



Khulafa Ar Rasyidin and the Islamic Education System

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Article History:

Received : 2022-06-07

Revised : 2022-06-29

Accepted : 2022-11-29

Published : 2022-12-30

Keywords:

Khulafaur Rasyidin; Islamic Education;
Education System

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Abstract: This article will explain the educational movement and political policy in the era of the caliphs Abu Bakr As-Siddiq, Umar ibn Khattab, Uthman ibn 'Affan and Ali ibn Abi Talib. Of the four caliphs, many education systems still follow the learning model in kuttab and in mosques. The learning strategy is still strongly influenced by the teaching strategies of the Prophet Muhammad SAW first. The main teaching material is about faith in Allah, the Koran and reading and writing. Until the leadership of the caliph Ali ibn Abi Talib, new learning materials branched from fiqh material to nahwu science. With a political movement that uses a caliphate system based on proximity to the Prophet Muhammad SAW, it increasingly guarantees the authentication of Islamic religious education science so that it is far from mistakes or misguided Islamic teachings.

Introduction

Education which can hold up to this moment has a long history, considering that the first education taught to Prophet Adam occurred not long after Prophet Adam was created and taught various names by Allah SWT which the angels themselves did not know about. Then the educational relay is carried out from generation to generation in accordance with the teachings of the first father, namely the prophet Adam.

Islamic education itself began since the emergence of Islam at the time of the Prophet Muhammad SAW in Arabia, more precisely during the jahiliyyah era. At that time, the Arabs were in the confines of the age of ignorance, so few people were found who were good at reading and writing. This is related to the first revelation that came down to the Prophet Muhammad, namely the command to read as stated in Surah Al Alaq verses 1-5.

Prophet Muhammad SAW became a milestone that underlies the occurrence of education in Mecca and Medina with the outline to preach the teachings of Islam to other tribes. The educational mission of the prophet Muhammad SAW was successful by grasping one of the basic kuttab methods for learning to write and read. Unfortunately, after the news of the death of the Prophet Muhammad was heard, the companions were confused about the practice of teaching Islam further to continue the struggle for the Islamic da'wah of the Prophet Muhammad SAW to the people. Some friends then formed khulafa al rasyidin as a continuation of the initiation of Islamic teaching after the death

of the prophet Muhammad SAW. Therefore, the purpose of this paper is to briefly and clearly discuss the dialectical anatomy of the political education of the rulers of the khulafa al-Rasyidin era.

Method

The research method used in this article is a literature study (library research), namely research whose data comes from books, ebooks, journal articles and the like. After the data has been collected, the data is then processed using a descriptive analytical method with a qualitative approach that is oriented towards explaining, describing, analyzing and interpreting the data and drawing conclusions. To verify the originality of the research data, external and internal criticism were used so that there were no data errors raised in the results of this study.

Result

The Islamic education system did not immediately become extinct after the death of the Prophet Muhammad. During the four caliphate (Abu Bakr Ash Siddiq, Umar ibn Khattab, Uthman ibn Affan and Ali ibn Abi Talib), the Islamic education system was still running by not leaving the education system taught by the Prophet Muhammad. Islamic learning and Islamic da'wah still refer to the kuttab system which tends to study the knowledge of the holy Quran as the first and main reference. Until its peak, the Islamic education system had many branches of learning material during the Caliphate of Ali ibn Abi Talib, especially with the rise of learning Arabic language patterns to understand the holy Quran better. Besides that, Caliph Ali bin Abi Talib also received the title as the door of knowledge from the Prophet Muhammad because of his intelligence. Furthermore, this explanation does not create a dividing hole between the education system of the Prophet's era to the education system of the Umayyads and Abbasids which are full of the development of Islamic education.

Discussion

Islamic Education System of the Caliph Abu Bakr Ash Siddiq

Abu Bakr Ash Siddiq was a friend of the prophet who was included in the group of people who first converted to Islam after the prophet Muhammad SAW received the prophetic message. Abu Bakr Ash Siddiq is a familiar name used by shahabah to make it easier to call a person whose real name is Abdullah bin Uthman bin Amir bin Amr bin Ka'ab bin Sa'ad Fihri al-Quraish at-Tamimi. The lineage of the Abu Bakr family met with the lineage of the Prophet Muhammad in his grandfather named Murrah bin

Ka'ab.(Tidjani, 2016)

The Islam of Abu Bakr Ash Siddiq brought great benefits to the spread of Islam, many great figures also converted to Islam such as Utsman ibn Affan, Sa'ad ibn Abi Waqash and others, this was due to Abu Bakr's high position and his sincerity in preaching.(Tidjani, 2016) Abu Bakr As-Siddiq ruled briefly for two years, but during his reign he managed to take an action that had a major impact on the unity of the Muslims, namely deciding to fight the rebels where this has the potential to cause embryonic division of Muslims and policies in the bookkeeping of Qur'an.

