and writing; (2) committing the Quran to memory; (3) *tauhid* instills the belief in Muslims that Allah SWT alone is worthy of worship; (4) ethics, including the instruction of proper behavior when visiting the homes of others, interacting with neighbors and other members of society, and others; (5) prayer, fasting, and the Hajj for the financially able; and (6) health inculcates tidiness; the physical motion of prayer is an education that strengthens the body and the soul. Materials for upper-level education include the Quran, its commentators, the Hadith, its sharh, and Fiqh *tasyri'* [11].

During the reign of Caliph Abu Bakr, Medina was the hub of Islamic learning, and the prophet's companions served as its faculty. Since the time of the Prophet Muhammad, mosques and shuffahs have served as centers of learning, and Muslims added Kuttah as a place to learn to read and write to support the growing complexity of mosques' services. Back then, the mosque's many functions included worship services, Islamic education, discussion of community concerns, gathering space, and reading and studying the Quran [12].

At 63, Abu Bakr as-Siddiq passed away in the year 13 H. He was in charge for two years, three months, and ten days.

b) Islamic Education During the Time of Umar Bin Khattab

Umar bin Khattab was born Nufail bin Abdul Uzza bin Riyah bin Abdullah bin Qurt bin Razah bin Adi bin Ka'ab bin Luayyi bin Ghalib Al-Qurashi Al-Adawi and had a long and complicated family tree. To his ninth grandpa, Ka'ab bin Luayyi bin Ghalib, Nasab Umar bin Khattab witnessed. Abu Hafsh, or *Al-Faruq*, was a Kunyah Umar bin Khattab nickname. Because of how publicly Umar displayed his devotion in Mecca, his contemporaries gave him the moniker *Al-Faruq*. Umar bin Khattab was born exactly 13 years after the Year of the Elephant. His parents, Khattab bin Nufail and Hantamah bint Hasyim bin Al-Mughirah [13], gave him the names Nufail and Hantamah.

One of the infidel nobles of the Quraish was named Umar bin Khattab. Umar was one of the most ferocious adversaries of the Muslims throughout the Jahiliyyah period. However, once Umar converted to Islam, he became a staunch defender of the faith. Abu Bakr intended to appoint a successor when he realized his ill would eventually lead to death. He was also concerned that an argument might break out. After consulting with his close companions Uthman bin Affan, Said bin Zaid, Abdurrahman bin Auf, Usaid bin Hadhira, and others from the Muhajirin and the Ansar, Abu Bakr decided to propose Umar bin Khattab as the next head of the Muslim community.

During Abu Bakr Ash-Shidiq's reign, all opposition was crushed. Umar bin Khattab accomplished great things regarding territorial expansion, including the conquest of Damascus, the capital of Syria, and victory in the battle of the Yarmuk Valley, which resulted in the defeat of Roman soldiers at the time. Umar's reign saw a strengthening of the Arabian Peninsula and a return to Islamic stability. Umar also established himself as a regional ruler in Persia, Iraq, Chaldea, Egypt, Syria, and Palestine.

Under Umar bin Khattab's leadership, Medina was mostly secure, and whatever unrest did arise was dealt with effectively. Because Umar bin Khattab possessed power, toughness, and firmness, his opponents were paralyzed by their inability to act. Umar bin Khattab also oversaw the state bureaucracy, modeled after the Persian system. Mecca, Medina, Basra, Kufa, Syria, Jazirah, Egypt, and Palestine were among the eight provinces that Umar bin Khattab was responsible for.

Umar bin Khattab made crucial contributions to the realm of education by administering programs in mosques, centers of learning (*kutab*), and public marketplaces. Umar also commanded local Muslim leaders to construct mosques in every area under their jurisdiction. He also established educational institutions and assigned teachers to serve in all the territories he ruled. The textbooks focused on fiqh, monotheism, ethics, and worship. Abdurrahman bin Ma'qal and Imran bin Hashim were two of the companions of Umar bin Khattab assigned to the city of Basrah. Then, Hasan bin Ali was sent to Egypt, and Abdurrahman bin Ghanam was responsible for Syria.

