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Al-Misbah (Journal of Islamic Studies) Published by Ahmad Daulan University Yogyakarta P-ISSN 2337-5264 E-ISSN 2656-0984 Page 2 DOI: Koran and Hadith are the main sources of Islamic education, especially religious education, which is expected to guide and guide people on the path that Allah SWT. Education is essential for every single person. The growth and development of Islamic education has been around since the time of the Prophet Muhammad UNTIL now. The first revelation received by the Prophet Muhammad was Sura Al-Alak's poems from one to five. The word of Allah SWT contains the study of the importance of reading, which is the beginning of the prophet's education. The Islamic entity then began to be carried out by the Messenger of Allah after receiving orders from Allah through his word, namely the letter al-Muddasir 1-7, the first step taken by the Prophet was to call his family, his friends, neighbors and the wider community. During the time of the Prophet Muhammad, Islamic education was concentrated in the city of Medina, after the Prophet (peace and blessings of Allah on him) moved from Mecca. After the prophet's death, the rule of Islam was concealed by Hulafaur Rasidin, and Islamic territory spread beyond the Arabian Peninsula. These caliphs focused on education, religious broadcasting and the Islamic State stronghold. After the death of Rosulullah SAW Muslims were entrusted to Hulafaur Rasidin. Hulafaur Rasadin means leaders who receive guidance. They were Abu Bakr al-Shidik, Umar ibn Khattab, Usman ibn Affan and Ali ibn Abi Taalib. The rule of Hulafaur Rasidin was an important moment in the way of Islam. They were able to save Islam, strengthen it and lay the foundations of the life of the greatness of Islam and its people. In its journey in addition to expanding the territory beyond the Arabian Peninsula, the leadership of the hulafaur Rasidin is also concentrated in the area The four successors of the Messenger of Allah have achieved many successes, some of which we can enjoy to this day. Whereas there was a model or model of Islamic education at the time. As individuals living in this global age, we need to know more about Islamic education during the Hulafaur Rasidin period. The Islamic educational model during the time of Caliph Abu Bakr al-Siddiq (11-13 H / 632-634M) After the death of the Prophet, as the leader of the Muslims was Abu Bakr al-Siddiq as caliph. The Caliph was the leader appointed after the prophet's death to succeed the Prophet and resume the duties of religious and government leader. And those who profess the Prophet will not pay the sunset, they will not be able to pay the sunset. He therefore focused on fighting insurgents that could destabilize security and could affect Muslims who are still weak in faith to disassociate themselves from Islam. Thus, an army was sent to flush the rebels in Yamam. During this suppression, many Muslims died consisting of companions of the Prophet (s) and memorable Koran, thereby reducing the number of comrades who memorized the Koran. Therefore, Umar ibn Khatab invited the caliph Abu Bakr to collect verses of the Koran. Then, in order to implement the proposal, he was sent to collect all the writings of the Koran. Muhammad Hussain Haikal also argued in his book that the idea of codifying the Koran was based on a pit in which Muslims, especially memorizing the Koran, died on the battlefield. The structure of education during Abu Bakr is still the same as in the time of the Prophet, both in terms of materials and in terms of educational institutions. From the point of view of Islamic education, the material consists of tauhid or faith education, morality, worship, health and so on. Nurturing faith, which is to inoculate that the only thing to worship is God. Moral upbringing, such as adab, entering people's homes, good-neighbourly manners, communication in society and so on. Religious education such as prayer, fasting and haji. Health as it is about purity, movement in prayer education to strengthen the physical and spiritual. According to Ahmad Salaabi, the institution to learn to read and write is called kuttab. Kuttab was an educational institution formed after the mosque, and Asama Hassan Fahmy said kuttab was founded by Arabs during Abu Bakr and who acted as educators were the closest companions of the apostles. Mosques are used as Islamic educational institutions, as well as spiritual fortresses, meeting places and Islamic educational institutions, as places of worship, reading the Koran and so on. Ahmad Syalabi, institute for learning to read this letter is called kuttab. Kuttab was an educational institution formed after the mosque, and Asama Hassan Fahmy said that Kuttab was founded by Arabs during Abu Bakr's time, and the training center at the time was Medina, while those who acted as educators were the closest companions of the Apostle. The subjects given to the students are not much different from the subjects of the Prophet, only beginning to appear the expansion and development of knowledge. Training places continue to take precedence in mosques. Also, don't miss reading