Abu Bakr was the first caliph to replace the Prophet as the leader of the Muslims. In this era there were various problems faced by Abu Bakr where in this era Muslims had just lost the Prophet Muhammad. Abu Bakr was faced with the emergence of dissidents such as the emergence of apostates, the emergence of false prophets, and many people who were reluctant to pay zakat.(Badwi & Al-rasyidin, 2017)

As for the emergence of apostates due to their weak beliefs, even though at the time of the Islam had spread evenly and widely throughout the Arabian peninsula after the events of the fathu makkah and the hudaibiyah agreement, but they had not studied the teachings of Islam in depth and had just embraced Islam. When he recently embraced Islam, the Prophet died. This resulted in the emergence of groups who opposed the leadership of Abu Bakr and returned to the previous teachings.(Miranti, 2020) In addition, the rebels also thought that the agreement made by the Prophet Muhammad was automatically canceled after the Prophet died. They think there is no need to obey the new government.(Badwi & Al-rasyidin, 2017) Meanwhile, the rebels are reluctant to pay zakat because of their weak faith. They think zakat is just a tribute that should not be obligated on every free person, this is because the Arab culture does not want to submit to anyone other than people who hold religious power.(Miranti, 2020)

In dealing with these various problems, Abu Bakr took decisive action, namely fighting the rebels, both from the apostates, false prophets and groups who were reluctant to pay zakat.(Miranti, 2020) But before that, Abu Bakr sent a letter to the rebel groups to return to the teachings of Islam, and gave a threat if they remained in this error. The war movement was called the Riddah movement. In the very short reign of Abu Bakr for two years, he was busy fighting the rebels that occurred at that time, it became Abu Bakr's special concern to re-stabilize the division of Muslims, which greatly affected the smoothness of the policies he made, especially in terms of education.

At the time of Abu Bakr educational institutions were still like educational institutions at the time of the Prophet, this is because at that time Abu Bakr was very busy with many rebels. However, in terms of the quality and quality of educational institutions in the era of Abu Bakar, it has developed.(Erfinawati et al., 2019) The educational institutions are:

Kuttab: an educational institution that was built after the mosque, this institution was established for children to learn to read and write.(Syafwan & Mesin, 2022) In the

era of Abu Bakr, the educational institutions of kutab experienced development and progress, this was because Muslims had expanded to several regions and had established relationships with developed nations.

Mosque: a place for Muslims to do various things, not only for worship but as a place for learning and deliberation. In the field of education, the mosque is a further educational institution after the child has graduated from the kuttab. Education in this mosque has two levels, namely the middle level and high level. The difference is that if the middle level of the teachers have not reached great scholars, but if the high level of the teachers are great scholars who have in-depth knowledge and piety and wisdom recognized by the community.(Erfinawati et al., 2019) Abu Bakr appointed his companions to become teachers in each of the conquered areas, and most of them were senior friends or closest friends of the Apostle such as Abdurrahman ibn Ghanam in Syria and Hasan ibn Abi Jabalah in Egypt.(Badwi & Al-rasyidin, 2017)

The educational strategy in the era of Abu Bakar could not be separated from these social conditions. It has been mentioned that at this time there were many rebellions from dissident Muslims, so there was a movement to resolve the problems of this division. However, in this battle a lot of friends who memorized the Qur'an died, therefore Abu Bakr gave a policy proposed by Umar bin Khattab, namely the collection of the Qur'an into one mushaf, this aims to overcome the fear of missing verses Al-Qur'an because of the death of the friends who memorized the Qur'an. In this case the companions were sent to various Muslim areas that have been controlled by Islam to teach the Qur'an and incorporate the values of Islamic teachings into their culture. This led to the emergence of Islamic education centers scattered throughout the areas that had been conquered by the Muslims.(Nirwani Jumala, 2019) The educational methods taught are the lecture method, the lecture method and the rote method.