Umar bin Khattab staffed his government with highly educated clerics (*ulama*) who were also given positions of authority. Abu Musa Al-'Asy'ari, an expert in fiqh, Hadith, and the Quran, was appointed governor of Basrah; Ibn Mas'ud was sent as a teacher by Umar; Muadz bin Jabal was assigned as a teacher to Palestine; Ubadah was sent to Hims; and Abu Darda' was sent to Damascus. Umar bin Khattab, a specialist in law and governance, Abdullah bin Umar, a collector of Hadith, and Ibn 'Abbas, an expert in the interpretation of the Quran and faraidm, were just a few of the numerous clerics to be found in Medina. Both Ali bin Abi Talib and Ibn Mas'ud were scholars with deep knowledge of Islamic law and interpretation [14].

The education system was more sophisticated and evolved under Umar bin Khattab's guidance. At the same time, the Prophet Muhammad's close companions were banned from leaving Medina except with the caliph's permission and for a limited duration. With this, the expansion of the companions' knowledge was focused in Medina, earning Medina the title of "Center of Islamic Studies". With the spread of Islamic governance came an increase in Islamic education activities. New Muslims learned Islamic sciences from the Prophet Muhammad's companions, particularly those involving the major sources of Islamic teachings, the Quran and Hadith. Learning Arabic had been a requirement in Islamic education during the reign of Caliph

Umar. The need to study Arabic as a language carrier in new places arose due to Muslims' dominance of new areas at this time.

During Umar's reign, he prioritized the welfare of those involved in education and Islamic affairs by paying teachers, imams, and muezzins with cash from the baitul mal. In truth, Umar paid extremely high pay to top-quality teachers [15].

Adurahman bin Ma'qal and Imran bin al-Hashim, who served in Basyrah, Abdurrahman bin Ghanam who served in Syria, and Hasan Bin Abi Jabalah, who served in Egypt, were among the companions picked by Umar bin Khattab to be dispatched to the region. Umar bin Khattab passed away three days after being stabbed and slain by an enslaved Persian called Fairuz, also known as Abu Lu'luah, while offering the dawn prayer at the prophet's mosque in 23 H. Umar bin Khattab's reign lasted ten years, six months, and four days.

c) **Islamic Education During the Time of Uthman bin 'Affan**

Uthman bin 'Affan is known by his complete name, Uthman bin' Affan bin Abil' Ash bin Umayyah bin Abdi Shams bin Abdi Manaf bin Qushai bin Kilab. Nasab Rasulullah encountered Uthman bin' Affan, the grandson of Uthman's fourth grandfather, Abdu Manaf. Uthman's mother, Arwa bint Kuraiz bin Rabi'ah bin Hubaib bin Abdi Shams bin Abdi Manaf bin Qushai, gave birth to him in Taif six years after the Year of the Elephant. Uthman bin Affan was known as Abu' Amr during the Jahiliyyah era, but he was renamed Abu' Abdillah after he married Ruqayyah, Rasulullah SAW's daughter, and was blessed with a son named Abdullah. Uthman bin Affan was given the title *Dzun Nurain* (owner of two lights) because he wed Rasulullah SAW's daughters Ruqayyah and Umm Kulthum [16].

Uthman bin 'Affan has been remembered for his exemplary personality and noble actions. At Abu Bakr's urging, Uthman converted to Islam. Except for the Battle of Badr, Uthman bin 'Affan fought alongside Rasulullah SAW in every battle. Uthman had to travel to Medina with his ailing wife, Ruqayyah. When the Tabuk battle broke out at a bad time of year, Uthman helped the Islamic cause by donating 1,000 poles of the camel. Then, when Medina ran dry, Uthman purchased the Jewish-owned Raumah well, whose water was far more plentiful than the city's own.

