

ASPECTS OF EDUCATION IN THE TIME OF KHULAFUR RASYIDIN

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Abstract. This study examines aspects of education during the Khulafaur Rashidin period in the context of contemporary Islamic education through the library research method. They not only implemented strong religious teaching based on the Qur'an and hadith, but also built educational institutions such as mosques, kuttab, and other centres of learning. The results show that during the Khulafaur Rashidin period, Islamic education was emphasised as the main foundation in the formation of Muslims' character and knowledge. The principles of justice, morality and responsibility instilled during that time remain relevant and applicable in the context of modern education. The study concludes that the educational legacy of the Khulafaur Rashidin makes a valuable contribution to the development of contemporary Islamic education, inspiring the establishment of an educational system that focuses not only on academics, but also on morality, leadership, and critical thinking needed to face the challenges of modern times.

Keywords: *Khulafaur Rashidin, Islamic Education, Contemporary*

INTRODUCTION

Islamic education has a very vital and inseparable role in the lives of Muslims, because apart from being related to the development of knowledge, Islamic education also focuses on the formation of character and morals in accordance with Islamic teachings. If Islamic education is implemented optimally, then the progress of civilization based on Islamic values will be realized. On the other hand, if Islamic education is not carried out well, it can cause damage to various aspects of life and civilization. Currently, we cannot close our eyes that Islamic education faces various challenges in the era of globalization, such as technological developments, modernization and very rapid changes in cultural values. Therefore, an effective strategy is needed so that these problems can be addressed wisely, so that they do not hinder the development of Islamic education and make it remain relevant, able to adapt to changing times, but still maintain the core of its teachings (Rachman & Widodo, 2023).

Islamic education has a very long history, which is believed to have developed since the beginning of Islam. In historical records, Islamic education began to appear since the time of the Prophet Muhammad. The presence of Islam has had a major influence on the benefit of the people to this day. Islam is able to form individuals who are knowledgeable, able to differentiate between good and bad, seek truth from error, protect themselves from immorality, and create a social life full of enlightenment (Insani & Iskarim, 2024).

Studying the History of Islamic Education is very important because through this study we can understand the impact of Islamic progress and decline. Especially in examining Islamic education during the time of the Prophet Muhammad SAW, as Muslims, we must know this history to broaden the understanding of current and future generations regarding the wisdom contained in it (Hafiddin, 2015). The global progress and decline of Islamic education cannot be separated from the rules of causality which include Islamic education (Muthoharoh & Lazim, 2022).

During the Khulafaur Rasyidin period, Islamic education and teaching experienced significant development. During their reign, Islam reached a golden age, where Islamic law and sharia developed and were implemented perfectly (Emily et al., 2024). They are ideal rulers who guide the people (followers of Rasulullah SAW) on the right path, and they carry out their duties with full faith. Therefore, they were nicknamed Khulafaur Rasyidin (Uliyah, 2021).

During the reign of Khulafaur Rasyidin, Islamic education experienced significant growth and progress (Huda et al., 2021). After the death of the Prophet Muhammad SAW in 632 AD, without leaving any mandate regarding his successor, several of the Muhajirin and Ansar held a meeting at the Bani Sa'idah town hall in Medina to deliberate about who should be the leader. In the spirit of brotherhood and mutual consultation, Abu Bakar was elected as leader (Gultom, 2022).

Abu Bakr al-Siddiq was the first person to accept the Prophet's preaching to embrace Islam. Every time Rasulullah mentioned the name Abu Bakr, he always showed very high respect. The Prophet often praised Abu Bakr who spontaneously accepted Islam without any doubt. In carrying out his preaching, Abu Bakar prioritized an approach using war methods, which was then followed by wise actions of *amar ma'ruf nahi ungkar* (Uliyah, 2021).

After Abu Bakr died, Islamic leadership was transferred to Umar Ibnu Khattab. During Umar's caliphate, he himself became one of the main teachers and appointed several friends as educators (Suryani & Dewi, 2024). Islamic education continued during the time of Uthman Ibnu Affan and Ali Ibnu Abi Talib, with all the foundations that had been built by Rasulullah SAW. Until the next generation continues this continuously (Munirom & Wawan, 2019).

History records how Islamic education began to be instilled by Rasulullah SAW and then continued by the Rasyidin Khulafaur. During their leadership, Islamic education experienced rapid progress. Apart from that, many neighboring countries were successfully controlled. With the expansion of Islamic territory, more and more people converted to Islam, which in turn caused the spread of Islamic education to become wider. Every newly controlled territory required education, especially Islamic education, which included teaching monotheism, the Koran and hadith. Education is very important for people who have just converted to Islam so that their faith remains strong.