The educational materials taught in the kuttab are: (1) Reading and Writing (2) reading the Qur'an and memorizing the Qur'an (3) education of monotheism/faith, this instills in students that Allah is the one and only God who must be worshiped (4) Moral education, such as etiquette to parents, etiquette to teachers, etiquette to fellow human beings and so on. (5) worship education, such as prayer, fasting, hajj and so on. (6) health as well as the explanation of cleanliness, prayer movements contain benefits for health and others. The material taught by the mosque is (1) Studying the Qur'an and its interpretation (2) Studying Hadith and its syarah (3) studying Shari'ah (fiqh) law.(Erfinawati et al., 2019)

Islamic Education System in the Era of Caliph Umar ibn Khattab

Umar ibn Khattab was born from the tribe of the Quraysh in 513 BC. His name was Umar ibn al-Khattab ibn Nufail ibn Adi ibn Abdul Uzza ibn Riyah ibn Abdullah ibn Qurth ibn Razah ibn Adi ibn Ka'ab ibn Lu'ai Abu Hafsh al-'Adawi.(Miranti, 2020) Umar ibn Khattab converted to Islam at the age of 27 years. He was a friend of the Prophet who had a very strong, firm and agile character. During his reign the Islamic empire

experienced extraordinary progress and territorial expansion.(Aminah, 2015)

As for the social conditions during which Umar was in stability, Umar used this to focus on improving the state system.(Nirwani Jumala, 2019) When the rebels had been eroded away by the caliph Abu Bakr during his reign, Umar continued Abu Bakr's struggle to expand the territory of Islam, and at this time the Muslims obtained brilliant results, namely they succeeded in expanding the territory of Islam to Iraq, Persia, Syria, Egypt and Barqah.(Aminah, 2015) The expansion of the region greatly affects the progress of the government, including in terms of education.

Educational institutions during Umar's time were the same as those of Caliph Abu Bakr, namely kuttabs and mosques, but in terms of progress, educational institutions were more rapid, because Umar ruled the country in a stable and secure state. So that at this time the mosque was used as a center of education, and developed in various cities. The education center is not only centered in Medina, but also develops in big cities such as: (a) Makkah and Madinah (b) Basra and Kufa (Iraq) (c) Damascus and Palestine (d) Fustat City (Egypt).

Talking about the education of Umar ibn Khattab, he is a writer, historian, expert in jurisprudence, and has intelligence in other things such as being trained in sports and a gifted orator, besides that caliph Umar also has knowledge of earth science, arithmetic and statistics.(Deprizon, 2020) In this case we can conclude that Umar was one of the figures who studied Arabic literature and quite took part in the culture of his people and their golden culture. In terms of education, Umar is an educator, where he conducts educational counseling in the city of Medina, he also applies education in mosques and markets.(Deprizon, 2020)

The expansion of the territory promoted by Umar had an impact on the education strategy he made. With the expansion of the Arab region beyond the Arabian Peninsula, Umar ordered the warlords if they succeeded in controlling the area then they should build mosques as places of worship and education. In connection with his efforts in education, Umar appointed teachers to teach the Qur'an and Islamic teachings to the new converts to Islam. With the control of new territories by Islam, the desire of the Arab community emerged to learn Arabic as the language of instruction in their region. People who had just converted to Islam in newly conquered territories had to learn Arabic if they wanted to learn and deepen Islamic knowledge. The method used is the lecture and discussion method, such as the teacher sitting in the courtyard of the mosque while the students circle it.

Furthermore, in the appointment of the Commander and Governor, Umar appointed the Companions who had extensive knowledge, besides that they were also scholars. In addition to regulating the governors must play a role in teaching the community about religious matters and spreading Islam in the areas they lead, such as holding assemblies in various mosques to teach the Qur'an and Islamic laws. This has been applied in the time of the Prophet Muhammad.(Rosyidi, 2017)

With regard to the field of education, Umar bin Khattab's time was more advanced than the Abu Bakr As-Siddiq era, this was because as long as Umar ruled the country in a safe and stable condition, besides that, mosques had been established as places of education and Islamic education centers had been established. In various cities with material that has been developed both in terms of science, language, writing and other scientific subjects. The educational material during Umar's time was the same as the material in Kuttab and in the mosque that was taught during Abu Bakr's time, but in addition to this material there were several additional materials taught, such as several other subjects and skills. When Umar became Caliph he instructed educators to teach children to swim, ride a camel, archery, read, memorize easy poems, and proverbs. (Afandi, 2018) In addition, the required learning material is to learn Arabic where during Umar's time, people who had just converted to Islam from conquered areas had to learn Arabic if they wanted to learn and understand Islamic knowledge. Educational materials at the middle and high levels consist of reading the Qur'an and its interpretation, hadith and collecting it, and fiqh (tasyri'). (Afandi, 2018)

