

## The Patterns of Islamic Education Development during the Era of Bani Umayyah: Education Institution and Curriculum, and Teachers

Wahidah<sup>a,1,\*</sup>, Suriadi Samsuri<sup>a</sup>

<sup>a</sup> Institut Agama Islam Sultan Muhammad Syafiuddin Sambas, Indonesia.

<sup>1</sup> wahidahhh01@gmail.com

\*Correspondent Author

Received: 2021-02-18

Revised: 2021-03-15

Accepted: 2021-04-05

### KEYWORDS

Islamic Education  
Development of Bani Umayyah

### ABSTRACT

This article aims to discuss the Islamic education during the Bani Ummayyah era. The history of Islamic Education is essentially related to the religion history. The periodization of Islamic education is always on the period of the history itself. The Islamic Education in the Prophet Muhammad SAW era is the period of Islamic education development by civilizing the education in daily lives as the Al-Qur'an teaching. The education during the period of Bani Umayyah has developed of if it is seen from their learning aspect, although the system is similar to it during the era of Prophet and khulafaur rasyidin. The method utilized in this research is Study of Literature, which is done by analyzing library sources in forms of relevant books and journals. The result indicates 1) the pattern of special education development such as Arabic nuances, Islamic foundation affirmation, naqliyah knowledge and language development, foreign language teaching, and kuttab and mosque strengthening; 2) development of the most stand out education field is in the institutions; 3) non-formal curriculum is used; and 4) there are many teacher figures and scholars who are capable in the scientific field.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## Introduction

The current of changing times runs very fast and massive in lines of life, including education field. The education is always required to have an accuracy and speed in responding the change in order to adapt and not be eroded by the era (Hanafiah, 2020). The Islamic Education as the treasure of historical heritage should be tracked from the early roots of its existence until today. As collectively known, the basic of the most elementary Islamic Education is the education that is implemented by Rasulullah SAW (Pratiwi et al., 2020). Therefore, it requires annexation (unity) of education system. It requires the comparison of the existing education concept by refreshing our memory towards the practice of education that has

occurred in the past. The effort of tracing Islamic education history as if becomes an absolute requirement for Moslems in stimulating the creation of condition, and present Islamic education situation. It expects the learning 'improvement' towards better Islamic education (Serli, 2015).

Along humans' life journey, especially Moslems', Islamic religion brought and delivered by Prophet Muhammad SAW towards humans is the religion that pays attention to the importance of knowledge, both theoretically and practically. Normatively, Al-Quran and Hadith confirm the importance of searching knowledge to reach the world and the hereafter achievement, also provide a very high appreciation towards people who practice their knowledge for humans' benefits. This religious moral values are clearly seen in the first surah of Al-Quran sent down to Prophet Muhammad SAW, which is Al-Alaq verse 1-5, contains an essence that instructs people to search as extensive knowledge as possible through reading activity. Practically, the Moslems who are implementing the command of iqra in form of Islamic education since the era of Rasullulah SAW until today (Suriadi, 2017).

Islamic education is the main thing for a country's citizens, because the country's development and underdevelopment will be determined by the high and low of citizens' education level. One of education forms refers to the development, which is called as religion education. It is the basic capital that is a priceless driving force for the nation aspiration because a good education implementation will influence the religious teaching understanding and practices. The Islamic education has a long historical journey and develops as the rise of Islam religion itself. For Arabian societies, the arrival of Islam has brought a basic change towards their culture and civilization in all life aspects, including education field (Suriadi, 2017).

The Islamic Education sourced from Al-Quran and Hadits shapes humans completely, humans who are faithful and pious towards Allah SWT and maintain the life values of fellow humans to undergo their life as determined by Allah and His Apostles. It is for their lives in the world and hereafter, or in other words, it is to return humans to their nature to humanize humans. So it is relevant with the will of Allah who creates them as the servants and Chaliph on the earth. The Islamic Education boils down to the embedding of Islamic values in individuals so that they can be applied in life and operational social (Yusutria & Hanafiah, 2020).