This article focuses on the evolution of Islamic education during the time of Khulafaur Rasyidin. Focus on the development of Islamic education in the Khulafaur Rasyidin era and the re-actualization of the educational model of the Khulafaur Rasyidin era towards the contemporary era. It is hoped that this journal research will provide a valuable contribution to the literature on Islamic education studies.

RESEARCH METHOD

This research method uses qualitative research with a library research approach (Library Research) (Gultom, 2022). Library research is a type of qualitative research that is generally carried out without going directly into the field to search for data. This research focuses on written works such as books or journals as data sources. The data collection technique used is a document study instrument. The use of this document study instrument is often also called library study, which involves a series of activities related to library data collection methods, such as reading, taking notes and processing research materials. In this research, document study is used to examine literature relevant to the research focus regarding construction and consensus in historical truth.

- 1.1. Research journal by Amalia Gultom, et al (2022) entitled "Development of Islamic Education During the Khulafaur Rasyidin Period". This research focuses on discussing changes and developments in Islamic education. It discusses how the education system was implemented in each caliphate and the various contexts that influenced the education system in that period (Gultom, 2022).
- 1.2. Research journal by Fadilatul Huda, et al (2017) entitled "Thoughts on Islamic Education During the Time of the Prophet & Khulafaurasyidin". This writing aims to carry out a more in-depth analysis of the history of Islamic education before and during the time of Khulafaur Rasyidin, both during the time of the Prophet Muhammad SAW and at that time (Kurniawati, 2017).
- 1.3. Research journal by Erfinawati, et al (2019) entitled "History of Islamic Education during the Khulafaur Rasyidin Period (11-41 AH/632-661 AD)". This research examines in depth the history of Islamic education before and during the time of Khulafaur Rasyidin, which has different characteristics. (M. Ramdhani, Eyva Dewi, 2023).

RESULT AND ANALYSIS

Islamic Education During the Time of Rasululloh SAW

Islamic education during the time of Rasululloh SAW was divided into 2 periods. During his period in Mecca, the Prophet Muhammad SAW paid attention to developing morals, morals and beliefs in the Arab community living in Mecca. While in Medina, Prophet Muhammad SAW focused on coaching in the social sector. This period was the starting point for the rapid development of Islamic education (Hafiddin, 2015).

The education process during the time of Rasulullah SAW in Mecca could not run optimally. This was caused by conditions at that time, where the Prophet Muhammad SAW had not yet acted as a leader or head of state. In fact, he and his followers lived under the threat of death from the Quraysh infidels. Education at that time was carried out behind closed doors, moving from one house to another, with great care. One of the places that was famous as a learning center at that time was the Al-Arqam house. In the early stages of the development of Islam, the Prophet Muhammad SAW wisely prohibited his followers from openly displaying their Islam. He only met them secretly to provide education and guidance.

Furthermore, Islamic education was carried out in Medina, which was the center of all worldly and religious activities, including the center of Islamic education and formation. According to Komaruddin Hidayat, Medina illustrates the success of the Prophet Muhammad SAW in building a just, peaceful and civilized social order. This success has become a matter of pride and a source of inspiration for Muslims from the past to the present. Medina became a symbol of victory that inspired a spirit of solidarity and pride among Muslims. In Mecca, Islamic teachings which prioritized benefit and virtue were often opposed by the Quraysh, but in Medina, Islamic teachings were accepted with grace. During the Prophet's life, Islamic principles and ideals were taught to his companions, which later became a deep part of their personalities. However, this situation was very different after the death of the Prophet Muhammad SAW (Muthoharoh & Lazim, 2022).

As a noble educator, Rasulullah SAW implemented various wise and strategic policies. He leads the science teaching process with a deep and systematic approach, instills strong spiritual values in the souls of his people, and provides emotional guidance filled with love and attention. The Prophet's approach did not only focus on intellectual aspects, but also on forming the character and spirituality of the people. All of this is an extraordinary miracle, showing his privilege as a messenger of Allah SWT, which surpasses ordinary human abilities. The Prophet's leadership and educational methods became the main role model for all mankind.