During the Caliphate of Umar, Ali bin Abi Talib had devoted his attention to the development of science. Together with his cousin Abdullah Abbas held lectures or recitations once a week at the Jami' mosque in the fields of linguistics, fiqh, hadith, philosophy, especially logic. (Erfinawati et al., 2019)

Islamic Education System in the Era of Caliph Uthman ibn 'Affan

Uthman bin 'Affan, his full name is Uthman bin 'Affan bin Abil Ash bin Umayyah from the Quraysh tribe. He embraced Islam at the invitation of Abu Bakr and became one of the close friends of the Prophet SAW. Uthman bin 'Affan is famous as a person of noble character, very shy, generous, gentle, loving, forgiving, always has good prejudice, is tolerant, best at getting along with others, generous and patient, strongest in maintaining kinship and too weak and subservient to the family. He is very rich but acts modestly and most of his wealth is used for Islamic purposes. (Erfinawati et al., 2019)

Azyumardi Azra in Naswah said that at least until the 15th century Mecca and Medina were only centers of worship and religion, especially the pilgrimage, not centers of knowledge. This is because the centers of Islamic scholarship actually grew in other places, such as Baghdad, Kordova, and Cairo (Egypt). In the end, the growth and intellectualism of Islam is closely related to the support of the rulers and political power. Likewise, the rulers of Mecca and Medina could not give it, because those who were commonly known as "sharif" (asyraf) depended on other political powers. This is clearly seen in the times of Mecca and Medina in the reign of the Uthman dynasty. Because at this time there were more conflicts of interest between the authorities. The reign of Uthman bin 'Affan took place in two periods, the first 6-year period was marked by success and glory, the second 6-year period was marked by divisions that were reflected in domestic upheaval and rebellion. (Munawaroh & Kosim, 2021)

Uthman bin 'Affan was appointed caliph before the age of 70 years. Historians

divide the reign of Uthman bin 'Affan in two periods. The first six years of glorious reign and the second six years of chaotic rule. The first six years were marked by the success of turning the regions of Armenia, Irtifiqiya, Cyprus, Rhodes, Tabaristan, Transoxania into Islamic territories. Abdullah bin Abi Sahr managed to penetrate all the way to North Africa. From Basrah Abdullah bin Amir managed to conquer the rest of the Sasanian kingdom. From Kufa several military expeditions moved north to expand the area around the Caspian Sea. During the reign of Uthman bin 'Affan, a strong navy was built. Among these battles the Islamic forces led by Abdullah bin Abi Sarh managed to defeat the Roman army in the Mediterranean Sea near Alexandria. (Niswah, 2017)

In addition, there are two things that cause hatred for the Caliph to increase, namely weakness, Uthman did have a different temperament from the previous Caliph, if Umar with his firmness gave rise to authority and was respected by the community, it was different from Uthman who was gentle.

Caliph Uthman was more concerned with the attitude of Nepotism, manifested in the form of government. The reason is, at this time many governors who lost their positions and were replaced by their own relatives. Among other things, Mughirah bin Syu'bah the governor of Kufa was replaced by Sa'ad bin Abi Waqash, Abu Musa al-Ash'ari the governor of Kufa was replaced by Sa'ad bin Abi Waqash, Abu Musa al-Ash'ari the governor of Basra was replaced by Abdullah bin Amir bin Kariz. , Amr bin Ash governor of Egypt was replaced by Abdullah bin Sa'ad bin Sarah.

Saif bin Umar said that the cause of the revolt of several groups against the government was due to a Jew named Abdullah bin Saba' who pretended to convert to Islam and went to Egypt to spread his ideas in several circles of society.

Thus, the people began to deny the leadership of Uthman bin 'Affan and denounced him. This is due to the slander spread by Abdullah bin Saba 'so it can be understood that during the reign of Uthman bin 'Affan there were also groups opposing Umar due to the nepotism of Umar bin Khattab.