and writing lessons. For the first time, foreign language lessons have been used to meet the need to communicate with non-Arabic people as a result of the expansion of Islamic territory outside the Arabian Peninsula. The rule of Caliph Abu Bakr was not long, but he managed to lay the foundation for the struggle for the expansion of da'wa and Islamic education. The pattern of Islamic education during the time of caliph Umar ibn Khattab (13-23 H / 634-644 AD) the second caliph in Islam was also the second person from Hulafaur Rasidin. He is one of the great figures in Islamic history. He was known for his determination and will, agility, and outspoken character before becoming caliph known as a tough and uncompromising and even ruthless man. Under his rule, the Islamic Empire expanded at an extraordinary pace. It can be said that the man who had the greatest influence after the Prophet in forming an Islamic government and claimed that his model was Umar ibn Khattab. Abu Bakr witnessed the problems that arise among Muslims after the death of the Prophet, on the basis of which Abu Bakr appointed his successor, Umar ibn Khattab, whose goal was to prevent there from disagreement and division among Muslims, Abu Bakar policy, apparently, was adopted by the people. During the time of Caliph Umar ibn Khattab, the political situation was in a stable condition, and efforts to expand the territory of Islam were resounding. Islamic territories today include the Arabian Peninsula, Palestine, Shiites, Iraq, Persia and Egypt. With the expansion of Islamic territory has led to a wide life in all areas. To meet this need, people who have the skills and knowledge are needed, so education is needed. During the time of Caliph Umar ibn Khattab, powerful comrades were not allowed to leave the area, except for the permission of the Caliph and for a limited time. Thus, if a Muslim who wants to study hadith should go to Medina, it means that the dissemination of knowledge and knowledge about satellites and places of education is concentrated in Medina. But that doesn't mean that the spread and Islam has less influence outside the medina. Da'wa and tablig and teach Islam vigorously. With regard to this educational issue, Caliph Umar ibn Khattab was a teacher who conducted educational consultations in the city of Medina, he also introduced education in mosques and markets and appointed teachers for each conquered district, they were assigned to teach the contents of the Koran and other Islamic teachings such as fiqh for new residents of Islam. Among the associates appointed by Umar ibn Khattab to the region were Abd al-Aarahman ibn Maal and Imran ibn al-Hashim. Both were stationed in Basir. Abdurrahman ibn Ghanam was sent to the Shiites, and Hassan ibn Abi Jabala was sent to Egypt. The method they use is a teacher sitting in the courtyard of a mosque while students surround it. The teachers were Umar and his comrades, who were closer to the Messenger of Allah, who had great influence, while his educational centers, apart from Medina, were Egypt, Shiites and Basir. The expansion of Islamic power, the promotion of Islamic educational activities is growing, because those who are new to Islam want to learn religious knowledge from friends who receive directly from the Prophet. In those days, there was the mobility of prosecutors from areas far from Medina as the center of Islam. This passion for the study of Islam prompted the birth of a number of religious disciplines. During the time of Caliph Umar ibn Khattab, the subjects read and wrote the Koran, memorized it, and learned about the points of Islam. At this time, there were also demands to learn Arabic, people who had just converted to Islam from the conquered areas should learn Arabic if they wanted to learn and understand their knowledge of Islam. The introduction of education during the reign of Caliph Umar ibn Khattab was more advanced because during the reign of Umar the country was in a stable and safe state, it was because in addition to the creation of mosques as educational centers, there was also the creation of Islamic educational centers in different cities with material developed, both in terms of language, writing, and other points of science. Education was managed under the current governor, accompanied by achievements in various fields such as the post office, the police and the baitulmal. The source of the caregiver's salary at that time was taken from the conquered territory and from baitulmal. Islamic educational model in the time of Caliph Usman ibn Affan (23-35 H / 644-656 AD) His full name is Usman ibn Abil Ash ibn Umayya. He entered Islam at the behsaktul call of Abu Bakr Siddique. Usman ibn Affan was one of the great and wealthy merchants and was very generous in sealing his wealth for the benefit of Muslims. Usman appointed the result of the selection of the sixth committee appointed by Caliph Umar ibn Khattab on the eve of his death. The six committees were Usman, Ali ibn Abi Talib, Talha, zubair ibn Awwam, Saad ibn Abi Wakash and Abdurrahman ibn Auf. The third caliph of the hulafaur period rasidin, he was elected as a caliph by an electoral council