One of efforts to develop Islamic Education is by reconstructing the history of the past Islamic Education glory. In essence, Islamic Education History is closely related to the history of Islam. The periodization of Islam Education is always in the Islamic history period itself. In general, Harun Nasution divides the history of Islam into three periods, Classical, Medieval, and Modern history. In details, it is divided into five periods, which are the Period of Prophet

---

Muhammad SAW (571- 632 AD), Khulafa ar Rayidin (632-661 AD), Daulah Bani Umayyah's authority (661-750 AD), Abbasiyah's (750-1250 BC) and the fall of Baghdad (1250-present) (Zuhairini, 1992). The Islamic Education during the era of Prophet Muhammad SAW is the development of Islamic Education by civilizing Islamic education in daily life as the teaching of Al-Qur'an. After that, he continues for the period of Khulafar ar Rasyidin and Bani Umayyah as the period of growth and development of knowledge, which is signified by the development of Nagliah and Aqliah Science (Suriadi, 2017). Based on the explanation, the Islamic Pattern is known as originated from the revelation and boils down to ecosentrism paradigm (Wiranata, 2020). Through this article, the authors try to draw Islamic Education during the era of Bani Umayyah. This title is important to discuss because the field fact indicates that Islamic Education hasn't ideal yet as expected. This article will contribute to the development of the past historical-based Islam Education.

## **Method**

This article utilized a qualitative method in form of library research by using analytical descriptive. The data was obtained from relevant historical literatures and scientific journals. The data collection technique utilized the documentation method by collecting the relevant sources in form of books, and journal articles and compiled them into holistic unity. The data collection technique utilized documentation method by collecting relevant references in form of books and compiled them into an integral unity. While the analysis technique in this research utilized a content analysis approach. The procedures of data analysis were: 1) research title selection; 2) searching the information that can support the research title; 3) analysis focus limitation; 4) searching references; 5) reading, reviewing, and analyzing the references; and 6) reclassifying the reference and writing the research result (Zed, 2008).

## **Results and Discussion**

### ***The Overview of Islamic Education History during the Era of Bani Umayyah***

Etymologically, history comes from the term syajarotun that means a tree. In Arabic, it is called tarikh, in which according the language it means the terms of periods. According to the terminology, it means in the past or the present, the information that has occurred in their group (Zuhairini, 1992). Considering the previous explanation, it can be formulated that the Islamic Education history is information about the Islamic growth and development for years, since the emergence of Islamic Education until the present. In other words, the history of Islamic Education is a branch of science that is related to its growth and education, both in the idea aspect and conception and institution and operationalization from the era of Prophet

Muhammad SAW until the present, which is able to be a lesson for us today. In essence, the present Islamic Education is similar to the era of education during the Khulafaur rasyidin's period. However, during the era of Bani Umayyah, the Islamic Education experiences more significant development. On the period of Ummayah dynasty, the education pattern is decentralization. It means that the education is not only centered in the capital city but also autonomously developed in regions that have been controlled as the territorial expansion.

In the era of Bani Ummayah, Islamic Education experts uses the term *al-maddah* as the definition of curriculum. Islam Education on the period of Umayyah in the classical period has some similarities with education during the period of Khulafa al-Rasyidin. The present education is entering the phase of Islam occupation growth. However, the education in the era of Ummayah has difference and development itself. On this era, it periodically experiences the level of progress in more aspects than the previous periods. In education field, the development can be seen in the aspect of curriculum, method, material and education institutional development (Permana, 2018). However, one thing that cannot be ignored is the lines development of Bani Umayah that occurs at that time cannot be separated from the political conduciveness factors. Therefore, the focus of nation's development can be optimized in the agenda of top achivement of civilization glory (Niswah, 2015). Daulah Umayah is known with the glory of education world. Even, their political power at that time is able to expand to the Andalusia territory and edify the education. There many madrasah and even universities in the matador country (Ichsan, 2020). In education field, the era of Bani Umayah as some patterns as dissplayed on the table 1 (Muchlis, 2020).