After Umar bin Khattab, a council of six individuals deliberated and elected a new caliph. Time, voting procedure, and the total number of ballots were all specified by Umar bin Khattab. These six individuals included Ali bin Abi Talib, Uthman bin' Affan, Talhah bin Ubaidillah, Zubair bin Awwam, Sa'ad bin Abi Waqash, and Abdurrahman bin Auf. Umar sought to keep the bani 'Adi, of which Sa'id bin Zaid was a member, out of positions of power, leaving him out of the caliphate.

Uthman bin' Affan ruled for 12 years, during which rebellions and cronyism surrounded him. They could have been more productive. The first six years of Umar bin Khattab's reign were considered good leadership, whereas the second six years were considered disastrous leadership by historians. Uthman led the Islamic conquest and expansion over Egypt, Iraq, Kufah, and Alexandria during the first six years of the caliphate. In addition, Uthman contributed to the collection of verses making up the Quran.

The interpretation of the Quran was a source of contention among Muslims throughout Uthman's rule. Thus, Uthman instituted a program to codify the Quran, building on the foundation laid by Abu Bakr. There are several *qira'ah* styles or ways

of reading the Quran. The Prophet Muhammad's stance has allowed for variation in how the Quran is read and memorized to accommodate different languages and cultures. Then, Huzaifah bin Yaman recommended to Uthman that Muslims adopt a strategy of standardized reading of the Quran by producing mushafs using standardized writing spells. Zaid bin Thabit chaired the committee that recopied and compiled the Quranic verses into a single volume known as the Mushaf, which were eventually dubbed the Al-Imam or Ottoman manuscripts. The codification committee copied the Quranic passages four times, yielding five manuscripts in all. Each of Kufa, Basra, Syria, and Mecca received a copy, while Medina received an additional copy.

Uthman's reign saw slight alteration to the educational system, with simply the continuation of established practices and a few additions. Umar bin Khattab would not allow Rasulullah's crucial associates to leave the city of Medina, but under the Uthman caliphate, these friends were allowed to leave the city and settle in the territories where they desired to dwell. The Islamic theological sciences that the companions already had and had been imparted to them by the prophet were disseminated in that region [17].

Uthman bin Affan created a simpler and more accessible educational structure, making studying Islamic studies more accessible to anybody interested in learning. At this time, most students were adults and parents who had recently converted to Islam. They were the first group of students. Children were the second group of students. The grownups and parents who had been devout Muslims for years made up the third group of students. Individuals who had made it their life's work to learn as much as possible about the Islamic faith were the last group of students. Lectures, drills, and memorization were employed with the first group of students. The second group was taught using a technique based on drill and memory. Discussion, memorization, lectures, and question-and-answer sessions were performed with the third set of students. Moreover, the fourth group was taught using a combination of rote memorization, formal lectures, small-group work, and open-ended questions and answers.

After Uthman bin Affan's Caliphate ended, political tensions rose, and a rebellion broke out, leading to the caliph's death. The insurgents were able to storm Uthman bin Affan's residence. In opposition to the rebels were Hasan bin Ali, Abdullah bin Zubair, Marwan bin Hakam, Muhammad bin Talhah, and Sa'id bin 'As. However, Uthman banned them from aiding him. Uthman believed the prophet predicted that he would die a martyr's death. Therefore, Uthman was concerned about causing either slaughter or discord among Muslims. After robbing Uthman's home, the disciples of Abdullah bin Saba broke into the Baitul Mal and stole its riches as well. The plot to have Uthman bin Affan slain by Khawarij adherents of Abdullah bin Saba' was successful. Medina was under Khawarij's military rule at the time. They instigated chaos and restricted their citizens from taking any action. Uthman was a Muslim martyr who gave his life for his faith on the 18th of Dzulhijjah, 35 H.