Islamic Education During the Time of Caliph Abu Bakar As-Siddiq,

The early period of the caliphate of Abu Bakr r.a. facing a major challenge in the form of rebellion. Although his reign was short, namely only two years (632-634), this period had a very important role. Abu Bakr took firm steps to deal with the Riddah (apostasy) movement, when a number of

tribes tried to separate themselves from Muslims and declare their independence. This rebellion was largely driven by political and economic motives, including the emergence of claims of false prophets and rejection of the obligation to pay taxes.

During his leadership as caliph, Abu Bakr with full sincerity and devotion sacrificed himself for the sake of the Prophet Muhammad. and the Islamic struggle. His sincerity was clearly visible in many of his actions, one of which was his very caring attitude in giving his property to support the war against non-Muslim forces. Abu Bakr not only handed over some, but all of the assets he owned without regard for the needs and welfare of his family left behind. In fact, he sincerely gave everything he had to the Messenger of Allah, showing how much he loved religion and the Islamic struggle. This sacrifice is a clear example of his loyalty and dedication in defending Allah's religion, without thinking about personal interests (Zakki et al., 2023).

Abu Bakar's main focus was to crush this rebellion in order to maintain stability and protect Muslims whose faith was still weak. Troops were also deployed to the Yamamah area to deal with the rebels. In this battle, many of the Prophet's friends died, including hafidz of the Koran. This prompted Umar bin Khattab r.a. to suggest to Abu Bakr that the verses of the Koran be collected in order to preserve its integrity. This proposal was realized by appointing Zaid bin Thabit to collect all the scattered notes of the Qur'an.

The concept of education during the time of Caliph Abu Bakar Ash-Siddiq generally still refers to the teaching system implemented during the time of the Prophet Muhammad SAW, both in terms of materials, educational institutions and training (Muthoharoh & Aisyah, 2017). One of Abu Bakar's greatest contributions was initiating the collection of verses from the Koran which were previously scattered in various places, a task entrusted to Zaid bin Thabit at the suggestion of Umar bin Khattab. This step was taken because many Muslims, including close friends of the Prophet Muhammad and hafiz of the Koran, died in the battle against rebels in Yamamah, so that the number of memorizers of the Koran was decreasing (Erfinawati et al., 2019).

The center of education during the time of Caliph Abu Bakar was in Medina, with the Companions of the Prophet as educators. Apart from the Mosque and Shuffah which have existed since the time of the Prophet Muhammad as places of education, Muslims also established Kuttabs to teach reading and writing, which further expanded the function of the Mosque. At that time, the mosque not only functioned as a place for congregational prayer and reading and studying the Koran, but also as a place to discuss various community issues, a meeting place, and an Islamic educational institution (Gultom, 2022).

Abu Bakar Ash-Siddiq was the son of Abu Quhafah, was the first caliph in the Rasyidin Khulafaur, leading from 632 to 634 AD (11-13 Hijriyah)(Muhammad, 2014). In his childhood, Abu Bakar was known by the name Abdul Kaaba. However, Rasulullah saw. changed the name to Abdullah, a name more in line with Islamic values. The title Abu Bakar was given by the Prophet Muhammad. because he was the first person to accept and embrace Islam without the slightest doubt, showing his sincerity in following the teachings of the Prophet. The title al-Siddiq was given to him as an appreciation for his attitude which always justified the Messenger of Allah. in every event that occurs, even when other people doubt it. Especially in the Isra' Mi'raj event, when the Prophet told of his extraordinary journey, Abu Bakr was the first person to confirm it without hesitation. Al-Siddiq itself means "truth" or a very honest person, who always supports and justifies what is conveyed with full confidence. This title reflects Abu Bakr's extraordinary integrity and faith in supporting the Prophet Muhammad, even in times of challenge. The core Islamic teachings taught during the time of Caliph Abu Bakar Ash-Siddiq were divided into several educational materials(Insani & Iskarim, 2024), including:

- 1.1. Monotheism, cultivating the belief that Allah SWT is the only true God with all His special qualities.
- 1.2. Morals, which is the process of developing children's character to have noble morals.
- 1.3. Worship, such as ablution procedures, prayer,
- 1.4. Health, which includes body and environmental cleanliness, adab.

According to Ahmad Syalabi, educational institutions that aim to teach reading and writing skills are known as Kuttab. Kuttab is an early form of formal education in Islam, which emerged after the

establishment of mosques as centers of community activities. According to Asama Hasan Fahmi, this institution was first established by the Arab community during the reign of Abu Bakar. Medina became a center of learning at that time, with the Prophet's companions who had a deep understanding of religion acting as educators, teaching various knowledge to the people.

