

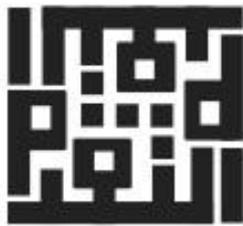
## The Abbasid State's Contribution to Education: History, Policy, and Development of Islamic Educational Institutions

Yazida Ichsan<sup>1\*</sup>, Yusuf Hanafiah<sup>1</sup>, Fadhlurrahman<sup>1</sup>, Supitri Okfia<sup>2</sup>

<sup>1</sup>Faculty of Islamic Studies, Universitas Ahmad Dahlan, Yogyakarta, Indonesia

<sup>2</sup>SD Muhammadiyah Worawari, Sukoreno, Sentolo, Kabupaten Kulon Progo, Yogyakarta, Indonesia, 55664

\*Correspondence email: [yazida.ichsan@pai.uad.ac.id](mailto:yazida.ichsan@pai.uad.ac.id)



ISSN: 1979-4703 (p)

ISSN: 2527-9726 (e)

### Article history:

Received: 9 June 2023

Accepted: 18 Nov 2023

Published: 25 Dec 2023

### Keywords:

Abbasid; Civilization;  
Islamic Education

### ABSTRACT

This study aims to describe the contribution of Abbasid civilization to education both covering Abbasid history, policies related to scientific development, and developing educational institutions. This research is a literature research by emphasizing historical aspects with heuristics, criticism, interpretation and historiography steps. The results of the study showed that there were several policies implemented by the government to develop science and civilization which included translation projects, *riblah 'ilmiyyah* and the construction of educational institutions which included libraries, kuttab, mosques, madrasas, art studios, bookstores, observatories, ribath and zawiyah. When contextualized with Islamic education today, there are several alternatives offered by the Abbasid State. *First*, in addition to using a normative approach, an experimental approach in education is needed as a solutive alternative to facing industrial challenges. *Second*, to form *educated people*, there needs to be a synergy of all elements, not just educational institutions. *Third*, Islamic educational institutions must have a concentration in certain sciences on the basis of Islamic norms.

### Introduction

As civil beings, humans are always linked to civil and social dimensions, where throughout history human life will produce culture and civilization (Muhammad Ibn Khaldun, 2011). So it is with Muslims, who have dynamically contributed to world civilization to this day. This can be proven by the progress of education that gave birth to scientists and scholars who gave birth to modern scientific prototypes (Yusuf Hanafiah, 2019). Judging from a historical perspective, according to Harun Nasution, the periodization of Islamic history consists of three: The classical period of 650-1250 AD (the time of Khulafa' Rashidun, Umayyad, Abbasid and Umayyad II), the mid-1250-1800 AD period (Ottoman, Safavid, Mughal), and Modern 1800 to the present (Harun Nasution, 1985). In the classical period, the

Abbasid and Umayyad states were at least beacons of civilization alongside Indian, Latin Christian, Sino-Japanese, and Greek Christian civilizations (Mehdi Nakosteen, 2003). After the collapse of the Umayyad State in Damascus, the Abbasid State became a contributor to the building of Islamic civilization in Baghdad. The progress of civilization is marked by the development of totality in the intellectual, physical, and moral fields based on Islamic values (Ichsan, 2020). In addition, the progress of civilization is reflected in the development of technology, politics, economics, religion, art and literature (Effat Al-Sharqawi, 1986). However, in Abul A'la Al-Maududi's view this is not the essence of a civilization, but the manifestation and end result of civilization (Abul A'la Maududi, 2017).

The progress of the Abbasid State civilization, at least experienced historical dynamics that were not short, but very long struggles. According to Badri Yatim, there are at least two things behind the progress of the Abbasid State. *First*, there was a clash of cultures and civilizations that assimilated between Arabs and non-Arabs. The process had a positive impact on the fields of government, science, philosophy, literature, mathematics, medicine and astronomy. *Second*, translation policies in various fields and paper production (Badri Yatim, 2006). Although the Chinese invented paper, after the Taro war, massive development and production of paper was carried out in Samarkan and Baghdad (Intan, 2018). This is strengthened by *the patronage interest* of rulers who provide support for the development of science such as Abu Ja'far Al-Masur, Al-Makmun, and Harun Ar-Rashid (Muksin, 2016), *income* from the huge *kharaj* for the development of infrastructure and science and technology, and cooperation with developed countries such as Byzantium and India (Ramayulis, 2011). In addition, in general, the progress of Islamic civilization cannot be separated from several things. *First*, government policy towards integral and holistic human resource development. *Second*, internalization and strengthening of the principle of monotheism in life. *Third*, cultivating a scientific climate and open-mindedness. *Fourth*, the realization of social and moral values. *Fifth*, the appointment of leaders who have integrity, competence and wisdom (Muammar, 2009).

These various policies and processes had an impact on the birth of the progress of the Abbasid State from various sectors, one of which was the development of science and educational institutions. In the field of science began the development of several sciences in the field of hadith (Imam Bukhari, Muslim, Nasa'i, Abu Daud Turmudzi), tafsir (At-Thabari, Baidhawi, Zamarkhsari, Fahrurazi), kalam (Imam Ghazali, Abu Hasan Al Ash'ari, Wasil ibn Ata, An Nizam, Abu Huzail Al 'Allaf), jurisprudence (Imam Abu Hanefah, Imam Malik, Imam Shafi'i, Imam

Ahmad bin Hanbal), philosophy (Imam Ghazali, Al-Kindi, Ibn Sina, Al Farabi), Chemistry (Jabir bin Hayyan, Al-Majriti), Astronomy (Thabit bin Qurra', Hunauin bin Ishaq, Al-Farghani, Yahya bin Mansur), medicine (Ar-Razi, Ibn Sina, Hunain bin Ishaq, Ali bin Rabba At-Thabari). Some scholars who contributed to the development of Muslims were in the form of basic education (kuttab, palaces, shops and markets), secondary education (mosques and literary assemblies) and higher education (Baitul Hikmah, Darul 'Ilmi and Nidzamiyyah madrasas) (Mahmud Yunus, 1989). The highest award is also given to four circles in the community, namely ulama', engineers, artists and traders (Sidi Gazalba, 1976). The award is an indicator that the learning climate followed by the mushrooming of educational institutions shows complete progress in civilization. Abbasid privilege was also manifested by Baghdad's idiosyncrasies with three significant advances in political prestige, intellectual activity and economic supremacy (Amir, 1978).