d) Islamic Education During the Time of 'Ali Bin Abi Talib

Ali was the son of Abi Talib and Abdul Muttalib; hence his name Abdu Manaf was his true identity. Syaibah Al-Hamd bin Hassim Manaf bin Qushay bin Murrah bin Ka'ab bin Luay bin Ghalib bin Fahr bin Malik bin Nadhr bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudhar bin Nizar bin Ma'ad bin Adnan was another

name attributed to Ali. Fatimah bint Asad bin Hasyim bin Abdi Manaf bin Qushay Al-Hasyimiyyah predicted that her son Ali bin Abi Talib would be born ten years before he really was. Ali was the prophet's first cousin; his father, Abu Talib, was a brother of Abdullah, Rasulullah SAW's father. Ali was chewing on someone named Abul Hasan. Rasulullah SAW called Ali bin Abi Talib, also known as Abu Turab, since Ali was not at home when he asked Fatimah (Ali's wife and Rasulullah SAW's daughter). Rasulullah SAW commissioned a search for Ali. Afterward, word reached Rasulullah SAW that Ali had napped in the mosque. While Ali slept, Rasulullah SAW saw that his shawl had fallen from his shoulders and landed in a pile of dust. While Ali was still seated, Rasulullah SAW swept the floor and commanded him to "get up, O Abu Turab" [18].

After Uthman bin Affan's death, Ali bin Abi Talib was selected as a caliph. The Muhajirin, the Ansar, and everyone else there voted for Ali and swore him in as their leader. Except for Mu'awiyah bin Abi Sufyan, who was away in Sham then, everyone consented to Ali's initiation. He disagreed because he thought Uthman's killers should go to jail first. During Ali's presidency, several issues arose. After Uthman was murdered, the provocateurs and others who had grievances with Uthman in Medina decided to alter their assault approach to get revenge. They also pushed Ali to give in to their demands right away. Talhah bin Ubaidillah and Zubair bin Awwam demanded that the people of Medina punish those responsible for Uthman's death. However, there was a plot at the back of these requests. Aisha was among the hundreds of people from Mecca and Medina who followed Talha and Zubair on their journey to Basrah.

After mediating their differences, Basrah official Uthman bin Hunaif was approached and arrested by vengeful citizens. Talha, Zubair, and Aisyah ruled Basra when Uthman ibn Hunaif was imprisoned. Ali bin Talib and his army marched into Basrah to extend a peace proposal to the city's inhabitants. However, others who knew peace was coming infiltrated both parties to spark fighting between them before the truce was officially declared. In the year 36 H, Jumadil Akhir., the conspirators were able to influence both factions. A furious battle broke out in front of the camel carrying Aisha's saddle as Talha's forces and Ali's troops engaged in a war of reciprocal assaults. Seventy people lost their lives in this conflict, known as the Jamal War.

Once Ali ibn Abi Talib had subdued the opposition, he ordered the camel to be slaughtered and instructed his men to hold onto Aisyah until he could return to Medina. Ali planned to abandon Mu'awiyah's post in Sham in the Islamic calendar month of Muharram 37 H. Mu'awiyah did not comply with Ali's request. After then, Ali wrote Mu'awiyah a letter detailing his thoughts and reasoning. Despite his best efforts, Ali was unsuccessful. The conflict between the Shiffins began because of this. Mu'awiyah's army came extremely close to being routed.

Nevertheless, 'Amr bin Ash, serving in Mu'awiyah's army, then offered and asked for *tahkim* discussions to be undertaken. Even though they were the ones who persuaded Ali to hold *tahkim*, 12,000 people turned down the offer of *tahkim* from Ali's forces. Then, they labeled Ali a heretic. When the troops that converted Kufans to Ali's cause returned to the city, they settled in the Harura District. The Haruriyah faction, the Khawarij, got their name from the location where Ali converted them to their cause. Those who practiced *tahkim* were considered infidels by the Khawarij

sect. They attempted to assassinate Muawiyah bin Abu Sofyan, Amr bin Ash, and Ali bin Abi Talib. At first light that morning, a Khawarij named Abdurrahman bin Muljam stabbed the fourth caliph to death.