Mosques also had a very important role in Islamic education in the early days. Apart from being a place of worship, the mosque functions as a center for social activities, a gathering place, and a location for various educational activities. Mosques are used as spiritual strongholds for Muslims, places for congregational prayers, Al-Qur'an learning, and deliberations to resolve various problems of the community. Thus, the mosque is not only a place of worship, but also a center for character formation, dissemination of knowledge, and development of society as a whole.

Islamic Education During the Time of Caliph Umar bin Khatab

The full name of the second Caliph in Islam is Umar ibn al-Khattab bin Nufail bin Adi bin Abdul Uzza bin Riyah bin Abdullah bin Qurth bin Razah bin Adi bin Ka'ab bin Lu'ai, better known by the nickname ****Abu Hafs al-Adawi****. Umar ibn al-Khattab is one of the most influential figures in Islamic history, known for his firmness, courage and wisdom in leading the people. He died three days after being stabbed by Abu Lu'lu'ah Fairuz, a Persian slave. Umar was buried on Sunday at the beginning of the month of Muharram 24 AH, in the room of the Prophet Muhammad, right next to the grave of Abu Bakr al-Siddiq, after obtaining permission from `Aisyah, the wife of the Prophet. Umar's leadership period as caliph lasted 10 years, 6 months and 4 days, during which he succeeded in bringing Muslims to great progress in various aspects, both political, economic and religious. Umar's leadership was very influential in expanding the territory of the Islamic caliphate and introduced many reforms that strengthened the foundations of Islamic rule (Zakki et al., 2023).

Umar ibn Khattab was known not only as a firm, brave and charismatic leader, but also as a figure who really cared about the welfare of his people. As caliph, he was respected and loved for his deep concern and extraordinary responsibility in meeting the needs of the people. One of the characteristics of his leadership was the habit of directly observing people's lives by traveling around the city, often without a companion, to understand their situation firsthand. Umar is also recognized as a leader who is wise in making decisions, creative in facing challenges, and has extraordinary intelligence. His leadership is an exemplary example in carrying out justice, vision and compassion for the people.

Umar bin Khattab r.a. appointed as Caliph to replace Abu Bakr r.a. after his death. Umar's appointment was based on a recommendation from Abu Bakar which was conveyed in a deliberation with Muslim figures when Abu Bakar was ill. Umar bin Khattab r.a. was chosen because Muslims really respect him and admire the noble qualities he possesses, making him a worthy role model for the people. Apart from that, Umar was a senior friend of the Prophet who was known for his leadership abilities and wisdom in managing the country. During the leadership of Caliph Umar, the social and political situation was in a stable condition, while the Islamic government's territory grew rapidly, including the Arabian Peninsula, Palestine, Syria, Iraq, Persia and Egypt.

The leadership qualities that were very prominent in Umar ibn Khattab, who was well known among his friends and people, were those of 'Abqari. This trait, which was only given to Umar by the Prophet Muhammad saw, indicates that someone who has it is a strong, brave person, has extraordinary leadership skills, is respected, and has many loyal followers. Apart from that, people who have this characteristic are able to speak and act to represent the interests of the people. Umar ibn Khattab is known as a leader who had extraordinary courage and an unyielding spirit in fighting for the rights of the people, as well as fighting for the prosperity of the Muslim community. His courage is clearly seen in the various decisions he takes, which often dare to go against the grain, in order to ensure justice and the welfare of the people. He is not only a leader who leads with an iron fist, but also with a heart that is full of concern for the fate of his people, making him an exemplary example of wise and devoted leadership.

Education experienced significant progress during the leadership of Caliph Umar bin Khattab due to the stability of government and maintained security, as well as the development of educational materials carried out (Hafiddin, 2015). Caliph Umar also practiced democratic principles in government by guaranteeing equal rights for all citizens (Zainudin, 2015). During the time of Caliph

Umar bin Khattab, the concept of education began to be developed by building special places for children to study in every corner of the mosque. In the field of education, Caliph Umar bin Khattab was an educator who carried out educational activities in the city of Medina, also taught in mosques and markets, and appointed teachers in every conquered region (Insani & Iskarim, 2024).

To support educational activities, Caliph Umar appointed and appointed teaching staff throughout the region, including areas that had just joined his government. The teachers who were placed in these new areas were tasked with educating residents who had just converted to Islam, by teaching the Koran and its contents, Aqidah Islamiyah, and other Islamic teachings.