The problems that occur today, some historical literature, do not discuss much about the progress of civilization from an educational perspective. In addition, Islamic education is seen as non-progressing and tends to be prescriptive. On the other hand, the nuances of conflict, *violence*, intrigue in history caused Islam to be shackled to the status quo. This is contrary to the statement of Abu Lubabah Husen who stated that education is actually a transmission of civilization from generation to generation so that humans reach a high level both in the fields of civilization, science and technology (Husein, 1977). Education in Islam also boils down to various objectives which include *abdza'f diniyyah*, *jismiyyah*, *ijtima'iyyah*, *'aqliyyah* and *ijtima'iyyah* so that it is not only related to the issue of the hereafter, but to realize *human kamil*. The discourse deals with the Abbasid State's contribution to education: the history, policies, and development of Islamic educational institutions essentially serve several purposes. *First*, to know the educational policies and

educational institutions of Islam during the Abbasid State. *Second*, it can contextualize the development of Abbasid education with Islamic education in Indonesia.

---

### Research Methods

Discourse on the contribution of the Abbasid State to education: history, policy, and development of Islamic educational institutions is a library research, while both primary and secondary sources refer to manuscripts, books and journals related to the Abbasid State. While the research process is carried out in several steps, namely: collecting data, writing, clarifying, reducing and presenting data obtained from written data sources (Noeng Muhajir, 1989). There are substantially four steps used in historical research, namely: heuristics, criticism, interpretation and historiography by collecting data from historical sources and facts, verifying data, interpreting historical events and drawing conclusions using critical analysis of research. While the method in this research is documentation carried out by collecting documents from library sources in the form of manuscripts, journals, and books.

---

### Result and Discussion

#### 1. Genealogy of the Development of the Abbasid State

The birth of the Abbasid State could not be separated from the collapse of the Umayyad State in Damascus. Genealogically, there are several theories behind the establishment of the Abbasid State. *First*, through campaigns and socialization carried out secretly and blatantly. The activities carried out clandestinely were initiated since the end of the first century Hijri headquartered in Al-Hamimah, Sham. While openly carried out by conducting campaigns and appeals in official forums to establish the Abbasid State (Hasan Ibrahim Hasan, 2003). Substantively the themes of the propaganda and campaign are *al-musawa*

(equal rights) and *Islah* (Syamruddin Nasution, 2018). *Second*, against the background of the collapse of the Umayyad State which caused the integration of the Umayyad State with Shi'a, Kawarij and Mawali so that naturally a new leader figure was needed that led to Muhammad bin Ali bin Abdullah bin Abbas (Dar al-'Ilm, 2011). This factor is supported by the understanding that Bani Hashim is the most entitled and competent in reins of leadership in Islam, not the Umayyad (Suyuthi Pulungan, 2019). The movement was spearheaded by three major forces consisting of the Alawites under the leadership of Abu Salamah, descendants of Abbas under the leadership of Ibrahim al-Imam and descendants of the Persians under the command of Abu Muslim Al-Khurasani (Musyrifah Sunanto, 2004).

Abbasid nomenclature is actually taken from the words al-Abbas bin Abdul Muttalib bin Hashim, the uncle of the Prophet Muhammad SAW. While the founder of the Abbasid State was Abdullah As-Shaffah ibn Muhammad ibn Ali ibn Abdullah ibn Al-Abass. He received the title As-Shaffah which means shedding of blood (Intan, 2018). However, there are other historians who state that As-Shaffah means a benefactor or donor (Hasan Ibrahim Hasan, 2003). He declared himself the first Abbasid caliph which was then accompanied by the bai'at of the officials of Kufa when preaching at the Kuffa mosque in 749 AD. The establishment of the Abbasids could not be separated from the victory over the war between the forces of Abu Abbas As-Shaffah led by Abdullah bin Ali and Marwan bin Muhammad the caliph of Ummayah in Zab in 748 AD (Iqbal, 2015). The battle was won by Abbas's forces who continued to expand into Syrian territory as far as Damascus. This became a new chapter for the establishment of the Abbasid State which ruled from 750-1258 AD which initially had its capital in Hashemid, Kufa moved to Baghdad during the time of Ja'far Al-Manshur in 762 AD.

For more than five hundred years, Abbasid rule underwent at least some periodization. *First*, it began during the establishment of the Abbasids

under Abu Abbas until the reign of Mutawakil between 750-847 A.D. This period is known as *Al-'Ashrudz-Dzababi*. *Second*, the period of decline under the rule of Muntashir until the Caliph Radli 861-934 A.D. It was also during this time that the Turks began to play a role against the Abbasids and the reign of Banu Buwaih in Dailam was born. *Third*, the period of awakening under the rule of Caliph al-Qa'im until Nashir 1031-1180 A.D. This period was marked by the influence of the Seljuq Turks. *Fourth*, the period of destruction under the rule of Caliph Ad-Dhahir until Mu'tashim until the destruction of the Abbasids due to Mongol attacks 1225-1258 AD (Yusuf, 2016). As for politically, according to Badri Yatim Abbasid power is divided into five periods: the period of first Persian influence, the first Turkish influence, under the rule of the Buwaih dynasty, under the rule of the Saljuk dynasty, Abbasid rule independently prevailing in the territory of Baghdad (Badri Yatim, 2006).

