

THE HISTORY OF THE GROWTH AND DEVELOPMENT OF ISLAMIC EDUCATION DURING THE REIGN OF MUAWIYAH

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Abstract

Islamic education has been a fundamental element in the development of Islamic civilization since its early days. This article discusses the history of the growth and development of Islamic education during the reign of Mu'awiyah bin Abi Sufyan as the founder of the Umayyad Dynasty. The discussion focuses on the political and social background during Mu'awiyah's reign and its influence on the Islamic education system. The educational methods that developed during this period were still traditional, with mosques and halaqah as the centers of learning activities. The educational material included the teaching of the Qur'an, hadith, fiqh, Arabic language, and administrative sciences. The role of the ulama and tabi'in was very important in maintaining the continuity and purity of Islamic teachings amid changes in the caliphate system. Although no formal educational institutions had yet been established, the Mu'awiyah period was a transitional phase that laid the foundations for the development of Islamic education and scholarship in the subsequent Umayyad Dynasty period.

Keywords: History of Growth, Umayyah Dynasty, Educational Development

INTRODUCTION

Islamic education is one of the important aspects in the history of Islamic civilization. From the time of the Prophet Muhammad SAW to the caliphate period, Islamic education continued to develop in line with the social and political dynamics of the Muslim community. One of the important periods in Islamic history was the reign of Mu'awiyah bin Abi Sufyan, founder of the Umayyad Dynasty. During this period, the Islamic government system underwent major changes, which also influenced the growth and development of Islamic education.

RESEARCH METHOD

This study uses qualitative research methods with a historical approach. The historical approach is used to examine past events systematically and objectively, particularly those related to the growth and development of Islamic education during the reign of Mu'awiyah bin Abi Sufyan.

DISCUSSION RESULTS

A. History of the Growth and Development of Education During the Umayyad Dynasty

The Umayyad Dynasty took its name from Umayyah ibn Abdi Syams ibn Abdi Manaf. The Umayyad dynasty lasted for approximately 90 years, from 661 to 750 AD. Muawiyah moved the capital from Medina to Damascus, where he had previously ruled as governor. The birth of the Umayyad dynasty (41 AH-132 AH/661 AD-740 AD) coincided with a period of intense conflict between the Banu Hashim and the Banu Umayyah (41 AH-132 AH/661 AD-740 AD), which later led to a civil war during the reign of the Khulafaur Rasyidin. The success of Muawiyah, founder of the Umayyad Dynasty, in achieving his ambition to establish this dynasty was due to his combination of the qualities of a ruler, politician, and administrator. He was able to get along with all kinds of people, so he was able to control the various characters of his supporters, even those who had been his political opponents. Essentially, Islamic education during the Umayyad period was not much different from that during the Khulafaur Rasyidin period. There were only a few differences and developments. In the field of education at that time, the kings paid little attention to maximizing educational development, so education was not regulated by the government, but by scholars who had in-depth knowledge. Educational policies issued by the government were almost non-existent. Therefore, the Islamic education system at that time still functioned naturally.¹

Although the system remained the same as during the time of the Prophet and the Rightly Guided Caliphs. During this period, educational patterns had developed, so that Islamic civilization had become international in nature, covering three continents, namely parts of Europe, parts of Africa, and most of Asia, all of which were united by Arabic as the official language of the state. In other words, the Umayyad Dynasty period was a period of incubation, where the foundations of educational progress were laid, leading to the development of Muslim intellectuals.²

B. Islamic Education During the Umayyad Dynasty

¹ Kaelan, metode penelitian kualitatif interdisipliner, (Yogyakarta, Indonesia Paradigma, 2010) hal, 146

² M. Abdul Karim, Sejarah Pemikiran dan Peradaban Islam, (Cetakan I Yogyakarta: Pustaka Book. 2007) hlm. 113

The success of Muawiyah, founder of the Umayyad Dynasty, in achieving his ambition to establish this empire was due to his combination of the qualities of a ruler, politician, and administrator. He was easily adaptable to various types of people, enabling him to control the characters of his supporters, even those who had once been his political opponents. Essentially, Islamic education during the Umayyad period was not much different from that of the Khulafaur Rasyidin period. There were only slight differences and developments. The kings paid little attention to education during this period.³

The development of education had reached its maximum potential, so that education was not regulated by the government, but by scholars who had profound knowledge. Educational policies issued by the government were almost non-existent. Therefore, the Islamic education system at that time still functioned naturally. The progress in education achieved during this period was closely related to the stability of the Islamic government as a state. In that country, the attention of Muslims was directed towards the development of civilization, science, and so on. This was none other than because of the relationship or contact and cultural contact with other nations that had been conquered. The Umayyads contributed significantly to the development of Arab culture in the following periods, especially in education and the development of Islamic sciences, literature, and philosophy.⁴