called surah. A very educated friend in the early periods of Islamic development, as when Islam was developed in secret and open. He was nicknamed zu al-Nurain (has two lights) because he married two daughters of the Prophet Muhammad (s) named Rukaya and Ummu Kulsum. Then Wa Hijratain (also twice emigrated to Habsi and Yasrib (Medina), to go out and settle in the areas they preferred. This policy has a profound impact on education in these areas. The process of implementing an education model in the Usman period is easier and easier to achieve for students who want to claim and study Islam, as well as in terms of educational centers, as well as more, because at this time friends can choose a place where they want to provide education for the community. There is a brilliant effort that has had a huge impact on Islamic education, which is to collect verses of the Koran and copy it because of the controversy in reading the Koran. Khalif Usman ordered a team of copy-designers, namely zait ibn Tsabit, Abd-Allah ibn zubair, Seid ibn Ash, and Abd al-Aarahman ibn Harist. In the case of a dispute, the opinion taken in the dialect of the Kuraish tribe. The task of nurturing and teaching during Usman ibn Affan was given to the people themselves, which means that the government did not appoint or hire teachers or educators, they performed the task simply expecting the pleasure of God. The place of study is still, as usual, in kuttab, mosque, and houses provided by themselves or home teachers. Usman was more busy solving government problems so that education would not be a significant event. There are three stages in education and teaching that occurred during Usman ibn Affan, namely the construction phase, the stage of education and the lesson stage. The coaching phase is designed to provide an opportunity for the educated to gain stability of faith. The education phase is emphasized in the practical sciences with the intention that they can immediately practice the teachings and requirements of religion in the best way possible Daily. The lesson is that there are other lessons, such as understanding the Koran and Hadith, such as Arabic with grammar, writing, reading, poetry and proverbs. At this time Muslims are already widespread, they need an understanding of the Koran, which is easily accessible and accessible to the natural mind. The role of the Hadith or the Sunna of the Apostle is very important to help and explain the Koran. Gradually there are different branches of hadith science. The place of study is still in Kuttab, in mosques or houses. At this time, not only the Koran is studied, but also hadith science, which is studied directly from the companions of the Apostles. The pattern of Islamic education during the time of Caliph Ali ibn Abi Talib (35-40 H / 656-661 AD) The Fourth Caliph hulafaur Rasidin was also a cousin and zyid of the Prophet Muhammad SAW. Descendants of Hasim children were born in Mecca in 603 AD. The Prophet raised Ali from the age of six and once called him my brother and my heir. Ali knew a lot about the life of the prophet, including religious sciences. One day, Ali saved the Prophet's life when he was asked to sleep in the Prophet's bed to outsmart the kuraisha. He always accompanied the Prophet (pbuh) until his death and cared for his funeral. At the beginning of Ali's reign, already shaken by the war with Aisha (the Prophet's wife) and Talha and Abdullah ibn zubair because of a lack of understanding in relation to the death or murder of Usman, this war was called the Jamal War (camel), because Aisha used a camel machine, so that during Ali's reign never felt peace. In fact, not a single day was stable during Ali's reign. It doesn't look like he's a man who wipes a worn cloth, no better and doesn't tear. It is not expected that even educational activities at that time were hampered by the civil war, although it did not stop at all. Stability of education and social security are absolute demands of development itself, both economic, social, political, cultural and intellectual, and religious development. Ali himself did not have time to think about education, because all his attention was focused on more important and relevant issues. So is life in Ali's time. Education, which is still going on as it was before, in addition to the motivation and philosophy of education built in the time of the Messenger of Allah, there is also a growing motivation and philosophy of education, facilitated by The Shia and Khawarji, which led to many views and understandings that became the basis and thinking that made it possible to divorce Muslims in the future. The basis of Islamic education, which was once a patterned akida tauhid, has since grown on the basis of motivation, ambitious power and strength. most of them still adhere to the basic principles and purity taught by the Prophet (s) Ahmad Salaabi, said: It is not really one day, the situation is stable in Ali's government. He said: I'm not going to say I'm not going to do that. Predictably, educational activities at that time were an obstacle because of the civil war. Ali himself did not take the time to reflect on the issue of education, since