Some historians describe that *de facto* Abbasid political stability, government, and sovereignty existed during the first phase. As for the second phase, although *de jure* the territorial area became Abbasid territory, but against the background of the ashabiyyah factor small dynasties were born such as Idrisiyyah, Aghlabiyyah, Ikhsidiyyah, Hamdaniyyah, Thahiriyyah, Thulunyyah, Samaniyyah and so on (Syahraeni, 2016) The Abbasids ruled only Baghdad. This indicates a period of disintegration of the Abbasid State itself. Despite this, the progress of civilization, science and educational institutions continued to flourish until the collapse of the Abbasid dynasty as a result of Mongol attacks.

## **2. Abbasid Caliph's Policy Towards Education**

Policies related to education during the Abbasid State could not be separated from the *patronage interest* of the caliphs in developing science as a necessity. On the other hand, there are also political factors by building educational institutions to produce bureaucrats supporting

the existence of government and internalizing the doctrine of statehood to perpetuate power (Murtopo, 2014). In addition, positive competence with the Umayyads in Andalusia motivated the caliph to transmit civilization and instill value by conducting mega translation and development projects. However, there are other factors that influence the formation of academic people. *First*, there is a request from all parties, both from the government and civil society, to realize academic people. *Secondly*, Muslims have always been pioneers for the development of science and technology. *Third*, the establishment of educational institutions not only meets academic needs, but also meets the needs and demands of the community (Abuddin Nata, 2016). There were at least several policies of the Abbasid caliphs in developing education, including translation projects, rihlah 'scientific, construction of educational institutions and supporting facilities. As for in more detail are as follows:

### **a. Translation Project**

There were at least a few centers of study and translation carried out during the golden age of the Abbasid Caliphate: *First*, the translation school under the leadership of Thabit ibn Qurra by translating Greek manuscripts such as those by Euclid, Archimides, Apollonius, Teodoius, Ptolemy, Eutocius and so on. *Second*, the translation school under Qusta ibn Luqa translated manuscripts by Diophatus, Theodosius and Autolycius, Hypsicles, Aristarchus and Heron. *Third*, Baitul Hikmah as the largest translation center. *Fourth*, Al-Baladhuri's efforts together with his brother translated several Greek works related to mathematics, mechanics and astronomy (Raghib As-Sirjani, 2012).

The initiator of the project of translating Persian, Greek, Indian, Byzantine and Syrian manuscripts was the caliph Ja'far Al-Manshur. As *the founding father* of Baghdad, he was also a person who loved science, he recruited several translators both

Muslim and Jewish and Christian such as Abdullah bin Muqaffa, Jurjis bin Bakhtisyu, Jibril, Isa bin Thakerbakht, John bar Maserjawayh (M. M. Sharif, 1979). Several manuscripts were translated during this period such as Kalila wa Dimna, Shindhanta, Ptolemy's Almagest, Euclid's Geometry, Nicomachu's Arithmetic, and Aristotle's Logic (Mahroes, 2015). This was followed up by the construction of a library to store Arabic manuscripts and books. Al-Manshur officially established a department in translation and scientific studies (Jamil Ahmad, 1997). In addition to initiating the translation movement, Ja'far Al-Manshur also implemented a policy of compiling books with several levels. *First*, the basic level at which book writing is done by presenting original notes and copies of the ideas and thoughts of certain characters. *Second*, the intermediate level, namely the effort to collect the hadith of the apostle and compile books thematically such as the books of hadith, fiqh, history, Sufism, tafsir and so on. *Third*, the high level which includes books that are arranged and consist of several more detailed chapters such as the book of *sirah nabawiyah, muwathba'* (Rizem Aizid, 2017).

The love of Science continued during the time of Harun Ar-Rashid and Al-Makmun. The manifestation of love for knowledge is manifested by the establishment of Baitul Hikmah which continues Jundishapur Academy (Oktaviyani, 2018). The function of Baitul Hikmah itself is not only used for reading and writing activities, but as an office, translation center, halaqah, experiments, observatories, and teaching and learning activities (Raghib As-Sirjani, 2012). Since childhood, Harun Ar-Rashid received the guidance of Yahya bin Khalid and metaphor to be an intelligent, wise and knowledge-loving person. In fact, he always maintained a very good relationship with scholars', writers, judges and artists. He also continued the policy of the previous caliph by empowering Bakhtisu, Abdul Masih An-Najmi and Yahya ibn Patrik to translate various types of manuscripts. Like Ja'far Al-Manshur, Harun Ar-

Rashid also formed a board of translators coordinated by Yuhanna bin Musawayh and Hunain bin Ishaq who initiated translations between sentences to facilitate the translation of Greek manuscripts, especially in the fields of chemistry, medicine, astrology and philosophy (Fadhluurrahman, 2019). In addition to translating, scientists also provide *ta'liq* by providing commentary, interpretation, correction and context adjustment. Together with his team, Hunain ibn Ishaq translated various works by Galen, Archimedes, Hyppocrates, Apullonius, Plato and Aristotle. Some books such as Laws and Timaeus, Republic, Categories, Physics, Magna Moralia and Minerology (M. M. Syarif, 1979).