Islamic Education During the Time of Caliph Usman bin Affan

During the reign of Caliph Uthman bin Affan, the Islamic education system did not experience many changes compared to the previous period. Education at this time focused more on continuing existing traditions and systems. However, there are several new policies that provide their own color to the development of Islamic education. One of them was the relaxation of the rules for the companions of the Prophet Muhammad who were previously required to remain in Medina during the time of Caliph Umar bin Khattab (Muthoharoh & Lazim, 2022).

In the Uthman era, the companions were given the freedom to leave Medina and settle in the area they chose. This policy has had a major impact on the development of education in various regions. With the spread of friends, knowledge became more easily accessible to people in the regions. Students also find it easy to gain knowledge from the Prophet's friends who have a deep understanding of the Islamic religion. This accelerates the spread of knowledge and supports the learning process outside government centers.

Uthman bin Affan's reign was the longest of all the caliphs during the Khulafaur Rasyidin era, namely 12 years. However, history records that not all of his reign was successful and successful. Uthman bin Affan is recognized for his various achievements, such as building dams to control floods and regulating water distribution to cities (Zainudin, 2015).

During the reign of Caliph Uthman bin Affan, the development of Islamic education in institutional and material aspects did not show much change compared to the previous period. Education continues existing traditions, although with slight adjustments in approach and style. Apart from that, the Prophet's close friends whose mobility was previously restricted by Caliph Umar bin Khattab were now given the freedom by Uthman to travel and live in the place of their choice (Muflich, 2022).

The great efforts made by Usman bin Affan, namely codifying the Koran, had a very significant impact on Islamic education in the future. Uthman ordered Zaid bin Thabit together with Abdullah bin Zubair, Zaid bin 'Ash, and Abdurrahman bin Harith to recopy the mushaf that had been collected during the time of Abu Bakr. The background to this writing is when Huzaifah bin Yaman witnessed a dispute among the people regarding the reading of the Koran, and he asked Caliph Usman to unify the reading of the Koran. The Caliph then ordered the copying of the mushaf while unifying the readings, with the guidance that if there were differences in the readings between Zaid bin Thabit and his team members, then the writing had to be adapted to the language of the Quraysh, because the Qur'an was revealed in their language. Zaid bin Thabit was not from Quraish, while his team members were from Quraish. During the reign of Uthman bin Affan, the task of educating and inviting the people was left to the people themselves. This means that the government does not appoint teachers specifically. Therefore, educators carry out their role with the sole intention of gaining the pleasure of Allah SWT.

Islamic Education During the Time of Caliph Ali bin Abu Talib

The successor to Caliph Uthman r.a. is Ali bin Abi Talib r.a. He is known as the first person to embrace Islam among children or teenagers. According to Ibnu Hajar, Ali's age when he embraced Islam was around 10 years old. Ali bin Abi Talib r.a. is the son of the uncle of the Prophet Muhammad sallallaahu 'alaihi wa sallam, namely Abu Talib bin Abdul Muttalib, and also the husband of the daughter of the Prophet, Fatimah Az-Zahra. Caliph Ali was known as a brave leader, a tough officer, and a loyal supporter of the Prophet Muhammad who always defended him on

various occasions. Ali was instrumental in saving the Prophet's life by replacing his bed to outwit the Quraysh who wanted to attack him. He always faithfully accompanied the Prophet SAW until the end of his life and was responsible for arranging the Prophet's funeral.

Uthman's assassination caused chaos throughout the Islamic world. The rebels who controlled Medina at that time had no other option but to appoint Ali bin Abi Talib as caliph. Ali ruled for six years full of challenges and upheaval. Stability was never fully achieved during his reign (Zainudin, 2015).

One thing that is worth noting is the role of Caliph Ali in forming the basis of the science of nahwu. The concept of education during the time of Caliph Ali bin Abi Talib did not differ significantly from the previous period. However, Ali's six-year reign was marked by an unstable situation, marked by various obstacles, rebellions and political crises. As a result of this political turmoil, Islamic education activities experienced obstacles and disruptions. Therefore, Ali bin Abi Talib prioritized efforts to maintain government stability and security, so that education issues did not become his main focus (Insani & Iskarim, 2024).