The number of new countries that were controlled during the reign of Uthman bin 'Affan, influenced the development and progress of Islamic education. With so many newly controlled countries, not a few people converted to Islam. People who have just embraced Islam are in dire need of Islamic education as a reinforcement of the newly believed religion. They need an understanding of the Qur'an that is easy to understand and easily accessible to their minds. The role of the hadith or sunnah of the Prophet is very important to help and explain the Qur'an. Gradually, various branches of Hadith emerged. The place of learning is still in kuttab, in the mosque or in houses. At this time not only the Qur'an was studied but the Science of Hadith was studied directly from the companions of the Apostle.

The implementation of Islamic education during the Caliph Uthman bin 'Affan, was not much different from previous times. Education at this time only continued what was already there. Only a few changes that color the implementation of Islamic education

from what already exists. The great companions of the Prophet Muhammad, who were influential and close to the Prophet Muhammad, during the caliphate of Umar were not allowed to leave Medina, so during the caliphate of Uthman they were given a little leeway to leave Medina and settle in areas they liked. In the new areas they taught Islamic sciences which they had and got directly from the Prophet Muhammad.

This policy is very beneficial for the implementation of Islamic education in new areas. Previously, Muslims outside Medina and Mecca, especially from outside the Arabian Peninsula, had to travel far, tiring and take a long time to be able to study Islamic religious knowledge in Medina. However, with the spread of the companions of the Prophet Muhammad, who immediately received teachings from the Prophet to various regions, it made it easier for Muslims in new areas to study Islamic religious sciences to the companions of the Prophet who had a lot of knowledge in the Islamic religious sciences in Indonesia. their own area or in a nearby area.(Nirwani Jumala, 2019)

Concrete efforts in the field of Islamic education have not been developed during the caliphate of Uthman bin 'Affan. The Caliph was satisfied with Islamic education that had been running in previous times. However, what is important to note, a brilliant achievement has been achieved during the reign of this third caliph is the effort to book the holy book of the Qur'an which has a tremendous influence on Islamic education. Caliph Uthman continued the effort that was pioneered by the caliph Abu Bakr, namely the collection of the Qur'an from the memorization of the friends who memorized the Qur'an. The bundle was kept by Caliph Abu Bakr, then handed over to the second Caliph Umar bin Khattab, after that Caliph Umar entrusted it to his daughter Hafsa bint Umar who was also the wife of the Prophet Muhammad.(Erfinawati et al., 2019)

The first six years of Uthman bin 'Affan's caliphate, Islamic education experienced rapid development and progress. Whereas in the last six years of the reign of the caliph Uthman bin 'Affan Islamic education did not experience significant progress. This was due to the many socio-political problems that in the end the caliphate of Uthman bin 'Affan's government experienced chaos, both in the family environment and in the community. This problem triggered a rebellion in various circles of society, as a result of the rebellion Caliph Uthman was killed.

Uthman bin 'Affan was killed at the hands of the rebels at dawn on Friday in the month of Zulhijjah 35 Hijriyah or June 656 AD. The acts of injustice of the rebels not only affected Uthman himself, but also had a great influence on the lives of subsequent Muslims.

The policy changes made by the Caliph Uthman related to education were: a) The task of educating and teaching the people during the Caliph Uthman bin Affan was left to the people themselves, meaning that the government did not appoint teachers. Thus, educators carry out their own duties and only expect the pleasure of Allah. b) The senior Companions were given the freedom to leave Medina and settle in the areas they wanted.

These two policies have a great influence on the development of Islamic education.

The Companions could choose the place they wanted to provide education to the community, so the educational centers began to spread to other areas and the mobilization of students of knowledge was not only focused on Medina. The process of organizing educational activities fostered by senior friends becomes more equitable and more accessible to students of knowledge. (Wartoyo, 2013)

During the caliphate of Uthman, grouping of objects of Islamic education was also carried out and applied educational methods adapted to the group. This grouping is the beginning of the classification in the object of Islamic education, which consists of: a) The first group is adults or parents who have recently converted to Islam. The educational methods used in this group are lectures, memorization, exercises, and examples. b) The second group is children whose parents have long converted to Islam or who have recently embraced Islam. This group is taught by using memorization and practice methods. c) The third group is parents who have long adhered to Islam. The educational method used in teaching this group is lecture, discussion, question and answer, and memorization. d) The fourth group is people who specialize in studying broadly and deeply. This group is taught by lecture, memorization, question and answer, and discussion methods. (Rama, 2016)

In terms of faith, the caliph Uthman bin 'Affan was also very concerned about the issue of creed education, as illustrated by the statement of the caliph Uthman bin 'Affan that the highest reference for education is the Qur'an, the Sunnah of the Prophet Muhammad, and following the two previous caliphs. Uthman's belief in the truth of Islam was very strong. He could not be shaken by anyone, nor was he afraid of anyone who intimidated him. Likewise, the issue of creed education was very strongly applied to Uthman's friends in matters of creed education that he wanted to convey to his people. Provided religious education to his people.