During Al-Makmun's time, multiculturalism, both ethnic, cultural and religious, united by the Arabs, gave birth to an open mind, a culture of discussion, writing and exchange of ideas between Persians, Greeks, Romans and Iraqis. This resulted in new knowledge and perspectives in various sciences (Abu Bakar Atjeh, 1970). There were several translators during the time of Al-Makmun, among them Abu Zakariya Yahya bin Batriq, Al-Kindi, Jibril bin Bakhtiyashu, Abdul Masih Naima Al-Hims, Sahl At-Thobary, Hajjaj ibn Yusuf bin Matar (Muh. Misdar, 2017). The step of succession to the appreciation of science was carried out by Al-Makmun by paying a high price for translators and scientists, even paying for translated books equivalent to gold scales. The positive impact of translation activities was the birth of scientists in various fields such as Al-Fazari, Ibn Sina, Ibn Haitam, Abu Bakr Ar-Razi, Al-Kindi, and Khawarizmi. The progress possessed by Baghdad itself, was not purely as a result of Greek, Indian and Persian translation activities. But it is synergized with the discoveries of Islamic scientists both in the fields of philosophy, astronomy, medicine, earth science and medicine.

## b. Rihlah 'Ilmiah

The *rihlah* tradition is actually ingrained among

the Arabs. Historically, Arabs have always traveled outside the region with the aim of trading to improve economic standards. As for the 'scientific musytaq of 'alima-ya'lamu-'ilman which in terminology means knowing or seeking knowledge. While rihlah 'ilmiah itself is an activity carried out by traveling to an area with scientific purposes. This activity is carried out with the aim of being able to meet directly with teachers, deepen understanding and gain new knowledge (Nirvana, 2015). Rihlah 'ilmiah is also carried out with the aim of obtaining manuscripts in the form of documents and books (Nuris, 2019). Genealogically, *rihlah 'ilmiah* was carried out during the time of the companions, *tabi'in*, *tabi'ut tabi'in* and later generations including the Abbasid Caliphs.

During the Abbasid period, rihlah 'ilmiah flourished after the establishment of Baitul Hikmah. The translation of various Greek, Persian, Roman, Sanskrit, Pahlavi works cannot be separated from via *diffusa* (dissemination) and *via eruditorium* (learning) by sending ambassadors and academics or bringing outsiders to the Islamic State (*rihlah 'ilmiah*) (Buchary, 2012)(Buchary, 2012). Several policies to increase the collection of Baitul Hikmah and the development of science are carried out with four models. *First*, by buying books by sending messengers to Constantinople then messengers were asked to buy books. Sometimes al-Makmun himself bought to be entertained in Jerusalem. *Second*, by sending messengers to foreign lands to obtain certain books. *Third*, with a *ji'za* system in the form of books both in the form of original writing and translation from other languages. *Fourth*, by sending scientific ambassadors to the Roman empire to translate, study and research ancient books (Raghib As-Sirjani, 2012). In fact, several sciences in the field of codification of hadith, fiqh, history, and natural sciences were born against the background of rihlah 'ilmiah activities. During the time of Harun Ar-Rashid, to improve competence and professionalism, he implemented policies on the palace family, employees and scientists to gain the widest

possible knowledge.

### **c. Construction of Educational Support Facilities**

The hallmark of the Abbasid State's appreciation of science was to establish supporting facilities for the development of science by building libraries. Even some Abbasid high schools started from libraries. At least there are various libraries built during the Abbasid period such as Bitul Hikmah, Umar Waqidi Library, Daarul 'ilmi, Nidzamiyyah School Library, Muntasiriyyah Library, Al-Baiqani Library, Ibn Husayn Library, Ibn Kamil Library and so on (Mehdi Nakosteen, 2003). The library itself developed along with the development of Abbasid science. With awareness of the high prices and costs of translating books, the establishment of libraries became an alternative for broadcasting and the development of science. During the Abbasid era, there were also *waraqs* (copyists and scribes) who worked for authors, officials and tycoons to build libraries which had implications for the mushrooming of scientific traditions (Rifai, 2010).

The main function of the library is not only used for reading rooms, but also as a place for translation, offices, observatories, schools and study centers. Some libraries also provide music rooms and rest areas. Libraries in the Abbasid era itself were divided into two types. *First*, libraries that are general. It is a library located in mosques and madrassas built as public facilities. The famous libraries at this time were Baitul Hikmah during the time of Harun Ar-Rashid, Ibn Suwar Library in Basra, Sabur Library by Abu Nash Sabur bin Ardasyir, Daarul Hikmah in Egypt. *Second*, a special library is a library owned by individuals, both scholars, literati, and Caliphs. The use of such libraries may only be accessed by certain people with special permission. Some special private libraries are al-Fath bin Khaqan library, Nasir Lidinillah library, Mu'tashim Billah, Hunain bin Ishaq (doctor), Kalid bin Yazid, al-Makmun, Yahya al-Munajjim, Umar al-Wakidi, al-Jahiz and so on (Anis Masruri, 2006).

In general, libraries have a substantive function in the formation of civilization and educational activities. The role of the library itself has several roles including *as a learning* center, research center, translation center and book copying center. With various activities contained in the library, science was born and developed in Islam so that it became a beacon of civilization. This shows that Muslims have a very high motivation to acquire and develop knowledge. There are at least several factors behind the development of Abbasid libraries. *First*, material and non-material support through policies issued by the Abbasid rulers. *Second*, there are translation and transmission activities of various Eastern and Western cultures and civilizations. *Third*, academic activities built by the community through rihlah and kitabah culture so as to produce original works that are beneficial for scientific development (Sahidi, 2020).