During the reign of Ali bin Abi Talib, developments in the field of Islamic education did not show significant progress. This was caused by an unstable political situation, where various rebellions and internal conflicts occurred. These conditions made Ali's government focus more on efforts to overcome rebellions and maintain political stability. The chaos that occurred during his reign also hampered and disrupted Islamic education activities. In this stressful situation, Ali bin Abi Talib did not have the opportunity to pay more attention to the development of education, because all his energy was devoted to dealing with security issues and maintaining the stability of his government (Gultom, 2022).

Khulafaur Rasyidin's educational pattern

After the death of the Prophet Muhammad SAW, the Ansar wanted the caliph to replace him to come from among them. Ali Ibn Abi Talib, who was the Prophet's son-in-law and close relative, wanted him to become caliph. However, the majority of Muslims preferred Abu Bakr to become caliph. Therefore, Abu Bakr was elected as caliph, and the people who initially doubted finally gave him ba'iah. After that, leadership was continued by Umar bin Khattab, Usman bin Affan, and finally by Caliph Ali Ibnu Abi Talib. The caliphs focused their attention on Islamic education, spreading religion, and strengthening the Islamic religion. Some of the materials exemplified by the Prophet SAW include: monotheism education, prayer education (worship), education on manners and manners in the family and in society (social life), personality education, and defense and security education (hankam) (Erfinawati et al., 2019).

Al-Khulafa ar-Rasyidin means the wise and intellectual successors of the Prophet, who led the Muslim community after the death of the Prophet. This term first appeared among Muslims who were closest to the Prophet, who witnessed his life journey firsthand. They considered that the four figures nicknamed Khulafa ar-Rasyidin—Abu Bakar, Umar, Uthman, and Ali—were leaders who played an important role in the continuation of the Islamic struggle. They not only accompanied the Prophet in every step of his life and leadership, but also participated in spreading Islamic teachings, maintaining the stability of the people, and continuing the mission of da'wah. The four of them are considered leaders who have extraordinary wisdom in carrying out difficult tasks for the benefit of religion and Muslims, so they are seen as ideal replacements for the Prophet (Munawaroh & Kosim, 2021).

During Khulafaur Rasyidin's time, there were several Islamic education centers spread across various regions. Each region has important figures who act as teachers and disseminators of knowledge. The following are some of these educational centers:

- a) Mecca
In Mecca, Mu'adz bin Jabal became the first teacher. He is known as a teacher of the Koran and fiqh, providing the basics of Islamic education to the local community.
- b) Medina
Medina became an educational center inhabited by famous friends, such as Abu Bakar, Uthman bin Affan, Ali bin Abi Talib, and other friends. They played an active role in spreading religious knowledge to the people of Medina and its surroundings.

- c) Basrah
In Basrah, Abu Musa Al-Asy'ari became one of the leading figures. He is known as an expert in jurisprudence and the Koran, making major contributions to the teaching of both fields.
- d) Egypt
In Egypt, Abdullah bin Amr bin Ash founded the first madrasa and became a teacher there. He was a respected hadith expert, providing teachings about hadith to his students.
- e) Kufa
Kufah also became an important educational center, with figures such as Ali bin Abi Talib and Abdullah bin Mas'ud. Abdullah bin Mas'ud, known as an expert on tafsir, hadith and fiqh, taught the Koran to the people of Kufa, so that this region became a rapidly developing center for Islamic learning.

The Islamic education system during Khulafaur al-Rasyidin's time was generally run independently and was not fully managed by the government. However, during Umar bin Khattab's reign, there were significant changes, where he began to manage education, especially in terms of basic education for children. In the early days of government, the learning materials provided to children included:

- a) The ability to read and write as basic skills are important in everyday life and for understanding God's revelation.
- b) Reading and memorizing the Koran, which is the core of Islamic religious education. This learning aims to enable each individual to understand and apply the teachings of the Koran in their lives.
- c) Basic religious teachings, such as procedures for fasting, prayer, zakat, and various other basic Islamic laws. This is important to shape the character and morals of the people based on Islamic values.

However, when Umar bin Khattab became caliph, he introduced a policy of teaching practical skills that were useful in everyday life and in maintaining the strength of the Muslim Ummah. Some of the skills that are instructed to be taught to children include:

- a) Swimming, as a physical skill, is also useful for maintaining health and endurance.
- b) Camel riding, which was very important in the lives of Arab society at that time, considering their high mobility in the desert.
- c) Archery, which is not only useful in a military context, but also trains precision and concentration.

In addition, children of that time were also taught to read and memorize poetry and proverbs, which were part of the rich Arab culture. This aims to enrich the language and improve communication skills and understand the life values contained in Arabic literature (Badwi, 2017).