Worship education that was practiced during Uthman bin 'Affan's time was praying, both sunnah and obligatory in congregation, fasting, hajj, and controlling the payment of zakat.

Islamic Education System in the Era of Caliph Ali ibn Abi Thalib

After Uthman's caliph died, the people flocked to allegiance to Ali bin Abi Talib to become Caliph at that time. Thus, Ali became the fourth caliph of the Islamic caliphate. Ali is the nephew and son-in-law of the Prophet Muhammad. Ali is the son of Abi Talib bin Abdul Muttalib. He was a cousin of the Prophet who had been with him since famine threatened the city of Mecca.

Ali is a person who has many advantages. In addition, he is the holder of power. A few days after the assassination of Uthman, the stability and security of the city of Medina became vulnerable. Galiqi bin Harb held the power of the Islamic capital for approximately five days until the election of the new caliph, then Ali bin Abi Talib appeared to replace Uthman, and received allegiance from a number of Muslims. The city of Medina when it was empty, many friends visited the newly conquered areas, only

a few friends were still in Medina. Among others, Talhah bin Ubaidillah and Zubair bin Awwam.

The first task performed by the Caliph Ali was to revive the ideals of Abu Bakr, Umar to withdraw all the land and grants that Uthman had distributed to his relatives into the ownership of the State. Ali also sent down a governor who was not liked by the people.

Opposition to the caliph was openly initiated by Aisyah, Talhah, and Zubair. They have their own reasons. They demanded Ali to punish the killers of Uthman. However, their demands could not be granted by Ali. First, because the main task that urgently needs to be done in a critical situation full of intimidation like that time is to restore order and consolidate the position of the caliphate. Second, punishing murderers is not an easy matter. Caliph Uthman was not killed by just one person, but many people from Egypt, Iraq, and Arabia were directly involved in the assassination. (Afandi, 2018)

Actually caliph Ali wanted to avoid conflict or war. Ali sent letters to Talhah and Zubair asking them to negotiate to settle the matter peacefully. However, the invitation was rejected. And finally a terrible battle ensued. This war is known as the "jamal (camel)" war because Ayesha in that battle rode a camel. Ali managed to beat them. Zubair and Talhah were killed when they were about to escape, while Ayesha was captured and sent back to Medina.

At the same time, Ali's policies also led to resistance from the governors in Damascus, Mu'awiyah who was supported by former high-ranking officials who felt they had lost their position and glory. After Ali managed to defeat Zubair and his friends, Ali then moved to Kuffah towards Damascus with a number of his soldiers. His troops met with Mu'awiyah's troops at Siffin. And the battle ensued in this area. Which later we know as the events of the Siffin war. This war ended with Arbitration, but it did not solve the problem. It even creates a third party. Namely Al-Khawarij, namely people who came out of the Ali group. With the emergence of the Al-Khawarij group, Ali's army became weaker. Meanwhile, Mu'awiyah's position was getting stronger. And on the 20th of Ramadan 40 H (660 AD) Ali was killed by one of the Khawarij.

In one story it is told that the death of the caliph was caused by the blow of the poisoned sword of Abdurrahman bin Muljam, as explained by Philip K. Hitti, that: "On January 24, 661 AD, when Ali was on his way to the mosque of Kuffah he was hit by a poisoned sword on his forehead. . The sword that hit his brain was swung by a khawarij follower, Abdurrahman bin Muljam, who wanted to take revenge for the death of the family of a female friend who was killed in Nahrawan. The secluded spot in the kuffah that became Ali's tomb, now Ali's mashhad in Najaf, has developed into one of the largest pilgrimage centers in Islam.