#### d. Construction of Educational Institutions

The development of civilization built by the Abbasids both in the fields of government, economy and development also had an impact on the development policy of educational institutions initiated by the government and individually. During the Abbasid era, the orientation of educational goals also developed to include religious, material, societal and purely love of knowledge goals. The types of institutions also consist of primary, middle and high levels (Mahmud Yunus, 1989). The types of educational institutions during the Abbasid period were as follows:

##### 1). Kuttab

As an indigenous institution of the Arabs, the term kuttab itself is a place used to learn to write which is linguistically taken from *kataba* which means writing. Kuttab itself is a representation of education for children or elementary level in order to be able to read and write. In its development, kuttab was not only used to learn to read and write, but also religious lessons and

general studies. The subject matter taught consists of compulsory subjects (*ijbari*) in the form of Arabic, Qur'an, Prayer and Prayer subjects. While the elective subjects (*ikhtiyari*) consist of tarikh, nahwu, counting and poetry lessons (Laisa, 2020). Mahmud Yunus described that learning activities in Kuttab were divided into three sessions. The first session is conducted in the morning until dhuha. In the first session, the study of the Qur'an became the subject matter taught. The second session is conducted at dhuha to dhuhur. The learning activity is writing. The third session is carried out after dzuhur until the afternoon. Subjects at this stage are history, mathematics, grammatical science and so on (Mahmud Yunus, 1989). The age of students ranges from six to ten years. After growing up, he will continue his studies at the mosque as a higher education institution.

During the Abbasid Dynasty, Kuttab learning activities used the corner of the mosque or mosque room for learning to read and write. Along with needs, kuttab not only develops in mosques and private homes, but also in shops, on the edge of markets and palaces (Novianti Muspiroh, 2019). In quantity and quality, kuttab developed in every village. Of its types, kuttab is divided into four types consisting of kuttab which only teaches literacy, kuttab which teaches the Qur'an and religious science, kuttab which accommodates religious and general lessons, and kuttab in the palace environment (Batubara, 2017). In general, there are several methods and approaches carried out in kuttab. *First*, by providing good advice, explanation and teaching with the method of stories and poems with the theme of ethics and noble morals. *Second*, prioritize praise and flattery to children to have the enthusiasm to learn. *Third*, educators or *muadib* always become *uswatun hasanah* so that they can be imitated by students. Fourth, students are always trained to get along well in the community. The methods in learning in kuttab include oral methods (*imla'*, *qiraat*, *as-sama'* and discussion), memorization and writing (copying and *khat*) (Samsu Nizar, 2016).

The development and operational policies of the kuttab during the Abbasid era, were not only the responsibility of the government, but also non-governmental organizations to finance the kuttab. The regulation was realized by Al-Makmun by building a waqf institution so that the development of kuttab runs massively and has quite a lot of students. However, there is a tributary kuttab of individuals known as *kuttab sabil*. During the Abbasid period, almost every village had a kuttab with a curriculum model adapted to the needs and socio-cultural conditions of the local community.

## 2). Mosque

In addition to being used as a place of worship, the function of the mosque during the time of the Prophet was also used as a center of Muslim community activities both in social, political, cultural and religious activities. This is shown by the function of the Prophet's Mosque as an Islamic Center where meetings of parliamentarians, soldiers, supreme courts, educational institutions and da'wah training are centered in this place (Hasibuan, 2011). In Abbasid times, the term mosque was divided into two. Jami' Masjid and ordinary mosques. Jami' Masjid has a function as a place to perform Friday prayers, and announce matters related to State and religious affairs. Scientists also socialize the results of research in mosques. Operational costs and the sheikhs are borne and appointed by the government. While mosques are commonly used for the implementation of five daily prayers.

In the context of education, a mosque is an educational institution in which there are *halaqah*, majelis and *zamiyah*. As for the functions and objectives, each institution has its own goals and characteristics. *Halaqah* is an educational activity where students surround teachers who read, explain and comment in the fields of religion and general science. While the assembly is a place to discuss and conduct studies on a particular field. During the Abbasid period there were several assemblies during the Abbasid period. *First, the Munazharah Council* which is a forum for scholars

to discuss and debate on a problem. *Second, the Fatwa wa Nazhar Council* is an assembly that accommodates scholars, qadhis and academics to decide on a matter to be fatwa. *Third, the Shu'ara Council*, which is an assembly used to study poetry. *Fourth, the Hadith Council*, is a place used to study hadith where a hadith expert reads and explains the meaning and content of the hadith in front of his students. *Fifth, the Tadris Council* is an institution in which it studies various sciences such as fiqh, nahwu, and kalam. *Sixth, Mejlis Adab* is a mejelis used to learn adab which includes genealogy, poetry and so on. *Seventh, the Mudzakarab Council* is an assembly used to repeat and remember hadith material which includes *sanad, matan* and *rowi* (Mohammad Muchlis, 2008). While *zamiyah* is a place in the corner of the mosque that is used for spiritual sharpening which includes tafakur, dhikr activities by contemplating and remembering the majesty of Allah. Usually, this educational activity is carried out by Sufis (Ifendi, 2020).

In the Abbasid period, the teachers in the mosque consisted of *sheikhs, naibs, mu'ids* and *mufids*. *The sheikh* has the duty of a teacher as well as an imam of the mosque and khatib,. Naib is a representative or assistant of the sheikh if unable to attend learning activities. *The mu'id* is a person whose duty is to explain or repeat the material that the sheikh has delivered to his students (repetitor). While *mufid* is a facilitator and tutor for students who are still considered beginners (Fathurrahman, 2015).

As stated by al-Ya'qubi, in Baghdad alone there are 3000 bada mosques of the third century Hijri. There are several mosques that are used for educational activities, including Al-Manshur mosque, Jami' Damascus, Jami' Amr bin Ash, Jami' al-Azhar and so on. Some mosques are also integrated with libraries that support scholarly activities during the Abbasid period. The mosque is also the embryo for the birth of madrassas in Islam, where educational processes, tools and materials have developed in mosques.