During the time of Khulafaur Rasyidin, the companions of the Prophet SAW continued to carry out their role, while the Tabi'in group emerged as followers who learned from them. One of the famous people in Medina was Rabi'ah al-Raayi who opened a scientific meeting at the Nabawi Mosque.

- a) Al-Kuttab, which was founded during the time of Abu Bakr and Umar, developed after conquests and interactions with developed nations. Its main goal is to teach the Koran to children, as well as reading, writing and religion. Education in Al-Kuttab developed with a more democratic system without government interference, as stated by Khuda Bakhsh.
- b) Mosques and Jami': Since the reign of Caliph Umar, mosques began to function as places of education by appointing "speakers" (qashsh) to recite the Koran and Hadith in cities such as Kufa, Basrah, and Yathrib. The mosque is the oldest educational institution in Islam. Some well-known mosques as places of study include:
 - 1) Jami' Umar bin 'Ash (founded in 36 AH) which taught religion and character,
 - 2) Where Imam Syafi'i taught in 182 AH.
 - 3) Jami' Ahmad bin Thulun (founded in 256 H) which taught Fiqh, Hadith, Al-Qur'an, and medical science. Al-Azhar Mosque, which is part of Al-Azhar University.
- c) Duwarul Hikmah and Duwarul Ilmi, which developed during the Abbasid era, especially under Al-Rasyid's rule, became the center of intellectual revival.

- d) Madrasah: Appeared at the end of the 4th century H, founded by the Shia group with the aim of controlling government and the development of science, in accordance with the views of extreme mystical groups. In Egypt, these madrasahs developed after the collapse of Fatimid power.
- e) Al-Khawanik, Azzawaya, and Arrabath, places of study founded in the homes of Sufis in the XIII century AD.
- f) Al-Bimarista, a hospital founded during the time of Al-Walid bin Abdul Malik in 88 AH, which also provides medical lessons.
- g) Halaqatud Dars and Al-Ijtima'at Al-Ilmiyah, which developed during the time of Ibn Arabi in the second century H.
- h) Duwarul Polar, a large library like the library built next to Madrasah Al-Fadhiyah, which has a collection of up to 100,000 books.

Problems of Islamic Education

Overall, current challenges in Islamic education can be grouped into two factors, namely internal and external factors (Rachman & Widodo, 2023). For more details, it can be described as follows:

- a) Internal Factors
 - 1) The aims and direction of Islamic education
 - 2) Issues in the curriculum
 - 3) Learning approaches and methods
 - 4) Professionalism and quality of teaching staff
 - 5) Aspects of education costs
- b) External Factors
 - 1) Dichotomy in science
 - 2) General knowledge
 - 3) Lack of enthusiasm for conducting research
 - 4) Teaching methods that tend to rely on memorization
 - 5) Orientation to certification

Contextualization of Islamic Education during the Khulafaur Rasyidin Period

From the discussion regarding the concept of Islamic education during the time of Khulafaur Rasyidin, it can be concluded that in Islam there is no fixed or standard concept of education. This is caused by the existence of moral and ethical values in Islamic teachings. Therefore, the researcher believes that it is necessary to contextualize the concept of Islamic education during Khulafaur Rasyidin's time to apply it today, namely by connecting this concept with the current situation of Islamic education in Indonesia. In this way, the advantages and disadvantages of the concept can be analyzed, and then a better concept that suits current reality is sought. Of course, not all problems faced today can be solved with the concept of Islamic education during Khulafaur Rasyidin's time, because Islamic education at that time also had many shortcomings and was far from perfection (Rachman & Widodo, 2023)

ANALYSIS

Reactualization of the Education Model of the Khulafaur Rasyidin Period Towards Contemporary Education