**Table 1.** The Education Patterns In The Era Of Bani Umayah

| <i>Education Patterns</i>   | <i>Indicators</i>  |
|---|--|
| Nuanced Arabic  | The teachers and learning cultures are viscous with the nuanced Arabic.  |
| Islamic Religion foundation affirmation                                       | This factor is caused by the integration paradigm between religion and country. Besides, the massive expansion of Islamic territorial so that it needs the strengtening of religion for the new followers. |
| <i>Naqliyah</i> Knowledge and Language become the priority                    | The development focusses on the knowledge of Al-Quran, interpretation ( <i>tafseer</i> ), hadits, and fiqh and the other knowledge that contains <i>nahwu</i> , language and literature.                   |
| A considerable attention towards authorship world                             | The development of state administration system and the emegeance of <i>diwan</i> causes the past government to give more attention in the authorship world.  |
| Open a foreign language course. The strenghtening of <i>Kuttab</i> and Mosque | It aims to the interests of cross-country diplomacy. At that time, these institutions were the heart of education for the wide community.  |

---

### ***The famous Islamic Education Centers and Madrasah***

The pattern of education on the period of Bani Umayyah has developed if it is seen from the teaching aspects. However, the system is still similar to the era of Prophet and Khulafaur rasyidin. At present, the Islam civilization is international that covers three continents, which are European, some parts of Africa and most of Asian countries. Those continents are united with Arabic as the countries' official language. The Islamic Education in the era of Bani Ummayah has developed compared to Khulafa ar Rasyidin's that is signified with the lively scientific activities in mosques and the development of Khuttab and the Literature Council. Therefore, the education place in the era of Bani Umayyah is explained as follow.

First, the Kuttab Education, a place to learn writing. In the early period of Islam to the era of Khulafaur Rasyidin in the education in Kuttab, it is generally free. However, in the dynasty of Umayyah, there are officials who intentionally employ teachers and provide a place for the teaching learning process. The materials that are taught are reading and writing. They are taken from Arabic verses and proverbs. Besides, the other orientation of kuttab education is to teach reading and writing Al-Qur'an (Aris Nurlailiyah, 2018). Second, the Mosque Education, a place for developing science, especially religious science (Fauzan, 2005). In the era of Mosque education, there are two levels, average and high level. The materials are Al-Qur'an and the interpretation, hadiths and fiqh and Islamic Sharia. At that time, the education in the Mosque becomes one of societies' mainstay. After all, the functions of mosque are complex, not merely a place to pray. However, it has social, cultural, political, educational and religious functions (Fathurrahman, 2015).

Third, Badiyah Education, a place for studying fluent and pure Arabic. It occurs when the Chaliph of Abdul Malik ibn Marwan programs Arabization so badiyah emerges, specifically in Badui Village, Padang Sahara because they are still fluent and pure as the rules of Arabic. Many Chaliphs send their children to Badiyah for studying Arabic. Even the Islamic Scholar, Al Khalil ibn Ahmad joins (Samsul Nizar, 2007). The Library Education, the government of Umayyah Dynasti builds a big library in Cordova in the era of Chaliph of Al Hakam ibn Nasir (Samsul Nizar, 2007). The Literature Assembly/Literature Saloon, a special assembly held by Chaliph to discuss many sciences. This assembly has existed since the era of Khulafaur Rasyidin that is held in the mosque. However, the implementation in the era of Umayyah Dynasty is moved to the palace and only attended by certain people. The palace education (qushur) is basically dedicated to the noble sons and daughters. This education aims to prepare them so they are ready to be bureaucrats (Aris Nurlailiyah, 2018). Bamaristan is a hospital that treats people and a place to study medical. The grandson of Muawiyah Khalid ibn Yazid is very interested in

chemistry and medical. He provides his treasure and orders all Greek Scholars in Egypt to translate chemistry and medical books to Arabic. They become the first translation work in the history so that al Walid ibn Abdanul Malik gives an attention to Bamaristan (Sunanto, 2004).