### 3). Madrasah

The birth of madrassas cannot be separated from the development of education in mosques. Against the background of scientific development, a significant increase in the number of students, and the need for more complex supporting facilities and infrastructure and feared to interfere with the function of mosques as places of worship, madrasahs were established as formal educational institutions (Abuddin Nata, 2012). As for Zuhairi's perspective, the establishment of the madrasa was motivated by several factors. *First*, as an effort to maintain the existence of rulers and religious understanding. *Second*, the awareness of the effort to gain reward and forgiveness from God. *Third*, the development of science that has an impact on the number of halqa so that it interferes with worship activities (Zuhairi, 1997). In the Maqdisi perspective as quoted by Fathurrahman, the establishment of madrassas goes through at least three stages starting with the establishment of mosques, khan mosques (mosques integrated with huts and dormitories), and madrassas (Fathurrahman, 2015).

The origins of madrassas themselves cannot be separated from Nidzamiyah madrassas, however, there are historians who state that madrassas already existed in Khurasan and Nishapur such as Miyan Dahiya and Baihaqiyah madrassas (Muh. Misdar, 2017). There is also a Shadiriyyah Madrasa founded by Shadir bin Abdullah and a Rashiyah madrasa founded by Rasa' bin Nazhif (Raghib As-Sirjani, 2012). During the Abbasid period, the establishment of madrassas was initiated by Nidzamul Mulk. A vizier under the Seljuq 1064 A.D. Motivated by political factors (as a medium of liaison to society), increasing the quality and quantity of superior human resources, religious conflicts (the impact of the policy of Al-Kunduri vizier who had a tendency towards the Hanafi and Mu'tazilite madhhabs) and awareness of the urgency of education. He established Nidzamiyah madrassas in various fiefdoms

Abbasids which included Nisyambur, Harat, Baghdad, Balk, Marw, Asfahan, Mausul.

Madrasah Nidzamiyah is considered as a prototype for higher education institutions and formal education in Islam that have complete facilities with educational purposes (Mahroes, 2015). In addition to Nidzamiyah, there was also a Nuruddin Zenki madrasa, Muntanshiriyyah (post-Nidzamiyah) madrasa and a medical school. Institutionally, the Abbasid madrassas had four main supporting facilities consisting of mosques, study rooms, libraries and dormitories for teachers and students. Educational activities are also supported by several human resources consisting of *mudarris*, *muqri'*, *wa'id*, *nahwi* and *mutawalli al-kutub* (Hasri, 2015).

The characteristics of learning materials in madrassas emphasize more on Fiqh material affiliated to certain madrasahs. An educator is called a *mudarris* who is at the same level as a professor. The learning activity begins with the preparation of *ta'liqab* which contains plans and subject matter to be taught. After that, the students have the obligation to write *ta'liqab* through the dictation method. In addition, there are several methods commonly used in madrasahs, including rote memorization, manuscript study, *mujadalah*, *imla'*, *qira'ah*, and *sima'* (Muh. Misdar, 2017). However, not all madrasahs emphasize religious materials that are specific to the field of naqli, but there are also departments of wisdom ('aqliyah) consisting of medicine, zoology, divine, measuring, falak, logic, exact sciences, music and natural sciences and chemistry (Mahmud Yunus, 1989).

### 5.) As-Shalunat Al-Adabiyat

Art and literature studios are substantially exclusive educational institutions held by the court. In substance, salon satra is a place used to exchange and devote ideas in the fields of literature and science. Various issues such as philosophy, science, poetry, rhetoric and grammar are the main discussions in this place (Mehdi Nakosteen, 2003). Unlike other educational institutions, the exclusivism of art and literature studios lies in participants who are not carelessly allowed to come and leave the art studio. In addition, there are rules determined by

the caliphs and must be followed by the participants present. Participants who attend are required to wear the specified clothes. As for when the caliph opened the activity, the audience was not allowed to speak and Hasrus earnestly listened. Similarly, when discussion activities are carried out, participants must use good and correct language with consecutive statements.

Art and literature studios are non-formal educational institutions born during the time of Khulafa' Rashidin which were carried out in mosques and began to shift to the palaces of the Umayyad and Abbasid periods. There were several caliphs who had concerns in the fields of art and literature such as Harun Ar-Rashid, Al-Makmun and Nidzamul Mulk. At this time there were also famous poets such as Abu Nawas and Hasan bin Hani and the book *Alfu Lailah Wa Lailah* was distributed.

#### **6). Bimaristan**

Bimaristan or known as observatory is a place used to conduct studies related to philosophy, astronomy and medicine. Some historians define bimaritan as a hospital. Observaoriun is used by students to learn both theory and practice. For medical students, the hospital is used as a place of observation, intersip and watching surgery activities.

Medical education during the Abbasid period was a pattern of development of Greek and Jundi-Shapur education. There are several references that are often used in medical academies such as *Treatises* by Ibn Faraj, *Aims* by Thabit bin Qurra, *Canon* by Ibn Sahl, *Thesaurus* by Ibn Sina, and *Guide* karagan Hunain bin Ishaq. There are also elective subjects before studying medical education such as astronomy, music and geometry (Mehdi Nakosteen, 2003).

#### **7). Al-Hawarit Al-Waraqin**

The development of bookstores during the Abasidid period could not be separated from the existence of science which became the needs of all circles of society. In addition to functioning as a place to sell books, bookstores are also a center for studies and studies for the community. In

fact, apart from being owners and booksellers, they are also 'ulama' and function as *mu'allim* in *balaqa* (Ramayulis, 2011). This place is also a forum for interaction of scholars, scientists and literati to exchange ideas, research, discuss and debate on a particular problem. The function of the bookstore, which was originally a place to buy and sell, shifted into a center of culture and civilization.