From the analysis of the concept of Islamic education during Khulafaur Rasyidin's time, it can be seen that Islam did not follow a rigid or standardized education system as we know it today. This was due to the main emphasis at that time being more on the moral and ethical teachings contained in Islamic doctrine, which were more flexible and appropriate to the context. Education at that time did not only focus on aspects of knowledge, but also on the formation of morals and behavior in accordance with religious principles, with the aim of producing individuals who were not only intellectually intelligent, but also had good character. Therefore, Islamic thinkers and scholars need to reinterpret the concept of Islamic education from the time of Khulafaur Rasyidin, taking into account changing times and the challenges faced by Indonesian society today. This effort aims to assess the advantages and disadvantages of this concept in the context of modern education, as well

as looking for ways so that the basic principles of Islamic education are applied to students. Khulafaur Rasyidin's time can be applied relevantly and effectively in the current Indonesian education system, which continues to develop along with advances in technology and globalization. By combining the moral and spiritual values of classical Islamic education with modern approaches, it is hoped that an education system can be formed that not only produces skilled and knowledgeable individuals, but also has strong character and can contribute positively to the nation's progress in facing challenges. era. Apart from that, a deeper understanding of Islamic education during Khulafaur Rashidin's time will provide a solid foundation for building inclusive education, able to accommodate various community needs, and maintaining a balance between intellectual development and strengthening religious values in everyday life.

Overall, according to researchers, the context of Islamic education during the time of Khulafaur Rasyidin can be explained as follows:

a) Islamic Education Orientation

With growing globalization, the goals of Islamic education have become less clear. Therefore, it is important for Islamic education to maintain its orientation without ignoring the new challenges that arise as a result of globalization. Even though education needs to adapt to changing times, the main goal of Islamic education, which prioritizes character formation based on Islamic moral and spiritual teachings, must remain maintained. In facing the challenges of the times, Islamic education must function to form individuals who are not only ready to face world changes, but also adhere to strong religious principles. Thus, Islamic education will act as a foundation that maintains moral and ethical values amidst strong global influences.

b) Learning Methods

Today's education requires educators to be more flexible and creative in choosing learning methods that can achieve educational goals effectively. Educators must consider various factors, including students' readiness and abilities. One example is differentiated learning, as implemented in the independent curriculum, where teachers can adapt various teaching methods to meet the individual needs of students. Considering the inequality in the number and quality of teaching staff, especially in disadvantaged areas, the government needs to strengthen the distribution of teaching staff to these areas. This aims to ensure that every region, whether in urban areas or remote areas, can enjoy equitable and quality education, in line with the demands of current developments.

c) Educational Curriculum

The Islamic education curriculum must continue to develop along with changing times and the needs of society. The current curriculum not only focuses on teaching the Koran, hadith and fiqh, but also includes material that is relevant to the life challenges faced by students. The curriculum needs to be adjusted so that students can face contemporary problems that exist in society. One relevant application is the implementation of P5 (Strengthening Pancasila Student Profile Project) in the independent curriculum, which involves cross-disciplinary learning to observe and find solutions to social and environmental problems. In this way, Islamic education can contribute more in forming individuals who are not only academically intelligent, but also have good social character and are ready to contribute to a global society that continues to develop.

CONCLUSION

Overall, Islamic education during the time of Khulafaur Rasyidin had many similarities with Islamic education during the time of the Prophet, both in terms of teaching materials and educational institutions. However, during this period, Islamic education began to experience developments that were influenced by the conditions and needs of Muslim society at that time.

The progress of Islamic education during that period depended heavily on government stability. When the government is in a stable and safe condition, Islamic education can develop well. On the other hand, if various problems arise that disrupt government stability, the development of Islamic education will also experience obstacles.

In discussing aspects of education during the time of Khulafaur Rasyidin, it can be seen that this period was an important milestone in the history of Islamic education. Khulafaur Rasyidin, consisting of Abu Bakar as-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib, established a solid foundation for the sustainable development of Islamic education. Education during this period not only focused on understanding the Koran and hadith, but also developed formal and informal education systems involving mosques, kuttabs and other learning centers.

Khulafaur Rasyidin is known as a leader who not only fought to spread Islam politically and militarily, but was also active in expanding educational networks. They paid special attention to morality, morals, and religious knowledge, which became a strong foundation for Muslim society at that time. Education during Khulafaur Rasyidin's time was known for its application of the values of justice, truth and responsibility in every aspect of life, including in the education system.

Reactualizing aspects of education during Khulafaur Rasyidin's time in the context of contemporary education requires wise adaptation to the values they uphold. The principles of justice, truth, morality and responsibility implemented in their education system remain relevant and can be taught in modern education. This includes a development curriculum that includes learning the Koran and hadith, encouraging strong character development, as well as the formation of critical and innovative thinking that is in line with the demands of the times.

By re-exploring Khulafaur Rasyidin's educational legacy, the world of contemporary Islamic education can take inspiration to build a holistic, inclusive and responsible education system, which not only develops academic intelligence but also strong morals and spirituality in the young generation of Muslims.

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