Madrasah Mecca: The first teacher who teaches in Mecca after the people become submissive is Mu'az bin Jabal that teaches Al-Qur'an and which is halal and haram in Islam. In the era of Chaliph Abdul Malik bin Marawan, Abdullah bin Abbas goes to Mecca and teach in Masjidil Haram. He teaches tafseer, fiqh and literature. Abdullah bin Abbaslah builds Madrasah Mecca, the most famous in the Islamic countries. Madrasah Madinah: It is more famous has deeper scholarship because there the Prophet Muhammad's bestfriends live. It means many leading scholars are in there. Madrasah Basrah: The famous bestfriend scholars in Basrah are Abu Musa Al-asy'ari and Anas bin Malik. Abu Musa Al-Asy'ari is fiqh and hadith, and Al-Qur'an expert. Al-Hasan Basry as the fiqh, speech and story teller, Sufism expert. He does not only teach religious knowledge to students, but also many other people by story telling in Basrah mosque. Madrasah Kufah: Madrasah Ibnu Mas'ud in Kufah produces six great scholars, 'Alqamah, Al-Aswad, Masroq, 'Ubaidah, AlHaris bin Qais and 'Amr bin Syurahbil. They replace Abdullah bin Mas'ud as the teachers in Kufah.

The Kufah scholars do not only learn from Abdullah bin Mas'ud to become the teachers in Kufah, but also go to Madiah. Damsyuk (Syam): After the Syam country (Syria) becomes an Islamic country and many of their citizens convert to Islam, it becomes the attention of Chaliphs. The Madrasah produces the imam of Syam people, who are Abdurrahman Al-Auza'iy who has equal knowledge to Imam Malik and Abu-Hanafiah. His school of thought is spread to Magrib and Andalusia. However, it dissapears because the big influence of Syafi'I and Maliki's school of thought. Madrasah Fostat (the Old Egypt). He is the true hadith expert. He doesn't not only memorize the real hadiths he learns from the Prophet Muhammad S.A.W, but also write it on his book so he doesn't forget or make a mistake in narrating the hadiths to his students. Therefore, many bestfriends and tabi'in who narrate the hadiths from him.

### ***The Curriculum of Islamic Education in the Era of Bani Umayyah***

At that time, the characteristic of Bani Umayyah societies is plural. Where many people in the Arabian Peninsula with multi-ethnics background who convert to Islam. It implies their need towards adequate education, especially the education of strengthening religion. As we all know, Mosque and Kuttub institutionally becomes the main pedestal of education activity implementation. The teaching material is delivered naturally. Therefore, there are science developments such as medical, philosophy, astronomy, math, and architecture, musical, and fine arts. In the era of Umar bin Abdul Aziz's leadership, there are alternatives of learning



method. This is specifically on hadiths science research in which many hadith seekers use rihlah method in clarifying the truth of hadiths. The other familiar methods are sorogan and halaqah method (Badriah, 2016).

The education in the era of Bani Umayyah aims to implement human beings with the indicators of courage, patience, respecting neighbors, maintaining self-esteem, becoming generous and love each other (Anwar, 2015). There are difficulties of limiting lessons that form the curriculum for all education levels. First, because there is no limited curriculum, except Al-Qur'an within the curriculum itself. Second, the difficulty to differ education phases and how long the study is because there is no certain period of time that binds the students to study in each education institution. Before madrasah is founded, Islamic education has no level. It only has one level, which is begun in Kuttab and ended in halaqah. There is no special curriculum which is followed by Islamic teachers. The teachers in Kuttab institution usually teach Al-Qur'an and how to read and write. Sometimes they teach Malay Language, nahwu, and arudh (Langgulung, 1992).

The curriculum of higher education (halaqah) is various, which depends on the scholars who want teach. The students are not bound to learn a certain lesson, likewise the teachers do not require them to follow a certain curriculum. The students are free to join the lesson in a halaqah and move from one halaqah to the other, even from one city to the other. According to Rahman, this education is called as an adult education because it is given to many people with the main objective to teach them about Al-Qur'an and religion (Rahman, 1994). The education curriculum on this level is divided into two study programs, which are religious sciences (al-ulum al-naqliyah) and the science study program (al-ulum al-aqliyah).