Bookstore owners also have a big hand in transmitting knowledge where in addition to being *mu'allim*, they work as *waraq*, writers, and literary experts. Some scientists such as Yaqut (geography dictionary), An-Nadim (author of *Al Fihrist*) are people who started their careers in bookstores (Kawakib, 2014). Many scholars spend hours reading, researching and buying books to become private library collections. Our merchants also had a very large share in the dissemination of knowledge through visits to the city center to obtain manuscripts and manuscripts to sell to collectors and caliphs. At least there are several bookstore centers that are growing which include Baghdad, Cairo, Damascus, Mashhad and even to Cordova (Mehdi Nakosteen, 2003).

#### **8). Ribath and Zawiyah**

During the Abbasid period, there were several educational institutions that placed more emphasis on the spiritual-spiritual aspect. One of them is ribath and zawiyyah. The term ribath was originally a place used to tie horses during war. The term then developed into barracks and fortresses built by mujahids and experienced a shift in meaning to become a place for Sufis (Handriawan, 2016). Ribath itself is a place used by people who walk the path of tasawwuf or people who learn to become Sufis. There are several requirements for prospective permanent residents. *First*, the residents of the ribath must be kaffah in joining the ribath. *Second*, it must abandon and put off everything that is material. *Third*, there is absolute obedience to the Shaikh as the leader of the order. *Fourth*, there is a probationary period for students before being

designated as permanent residents. The activities carried out include several activities, such as philosophy lessons, fiqh, Sufism, *riyadhab*, memorization, *sima'ab*, dhikr and tafakur (Syawaluddin, 2018).

The Zawiyah is a place in the corner of the mosque used by Sufis to carry out recitation activities with the halaqa model and do the connection of dhikr, tafakur, and tadabur. Like ribath, zawiyah is a place used to print Sufi candidates. Along with its development, zawiyah which was originally an institution located in the corners of the mosque gradually became an independent institution that had several facilities which included the mihrab, a place to learn *naqliyah* (Amiruddin, 2017). Zawiyah is usually initiated by a Shaykh with a certain tariqa model. It is also more flexible and is a non-formal educational institution.

### 3. Contextualizing the progress of Abbasid education towards Islamic education in Indonesia

Education as a process, in fact, has a vital role in transmitting civilization. Reflecting on the progress of the Abbasid State, the progress of culture and civilization at that time could not be separated from the awareness of all groups towards education so that *educated people* were realized. With this awareness, the educational process is not static, but very dynamic and produces new knowledge. In addition, the climate of learners built in society is not only oriented towards worldly things, but is more comprehensive including religious, societal goals, manifestations of love of science and material (Mahmud Yunus, 1989). This led to the birth of golden *ages* for Islam, with the advancement of all aspects both in terms of religion, culture, and civilization.

The Abbasids as a civilizational mecca entity, illustrate that in terms of science the synergy between one civilization and another is the main key to progress. We can highlight this on the translation movement, *rihlab ilmi'ab* and

cooperative relations with foreign countries in terms of the development of science. Of course, the concepts of *mura'ab*, *tabdisti* and *ibda'i* were very thick in the Abbasid period. The concept of *mura'ab* is manifested in kuttab educational institutions and mosques where conservative values towards doctrinal values are maintained. The concepts of *tabdisti* and *ibada'i* in terms of science can be found in libraries, art studios, bookstores, bimaristan and madrasas. Of course, all these things boil down to the formation of *human beings*. Man is perfect in the dimension of human being and perfect in terms of knowledge.

Today, in the industrial era, Islamic education is faced with three main problems. *First*, the development of the industrial revolution with the consequent birth of super computers, nanotechnology, *artificial intelligence*, and genetic engineering. This indicates that technology is a very important element and is part of the indicators of civilizational progress. *Second*, the impact of the industrial era gave birth to modern humans who experienced a spiritual crisis where humans experienced a shift in *ideology*, *worldview*, *credo* and *mindset*. *Third*, the obligation to authenticate and criticize divine teachings in the midst of globalization which gives birth to complex problems.

This problem, when contextualized with the education of the Abbasid State, there are several formulative alternatives to Islamic education today. *First*, in addition to teaching normative science with *bayani* and *irfani* approaches, experimental approaches and *scientific rihlab* are very important for education, so that Islamic education is able to produce alternative science as well as the Abbasid period. *Second*, Islamic education is actually not only the responsibility of educational institutions and the government, but is the responsibility of all elements so that the learning environment is realized which leads to *educated people*. *Third*, it becomes an awareness that there is a need for Islamic educational institutions that have an orientation to certain scientific competencies.

## Conclusion

The transformation and transmission of Abbasid culture and civilization cannot be separated from the support of the government, the awareness of all elements in developing science as a necessity. This awareness is manifested by the policy of translation projects, *scientific riblah* and the construction of educational institutions with all supporting facilities in them. The development of Abbasid civilization also cannot be separated from the clash of civilizations that produced the prototype of modern science. Nevertheless, the spirit of Islam became inseparable for the Abbasid state where not only technological progress developed, but also normative thought and scholarship. When contextualized with Islamic education today, the Abbasid State offers an alternative to Islamic education. *First*, in addition to teaching normative science with *bayani* and *irfani* approaches, experimental approaches and *scientific riblah* are very important for education, so that Islamic education is able to produce alternative science as well as the Abbasid period. *Second*, Islamic education is actually not only the responsibility of educational institutions and the government, but is the responsibility of all elements so that the learning environment is realized which leads to *educated people*. *Third*, it becomes an awareness that there is a need for Islamic educational institutions that have an orientation to certain scientific competencies.