During this dynasty, new branches of knowledge that had not previously been taught in the Arab education system began to be developed. New branches of knowledge were taught, such as grammar, history, geography, natural sciences, and others. However, the development of the new education system took place in the latter half of the Umayyad Dynasty and not at the beginning of this dynasty. Badira, a city near Medina, was originally only a place of learning and gathering for students to learn Arabic and literature. At that time, if someone mastered and had knowledge of their mother tongue and knew how to swim and use a bow and arrow, that person was considered an educated person. However, since the education system was developed, the qualifications for being “educated” gradually changed.⁵

The mindset towards Islamic education has evolved in recent times, resulting in Islamic civilization becoming international in nature, spanning three continents: parts of

³ A. Hasimy, *Sejarah Kebudayaan Islam* (Jakarta: Bulan Bintang, 1993), hlm. 151.

⁴ Siswanto, *Dinamika Pendidikan Islam Perspektif Historis* (Surabaya: Salsabila Putra Pratama, 2015), hlm. 46

⁵ Suwendi, *Sejarah dan Pemikiran Pendidikan Islam* (Jakarta: Raja Grafindo Persada, 2004), hlm. 14.

Europe, parts of Africa, and most of Asia, all united by Arabic as the official language of the state. In this regard, the Umayyad dynasty period served as an incubation period. The foundations for educational advancement were laid, leading to the development of Muslim intellectuals. A major contribution of the Umayyad dynasty to the development of science was to make mosques centers of scientific activity, including poetry, discussions of ancient history, and religious doctrine. During this period, mosques were also established throughout the Islamic world. The Prophet's Mosque in Medina and the Grand Mosque in Mecca have always been centers of learning throughout the world. Islam, and was also evident during the reign of Walid ibn Abdul Malik 707-714 AD, which was the largest university, and the Zaitunnah Mosque in Tunisia was also established, which is considered the oldest university to date. During the Umayyad dynasty, the characteristics of education were different from those during the time of the Prophet and the Khulafa Ar-Rasyidin. During this period, there were several characteristics of education, including the following:

1. Arabic In Nature

Education during the Umayyad dynasty was purely Arab and Islamic, meaning that those involved in education were still dominated by Arabs, because at that time the new elements of Islam had not yet been fully integrated. This was because at that time, Arab elements gave direction to political, religious, and cultural governance.

2. RegovernanceThe Foundations Of The Newly Emerged Islam.

Islamic education, which was still developing, required reinforcement of the fundamentals of Islam. Therefore, Islamic education during this period sought to spread Islam and its teachings. That is why during this period, many conquests were carried out in order to spread and strengthen the principles of religion. In their view, Islam was both a religion and a state, so the caliphs sent scholars and soldiers throughout the country to spread the religion and its teachings.

3. Teachings On Naqliyah Sciences And Language.

During this period, Islamic education prioritized naqliyah sciences and language. The tendency toward naqliyah and language in Islamic education, where Islamic education was in line with the characteristics of Arabic and pure Islam, was primarily aimed at strengthening the foundations of religion.

4. Paying Atrigion To Written Materials As A Means Of Communication.

The arrival of Islam was an important factor in the emergence of writing. Initially, writing was considered important when the Prophet Muhammad wanted to write down revelations and verses that had been revealed to him. On that basis, he appointed people who could write to hold this position. The situation was different during the Umayyad period, when writing tasks became more numerous and were divided into five fields, namely letter writers, treasury writers, military writers, police writers, and judicial writers. Therefore, this period also saw the Arabization of all aspects of human life, and Arabic became the language of communication, both spoken and written, throughout the Islamic world.

5. Opening Foreign Language Classes.

To facilitate communication with other countries, foreign languages were also taught. These foreign languages were considered very necessary since the first emergence of Islam, Albeit only within a limited scope. These foreign languages were very important because the Islamic territory during the Umayyad dynasty had expanded to North Africa and China, as well as other countries whose languages were not Arabic. Thus, foreign language teaching became a necessity for Islamic education at that time, even since the first emergence of Islam.

6. Using The Surau (Kuttab) And Mosque.

The use of surau (kuttab) as educational institutions to facilitate education at that time. These institutions were a great service of the Umayyad dynasty in the development of science as centers of scientific activity. During this period, many mosques were built, especially in newly conquered areas. It was also during this period that the Zaitunah Mosque was built in Tunisia, which is the oldest university in the world that is still famous and operating today. This university was founded by Uqbah bin Nafi', who conquered North Africa in 50 AH. From this, it can be seen that the educational function of the mosque was truly the main focus of the Umayyad dynasty at that time.