There were many revolts and upheavals throughout Ali's rule that; it is stated he seldom, if ever, saw tranquility. Ali was too busy focusing on the safety and harmony of the Muslim community to worry about educational issues. The delivery of education remained the same compared to other eras. Some progress was made in the classroom materials, but it needed to be more active and relied on the teachers' abilities to rectify students' skewed perspectives and misconceptions [19].

d. **The Relevance of Islamic Education During the Rashidun Khulafaur Period to Contemporary Islamic Education**

Understanding and dissecting the aim of education is a difficult task. Because reading the creation of educational objectives is more than just a list of wants and expectations or a perspective of life, it must be connected with the socioeconomic-political framework, which appears outside of education but significantly impacts its process. The goal of education is in direct contact with, or is a representation of, a person's or a nation's attitude on life. Because each nation's view on life differs, it is natural that each nation-state has various goals reflecting the diversity of aims and outlooks on life. Since each nation has a particular concentration and emphasis on the execution of education, it can give rise to various educational goals [20].

Islamic education, particularly regarding the Rashidun Khulafaur era, has significantly shaped Indonesia's educational landscape. To begin, establishing the Islamic education curriculum in Indonesia should follow the model set by other countries, emphasizing the formation of religion, monotheism, and morals before reading, writing, and arithmetic. Islamic education strongly emphasizes teaching morality and adab before introducing other subjects. The habit of worship and the training to act in line with moral principles are also included. The next step is to guide students through memorization of the Quran in phases, where the method of instruction is tailored to the students' cognitive abilities. Subsequently, Arabic language learning and other forms of foundational knowledge that can aid learning down the road will be carried out to support the preparation of material immersion activities [21].

Those who follow Islam as a way of life based on religious values believe that they will always be following *fitrah* because the Quran and the Sunnah of the prophet contain absolute truths that are transcendent, universal, and eternal. Because Islamic education is a normative effort to preserve and advance human nature, it must be founded on the ideals mentioned earlier in educational theory and practice creation. Using these criteria, Islamic education can be separated from secular learning approaches [22].

Second, the principles of Islamic education, including the inculcation of intelligence and abilities according to potential or levels possessed by each child, must be adhered to in the implementation of education for pre-school-aged children through the appointment of qualified and highly competent teachers, the provision of proper welfare, and the development of facilities and infrastructure [23].

Third, education development should not only be concentrated in one area but spread evenly throughout the region. It can be achieved through the pursuit of equal distribution of teachers, quality educational facilities and infrastructure, and the adaptation of these factors to the needs of each region.

As a fourth point, incorporating sports like archery, horseback riding, and swimming within an Islamic school's curriculum should be prioritized.

Fifth, the government should only pick civilized teachers with excellent character. Teachers' efficiency and effectiveness in the classroom can be enhanced if the government invests in infrastructure that simplifies their jobs.

4 Conclusion

The preceding debate and explanation led to the conclusion that the golden age of Islamic education occurred during the Rashidun Khulafaur. During this time, Islamic education was split into four distinct eras corresponding to the reigns of Abu Bakr as-Siddiq, Umar bin Khatab, Usman bin Affan, and Ali bin Abi Talib, the last four caliphs. Abu Bakr continued the same practices of the Prophet Muhammad in implementing Islamic education, both concerning material and educational institutions. Due to societal unrest caused by Usman's unhappiness with appointing his relatives to government positions, education made less progress under Usman bin Affan than under Umar bin Khatab. Meanwhile, education did not advance under Ali ibn Abi Talib's rule due to the prevalence of uprisings and conflicts. Seeking sufficient educational facilities and infrastructure and employing trained and competent teachers have become examples of how Islamic education during the Rashidun Khulafaur era applies to modern education.