Ali's position as caliph was then held by his son. Namely Hasan in a few months. Because Hasan was weak in his government, while Mu'awiyah was getting stronger, Hasan finally made a peace agreement. This agreement can unite Muslims in one political

government. With this, it was mu'awiyah who became the absolute ruler in Islam. So in the year 41 H / 661 AD with this union it was known as the year of the congregation ('am-Jamaah). Thus ended the so-called era of Khulafaur Rashidin.

At the beginning of Ali's reign, there was a war with Ayesha (the Prophet's wife) along with Talhah and Abdullah bin Zubair because of a misunderstanding in dealing with the death or murder of Uthman, this war was called the Jamal (camel) war because Ayesha used a camel vehicle, so that during Ali's reign there was no never felt peace.

In fact, not one day was stable during Ali's reign. Just like him as a person who patched old cloth, let alone being good, even more torn. It is not predictable that educational activities at that time were hampered by the civil war, although it did not stop at all. Educational stability and social security are absolute conditions for development itself, whether economic, social, political, cultural as well as intellectual and religious development. Ali himself did not have time to think about the problem of education because all his attention was focused on more important and very urgent problems. (Nirwani Jumala, 2019)

Such was life during Ali's time, education was still running as it had been before, in addition to the motivation and philosophy of education that was fostered during the time of the Prophet, there was also a growing motivation and philosophy of education fostered by the Shia and Khawarij which resulted in many views and understandings. which became the basic foundation and thought that gave the opportunity to disperse the future Muslims.

The political turmoil that occurred at that time influenced the development of education. The characteristics of Islamic education at this time were shown by: 1. Highlighting the Arab element in Islamic education, 2. Aiming at upholding the principles of the Islamic religion. Islamic education develops with the da'wah method, 3. Fully dependent on the sciences of the Qur'an and Hadith (naqliyah). At this time various religious sciences emerged such as interpretation, hadith, recitation, fiqh. Likewise with the sciences related to the sciences of language, nahwu, literature, balaghah and others. 4. Emphasize writing as a liaison between the sanad and the Muslims. Sanad is a teacher from among friends, 5. Opens the door wide to learn foreign languages. This is driven by the need for an increase in Islamic areas that encourage Muslims to master foreign languages, 6. Complete dependence on surau (kuttab) and mosques as educational centers, or now called educational institutions.

One thing we should highlight is how the caliph Ali was involved in laying the foundation for the science of nahwu, which is the most important science in Islam. How not, the science of nahwu greatly influences the existence of scientific treasures in the Islamic world which we still enjoy together until now. As previously mentioned, Ali had an important role in laying the foundations of Arabic grammar, known as nahwu, even though what we know as the father of Arabic is Abu Aswad ad-Duwaly. However, history records that it was through Ali that Abu Aswad expressed his thoughts about the

anxiety felt over Arabic which had been mixed with other languages due to the expansion of the Muslim territory. Then with his knowledge, Ali bin Abi Tahlub designed Arabic grammar starting with the rules of inna wa akhawatuha, idhafah, amalah, ta'ajjub, istifham and others. from here then Ali ordered Abu Aswad ad-Duwaly to develop it, until gradually, it became the science of nahwu as we learn today. (Munawaroh & Kosim, 2021).

Conclusion

Social conditions at the time of Abu Bakr occurred several rebellions due to the first period after the death of the Prophet so that Abu Bakr formed the Riddah movement to eradicate the rebels. Educational institutions at the time of Abu Bakr were not much different from the time of the Prophet Muhammad using kuttab and mosques. The educational strategy is more about collecting the Koran to maintain the teaching of the Koran to the Muslims.

Social conditions at the time of Umar bin Khattab were more stable which Umar could use to build a government system after the death of the Prophet and after the leadership of Abu Bakr. Educational institutions are still the same as during the time of Abu Bakr, but their quality is growing rapidly due to the expansion of Islamic territory.

Social conditions at the time of Uthman bin Affan there were many conflicts between the rulers. Uthman served in two terms, the first 6 years marked success and the second 6 years marked division. The expansion of Islamic territory is growing rapidly and improving the quality of educational institutions. In this leadership, branches of hadith science emerged.

Social conditions at the time of Ali bin Abi Talib experienced many conflicts between groups of fellow Muslims to the point of disputes among friends. Ali's leadership was more about reducing the turmoil of political opponents so that there would be no divisions so that Ali was not too focused on the field of education. Ali himself received his education directly from the Prophet Muhammad.

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