### ***The Figures of Religion Teacher and Islam Education in the Era of Bani Umayyah***

A teacher figure is the most important foundation in the education world. A teacher who has a noble personality and is counterbalanced by qualified scientific capacity will produce a good output. The teacher ideally has some integrated elements within themselves, such as aql, qolb, desire, and clean soul (Ghofar et al., 2018). The education figures in the era of Bani Umayyah are Islamic scholars who are competent in each field such as in tafseer, hadiths, and fiqh (Yusnadi & Fakhurrazi, 2020). Besides Islamic scholars, there are also language/literature expert. The tabi'in scholars of tafseer experts are Mujahid, Athak bin Abu Rabah, 'Ikrimah, Sa'id bin ubair, Masrug bin Al-Ajda, Qatadah. In the era of tabi'in, Al-Quran tafseer are wider by including Israiliyat and Nasraniyat, because many Judaism and Christian people convert to Islam. The most famous among them are Ka'bul Ahbar, Wahab bin Munabbih, Abdullah bin Salam, and Ibnu Juraij. At that time, the only reading book is Al-Qur'an. While hadiths have not

been put into books. The hadiths only narrate it from words of mouth. It is from the teacher to his students, which is from the teacher's recitation to the students (Anas Salahudin dkk, 2019). This scientific activity is Kuffah and Basrah in Iraq. Khalig bin Yazid bin Muawiyah (w. 794/709) is an orator and poet who has a sharp mind. He is the first person who translates astronomy, medical, and chemistry books (Fahmi Irfani, Islamic Education Journals, Portrait of Islamic Education in the Classical Era, 2018) (Anas Salahudin dkk, 2019).

The tabi'in scholars of tafseer experts are Mujahid, 'Athak bin Abu Rabah, 'Ikrimah, Sa'id bin Jubair, Masruq bin Al-Ajda', Qatadah. . In the era of tabi'in, Al-Quran tafseer are wider by including Israiliyat and Nasraniyat, because many Judaism and Christian people convert to Islam. The most famous among them are Ka'bul Ahbar, Wahab bin Munabbih, Abdullah bin Salam, and Ibnu Juraij. At that time, the only reading book is Al-Qur'an. While hadiths have not been put into books. The hadiths only narrate it from words of mouth. It is from the teacher to his students, from his recitation to the students so that it becomes the students' recitation and so on.

Some bestfriends and students note the hadiths in their note books. However, they are not books according to the present terms. Many bestfriend scholars who narrate the hadiths are : Abu Hurairah (5374 hadiths), 'Aisyah (2210 hadiths), Abdullah bin Umar ( $\pm$  2210 hadiths), Abdullah bin Abbas ( $\pm$  1500 hadiths), Jabir bin Abdullah ( $\pm$ 1500 hadiths), Anas bin Malik ( $\pm$ 2210 hadiths). Fiqh expert scholars: Tabi'in Fiqh scholars in the era of bani Umayyah, among them are Syuriah bin Al-Harits, 'alqamah bin Qais, Masuruq Al-Ajda', Al-Aswad bin Yazid Kemudian followed by their students, who are: Ibrahim An-Nakh'l (passed away in 95 H) and 'Amir bin Syurahbil As Sya'by (passed away in 104 H). After that, they are replaced by Hammad bin Abu Sulaiman (passed away in 120 H), Abu Hanifah's teacher. The above scholars have great education leadership. Having competent education leadership, a teacher will improve his students' religiosity and subjectivity (Imran Hussain Khan Suddahazai, 2021).

## **Conclusion**

The condition of education during the era of Bani Umayyah's authority has been more developed than Khulafa'ur Rashidin's era. The development of education is seen in some aspects. The education developments among them are a special education development pattern, which has Arabic nuance, strengthening Islam religion foundation, naqliyah science and language becomes the priority, a big attention to authorship world, open foreign language course, and the strengthening of kuttab and mosque. The deveonlopment of education institutions are prevalent. There are some popular education institutions at that time. Those institutions are known as focus on dedicating themselves in the education world. Furthermore,



the education curriculum is non-formal although there are some innovation in some matters. The education in the era of Bani Umayyah has an objective to manifest human beings with indicators: have courage, patience, respect their neighbors, maintain self-esteem, generous, and love fellow humans. The Islamic Scholars and teachers are competent in their scholarly. They are known as having a great education leadership.