References

1. Zakariya, Din Muhammad. 2018. *Sejarah Peradaban Islam*. Malang: Madani Media. hlm. 99, 108, 112. 120–122.
2. Anwar, Ahmad Nasrul. (2015). "Pertumbuhan dan Perkembangan Pendidikan Islam pada Masa Bani Ummayyah". *Jurnal Tarbiya*. Vol. 1 No. 1.
3. Khairudin. "Pendidikan pada Masa Dinasti Abbasiyah". *Jurnal Ittihad*. Vol. 2 no. 1 2018.
4. Harmidi. 2004. *Metode Penelitian Kualitatif*. Malang: Universitas Muhammadiyah Malang Press. hlm. 67.
5. Maksum, M. Nur Rochim, dkk. 2021. *Desain Pembelajaran Agama Islam*. Solok: Insan Cendekia Mandiri.
6. Azani, Mohammad Zakki. "Urgensi Pandangan Hidup Islam dalam Memaknai Sejarah Kemerdekaan: Tinjauan Awal". *Jurnal Prosiding*. Vol. (2) No. 1, 2022.
7. Bakri, Syamsul. 2011. *Peta Sejarah Peradaban Islam*. Yogyakarta: Fajar Media Press. hlm. 26.
8. Sulaiman, Rusydi. 2014. *Pengantar Metodologi Studi Sejarah Peradaban Islam*. Jakarta: PT Raja Grafindo Persada. hlm. 29, 240, 206, 222.
9. Syaefudin, Machfud. 2013. *Peradaban Islam*. Yogyakarta: Pustaka Ilmu.
10. Ash-Shalaby, Ali Muhammad. 2017. *Biografi Abu Bakar Ash-Shiddiq*. Jakarta: Ummul Qura. hlm. 29–33.
11. Yunus, Mahmud. 1986. *Sejarah Pendidikan Islam*. Jakarta: Hirdakarya Agung. hlm. 18.

12. Dalpen, M.. 2016. *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*. Jakarta: Kencana Prenada Media Grup.
13. Ash-Shalaby, Ali Muhammad. 2018. *Biografi Umar bin Khattab*. Jakarta: Ummul Qura. hlm. 27–28.
14. Soekarno dan Ahmad Supardi. 2001. *Sejarah dan Filsafat Pendidikan Islam*. Bandung: Penerbit Angkasa. hlm. 55.
15. Aminah. “Pola Pendidikan Islam Periode Khulafaur Rasyidin”. 2015. Jurnal: *Tarbiya*.
16. Ash-Shalaby, Ali Muhammad. 2017. *Biografi Utsman bin Affan*. Jakarta: Ummul Qura. hlm. 27.
17. Nizar, Samsul. 2009. *Sejarah Pendidikan Islam*. Jakarta: Kencana Prenada Media Grup. hlm. 47–48.
18. Ash-Shalaby, Ali Muhammad. 2017. *Biografi Ali bin Abi Thalib*. Jakarta: Ummul Qura. hlm. 45–47.
19. Nurjannah, Neneng. “Perkembangan Pendidikan Islam Periode Khulafāur Rāsyidīn dan Implikasinya Terhadap Pengembangan Pendidikan Islam di Indonesia”. *Jurnal Pendidikan Islam Indonesia*. Vol. 5 no. 1, 2020. hlm. 122.
20. Mohammad Ali, “Membedah Tujuan Pendidikan Muhammadiyah”, *Jurnal Profetika*, Vol. 17, No. 1, Juni 2016, hlm. 44–45.
21. Az-Zarnuji, I.. 2019. *Ta’limul Muta’alim Pentingnya Adab Sebelum Ilmu*. Surakarta: Aqwam.
22. Muthoiffin dan Mutohharun Jinan, “Pendidikan Karakter Ki Hadjar Dewantara: Studi Kritis Pemikiran Karakter Dan Budi Pekerti Dalam Tinjauan Islam”, *Jurnal Profetika*, Vol. 16, No. 2, Desember 2015, hlm. 175.
23. Al-Adawi, M. 2005. *Tarbiyatul Abna’: Bagaimana Nabi shallallāhu ‘alaihi wa sallam Mendidik Anak*. (Ahmad Hamdani bin Muslim, Penerjemah). Yogyakarta: Media Hidayah Pustaka Al Haura.
24. Ahmad, Lokman Mohd. Thohir. “School Operational Funding to Support School Activities”. *Jurnal: IJERE*. Vol.3, No.1. 2014.
25. Qomariyah, Nurul dan Titi Savitri Prihatiningsih. “Evaluation of a Problem Based Learning Curriculum Using Content Analysis”. *Jurnal: IJERE*. Vol. 5, No. 3, 2016.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