7. The Islamic Education Curricutime During The Umayyad Dynasty.

During the Umayyad dynasty, education was decentralized. Decentralization meant that education was not only centered in the capital city, but was also developed autonomously in areas that had been conquered as the empire expanded. During the Umayyad period, Islamic education experts used the word Al-Maddah to refer to the curriculum. This is because at that time, the curriculum was more synonymous with a

series of subjects that had to be taught to students at a certain level. Over time, the definition of curriculum began to evolve and its scope broadened to include all aspects that influence students' personalities. The modern definition of curriculum includes objectives, subjects, the teaching and learning process, and evaluation. The following are the types of curriculum that developed during the Umayyad dynasty:

a. Basic Education Curriculum.

There are difficulties in limiting the subjects that make up the curriculum for all levels of education. First, there is no limited curriculum, either for lower or higher levels, except for the Quran, which is included in the curriculum. Second, it is difficult to distinguish between the phases of education and the length of study because there is no specific period that binds students to study at each educational institution. Before the establishment of madrasahs, there were no levels in Islamic education, but only one level that began in kuttab and ended in halaqah discussions. There was no specific curriculum followed by all Muslims. In kuttab institutions, reading and writing were usually taught alongside the Quran. Sometimes language, nahwu, and arudh were also taught.

b. Higher Education Curriculum.

The higher education curriculum (halaqah) varies depending on the sheikh who teaches. Students are not bound to study certain subjects, nor do teachers require students to follow a specific curriculum. Students are free to attend classes in one halaqah and move from one halaqah to another, even from one city to another. This type of education is called adult education because it is provided to a large number of people whose main purpose is to teach them about the Qur'an and religion. The curriculum for this level of education is divided into two majors, religious sciences (al-ulum al-naqliyah) and science (al-ulum al-aqliyah).

8. Islamic Education Methods During The Umayyad Dynasty.

During the reign of the Abbasid Caliphate, which was not much different from the Umayyad Caliphate, the teaching methods used can be grouped into four types, namely:

A. Oral method

Oral methods can include dictation, lectures, recitation, and discussion. Dictation is considered a good and reliable method of imparting knowledge because it allows students to take notes that will help them when they forget

something. Lectures involve the teacher explaining the contents of a book from memory while the students listen. Recitation is usually used for learning to read. Discussion is a method that is typical of the present day.

B. Memorization method

The memorization method is a method in which students must read their lessons repeatedly until they have memorized them. In the next stage of the process, students must contextualize the lessons they have memorized.⁶

CONCLUSION

The Umayyad government underwent many changes and advances. Significant changes that had a major impact in later years included the replacement of the democratic system or shura (deliberation to elect a caliph) with a monarchy, the formation of councils, The establishment of taxes and kharaj, a provincial government system, and advances in the military.

In the field of education, the Umayyads made a significant contribution to the development of Arab culture in later periods, especially in education and The development of Islamic religious sciences, literature, and philosophy. During this dynasty, new branches of knowledge that were not previously taught in the Arab education system began to be developed. New branches of knowledge were taught, such as grammar, history, geography, natural sciences, and others. However, the development of the new education system took place in the latter half of the Umayyad Dynasty and not at the beginning of the dynasty.

When the current dynastic system was introduced, a leader was automatically sought by selecting a king based on family. This also led to the birth of court education. The purpose of this education was to teach the king's children about royal governance. Even the palace education curriculum was different from the curriculum used in kuttab or mosques. This palace curriculum was determined and regulated by teachers and parents. This led to differences in the curriculum. The level of education during the Umayyad dynasty was more advanced than during the Rashidun Caliphate. The most noticeable developments in education concerned institutional aspects and the knowledge that was transmitted. In terms of institutions, new educational institutions emerged, namely the palace, badiyah, libraries, and

⁶ Fakhru Rozy Dalimunthe, *Sejarah Pendidikan Islam Latar Belakang, Analisis dan Pemikirannya* (Medan: Firma RIMBOW, 1986), hlm. 33.

bimaristan. The knowledge disseminated was not only in the field of religion, but also general sciences. However, religious studies continued to dominate general knowledge. Conversely, when viewed systematically, it was still simple and conventional and not the same as the contemporary continuing education system.

Compare this to the era of the Khulafur Rasyidun. The most noticeable developments in education concerned institutional aspects and the transmission of knowledge. In terms of institutions, new educational institutions emerged, namely the Keraton, Badiah, Libraries, and Bimaristan. The knowledge disseminated was not limited to religion, but also included general sciences. However, religious studies continued to dominate general knowledge. Conversely, when viewed systematically, it was still simple and conventional and not the same as the contemporary continuing education system.

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