## References

- Anas Salahudin dkk. (2019). *Sejarah Pendidikan Islam*. Remaja Rosda Karya.
- Anwar, A. M. (2015). Pertumbuhan dan Perkembangan Pendidikan Islam pada Masa Bani Umayyah. *Jurnal TARBIYA*.
- Aris Nurlailiyah. (2018). ARISTOCRACY PENDIDIKAN ISLAM PADA MASA ERA UMAYYAH. *Al-Manar*, 7(2).
- Badriah, L. (2016). Kurikulum Pendidikan Islam Masa Klasik. *LITERASI (Jurnal Ilmu Pendidikan)*. [https://doi.org/10.21927/literasi.2015.6\(2\).155-176](https://doi.org/10.21927/literasi.2015.6(2).155-176)
- Fathurrahman. (2015). Masjid sebagai pusat pendidikan Islam masa klasik. *Jurnal Ilmiah "Kreatif"*.
- Fauzan, S. (2005). *Sejarah Sosial Pendidikan Islam*. Kencana Prenada Media Group.
- Ghofar, A., Abubakar, U., & Azhar, M. (2018). Tazkiyatun Nafs as A Strength Base of Teacher Personality Competency. *IJISH (International Journal of Islamic Studies and Humanities)*. <https://doi.org/10.26555/ijish.v1i2.559>
- Hanafiah, Y. (2020). Madrasah Diniyah: Antara Realitas, Political Will, dan Political Action. In *AL-FAHIM: Jurnal Manajemen Pendidikan Islam*.
- Ichsan, Y. (2020). Kontribusi Peradaban Andalusia terhadap Barat dan Kontekstualisasi Bagi Pendidikan Islam Masa Kini. *At-Taqaddum*, 12(2), 123.
- Imran Hussain Khan Suddahazai. (2021). The development of leadership through islamic education. *International Journal of Education and Learning*, 3(1).
- Langgulong, H. (1992). *Asas-asas Pendidikan Islam*,. Pustaka Al-Husna.
- Muchlis, M. (2020). Perkembangan Pendidikan Masa Dinasti Umayyah (41-132 H / 661-750 M). *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam*. <https://doi.org/10.29300/tjksi.v5i1.2863>
- Niswah, C. (2015). Pendidikan Islam pada Masa Khulafa Al-Rasyidin dan Bani Umayyah. *Tadrib: Jurnal Pendidikan Agama Islam*, 1(2).
- Permana, F. (2018). PENDIDIKAN ISLAM DAN PENGAJARAN BAHASA ARAB PADA MASA DINASTI UMAYYAH. *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan*. <https://doi.org/10.35931/aq.v0i0.74>
- Pratiwi, C. I., Nailatsani, F., Miasari, R. S., & Hanafiah, Y. (2020). Education actualization of the prophet Muhammad in facing the era of the industrial revolution 4.0. *The 2020 Islam in World Perspective Symposium*, 142.
- Rahman, F. (1994). *Islam*. Pustaka.
- Samsul Nizar. (2007). *Sejarah Pendidikan Islam: Menelusurti Jejak Era Rasulullah Sampai Indonesia*. Kencana.
- Serli. (2015). Kebangkitan Pendidikan Bani Abbasiyah Perspektif Sejarah Pendidikan Islam. *Tarbiya Jurnal Ilmu Pendidikan Islam*, 1(1).

- Sunanto, M. (2004). Musyrifah Sunanto. Kencana.
- Suriadi. (2017). Pendidikan Islam Masa Rasulullah SAW. *Belajea*, 2(3), 140–156.
- Wiranata, R. R. S. (2020). Jalan Tengah: Kritik Paradigma Pendidikan di Barat (Sebuah Kajian Filosofis Historis). *Al-Misbah*, 8(2), 86.
- Yusnadi, Y., & Fakhurrrazi, F. (2020). PENDIDIKAN ISLAM PADA MASA DAULAH BANI UMAYYAH. *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam*. <https://doi.org/10.47498/tadib.v12i02.383>
- Yusutria, & Hanafiah, Y. (2020). Islamic education strategy informing the millennial generation "GREAT with ethics" in Indonesia. *The 2020 Islam in World Perspective Symposium*, 80.
- Zed, M. (2008). *Metode Peneletian Kepustakaan*. Yayasan Obor.
- Zuhairini. (1992). *Sejarah Pendidikan Islam*. Bumi Aksara.