all life activities, namely the reunification of the unity of the people, are of greater importance and relevance for security, order and peace, namely the reunification of the people, but Ali has not succeeded. Educational centers during the Hulafaur Rasidin period in Mecca. The first teacher was Muaz ibn Jabal, who taught the Koran and the fik. Medina Famous companions: Abu Bakr, Usman ibn Affan, Ali ibn Abi Taalib and others. The most famous companion of the Basra: Abu Musa al-Ashari he is a member of fiqh and the Koran. Kuffa Sahabat famously Ali ibn Abi Talib and Abdullah ibn Masood. Abd-Allah ibn Masood taught the Koran, translators, hadiths and fikhs. Damascus (Syria) After the population was many Muslims, Umar ibn Khattab sent 3 people to the country. Muaz ibn Jabal were sent to Palestine, Ubaydah in Gim and Abu Darda in Shia. Egypt Sahabat first founded a madrasa and became a teacher in Egypt was Abdullah ibn Amru ibn Ash he was a Hadith member. The curriculum developed during the hulaphurrasydin is usually a lesson that teachers teach students one by one, either in Kuttab or in a secondary-level mosque, and at a high level, lessons are held by teachers in halak, which is attended by students together. The sciences taught in kuttab are primarily in simple circumstances: learning to read and write by reading the Koran and memorizing it to learn the points of Islam such as wudoo', prayer, fasting and so on. And in the time of Umar ibn Khattaba dikutipaba, he told children to swim, ride horses, archery, read and memorize light poems and proverbs. While the sciences taught at an intermediate and high level consist of: Koran and Tafsir Hadith and the collective Fiqhi (Tasyri') also during the hulafaur rasyidin, friends of the Prophet SAW. continue their role, which they held, but this time there was a group of tabi'in, who are teachers for the first graduates. Among the most famous in Medina: Rabia al-Raayi, who opened a scientific meeting at the Prophet's Mosque. Al-Kuttab, was founded in the time of Abu Bakr and Umar after the conquests and after they had relations with the peoples Extras. Basically teaching the Koran to children, further teaching reading, writing and religion. Huda Bakhsh: Education in Al-Kuttab developed without government intervention, in teaching to adhere to the democratic system. Mosque and Jami. The mosque began to serve as a school since the rule of the second caliph Umar, who raised speakers, kashsh, for mosques in cities such as Kufah, Basra and Yastrib to recite the Koran and Hadith (Sunna of the Prophet). The mosque of the oldest scientific institution in Islam. Famous mosque where you can learn: Jami Umaar bi 'Ash (from 36 AD). Religious and ethical lessons. Imam shafii came to this mosque (182 H) to teach, elementary school 8 halaqat (circle) full of students. Jami Ahmad ibn Tulun (founded 256 H). Lessons from Fika, Hadith, Koran and Medical Science. The Al-Azhar Mosque is located at Al-Azhar Duwarul Hikma University and Duwarul Ilmi, which appeared during the Abbasid period (the time of intellectual awakening) born during the Al-Rasid period. Madrase, originated at the end of the fourth century H. Developed by the Shia (Followers of Ali) with the aim of controlling the government, the scientific movement and according to the opinions of extreme mystics. Egypt was founded after the loss of the Fatimids. Al-Hawanik, Azzawaaya and Arrabat, in the homes of the 13th-century Sufis of M. al-Bimarista, a hospital during the time of Al-Waleed bin Abdul Malik in 88 AD, were given medical lessons. Halakatud Dars and al-Ijithimaat al-Ilmia, during the time of Ibn Arabi in the second century H. 8) Duwarul Kutub, large libraries. For example: a library created next to the al-Fadhiya madrasa (100,000 books). The conclusion of education in the time of Caliph Abu Bakr is not much different from the formation of the Apostle. During the time of Caliph Umar ibn Khattab, education increased even more when teachers were appointed and paid to teach newly conquered areas during the Caliph of Umar. In the time of Caliph Usman ibn Affan, education was given to people and friends, not only focused on Medina, but already allowed to teach the area. In the time of Caliph Ali ibn Abi Talib, education lacked attention, it was because the Government of Ali was always plagued by conflict that led to chaos. Advice If there are errors in terms of the methods of writing, or from the content of this letter, then the author apologizes. Criticism and advice from all readers is expected the author will be able to improve this writing, especially in our knowledge. AUTHOR : Istian Master SKI MTs Batang Batang State sejarah pendidikan islam masa khulafaur rasyidin. metode pendidikan islam masa khulafaur rasyidin. makalah pendidikan islam masa khulafaur rasyidin. makalah sejarah pendidikan islam masa khulafaur rasyidin. perkembangan pendidikan islam masa khulafaur rasyidin. modifikasi minimalis pendidikan islam masa khulafaur rasyidin. pertumbuhan dan perkembangan pendidikan islam masa khulafaur rasyidin. pendidikan islam pada masa khulafaur rasyidin

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