## References

- Abu Bakar Atjeh. (1970). *Sedjarah Filsafat Islam*. CV Ramadhani.
- Abuddin Nata. (2012). *Sejarah Pendidikan Islam*. Prenada Media Group.
- Abuddin Nata. (2016). *Sosiologi Pendidikan Islam*. Rajagrafindo Persada.
- Abul A'la Maududi. (2017). *Peradaban Islam Fondasi dan Pilar-Pilar Iman*. Pustaka Hati.
- Amir, S. (1978). *Api Islam*. Bulan Bintang.
- Amiruddin, F. (2017). Lembaga Pendidikan Kaum Sufi Zawiyah, Ribath, Khanqah. *Al-Ghiroh*, XII, 14.
- Anis Masruri. (2006). *Sejarah Perpustakaan Islam*. Pokja Akademik UIN Sunan Kalijaga.
- Badri Yatim. (2006). *Sejarah Peradaban Islam*. Garfindo Persada.
- Batubara, H. H. (2017). Pemanfaatan Ensiklopedi Hadis Kitab 9 Imam sebagai Media dan Sumber Belajar Hadis. *Mu'allimuna*, 2(2), 63–74.
- Buchary, U. B. U. (2012). Rihlah Ilmiah Sebagai Wisata Intelektual Kaum Santri. *KARSA: Journal of Social and Islamic Culture*, 18(2), 123–135.
- Dar al-'Ilm. (2011). *Atlas Sejarah Islam*. Kaysa Media.
- Effat Al-Sharqawi. (1986). *Filsafat Kebudayaan Islam*. Penerbit Pustaka.
- Fadhlurrahman. (2019). Peran Harun al-Rasyid terhadap Pendidikan Islam di Era Daulah Abbasiyah. *Kalimah*, 17(9), 185–202.
- Fathurrahman. (2015). Masjid Sebagai Pusat Pendidikan Islam Masa Klasik. *Jurnal Ilmiah Kreatif*, XII(1), 1–12.
- Handriawan, D. (2016). Rethinking Spirit Pendidikan Islam (Belajar dari Lembaga Pendidikan Sufi; Ribat, Khanqah dan Zawiyah). *Edukasia Islamika*, 1, 43.
- Harun Nasution. (1985). *Islam Ditinjau Dari Berbagai Aspeknya*. UI Press.
- Hasan Ibrahim Hasan. (2003). *Sejarah dan Kebudayaan Islam 2*. Kalam Mulia.
- Hasibuan, S. N. & Z. E. (2011). *Hadis Tarbawi: Membangun Kerangka Pendidikan Ideal Perspektif Rasulullah*. Kalam Mulia.
- Hasri, H. (2015). Sejarah Perkembangan Pendidikan Islam (Kasus Madrasah Nidham al-Mulk). *Jurnal Rihlah*, II(1), 6.
- Husein, A. L. (1977). *At-Tarbiyyah Fi Sunnah Nabawiyah*. Daru Luwa'.
- Ichsan, Y. (2020). Kontribusi Peradaban Andalusia terhadap Barat dan

- Kontekstualisasi Bagi Pendidikan Islam Masa Kini. *At-Taqaddum*, 12(2), 113–134.
- Ifendi, M. (2020). Dinasti Abbasiyah: Studi Analisis Lembaga Pendidikan Islam. *Fenomena*, 12(2), 139–160. <https://doi.org/10.21093/fj.v12i2.2269>
- Intan, S. (2018). Kontribusi Dinasti Abbasiyah Bidang Ilmu Pengetahuan. *Rihlah Jurnal Sejarah Dan Kebudayaan*, 6(2), 172. <https://doi.org/10.24252/rihlah.v6i2.6911>
- Iqbal. (2015). Peranan Dinasti Abbasiyah Terhadap Peradaban Dunia. *Jurnal Studi Agama Dan Masyarakat*, 12, 81–99.
- Jamil Ahmad. (1997). *Seratus Muslim Terkemuka*. Pustaka Firdaus.
- Kawakib, N. (2014). Politik Pendidikan Islam Pada Masa Kejayaan Dinasti Abbasiyah: Politik Ketenagaan. In *J-PAI: Jurnal Pendidikan Agama Islam* (Vol. 1, Issue 1, pp. 1–12). <https://doi.org/10.18860/jpai.v1i1.3357>
- Laisa, E. (2020). Kuttub Sebagai Pusat Ilmu Pengetahuan Pendidikan Islam. *Rabbani: Jurnal Pendidikan Agama Islam*, 1(September), 94–112.
- M. M. Syarif. (1979). *Alam Fikiran Islam: Peranan Umat Islam Dalam Pengembangan Ilmu Pengetahuan*. Diponegoro.
- Mahmud Yunus. (1989). *Sejarah Pendidikan Islam*. dakarya Agung.
- Mahroes, S. (2015). Kebangkitan Pendidikan Bani Abbasiyah Perspektif Sejarah Pendidikan Islam. *Jurnal TARBIYA*, 1(1), 77–108. [http://journal.uinsgd.ac.id/index.php/jurnal-tarbiya/article/view/138/pdf\\_4](http://journal.uinsgd.ac.id/index.php/jurnal-tarbiya/article/view/138/pdf_4)
- Mehdi Nakosteen. (2003). *Kontribusi Islam atas Dunia Intelektual Barat*. Risalah Gusti.
- Mohammad Muchlis, S. (2008). Pendidikan Islam Klasik: Telaah Sosio-Historis Pengembangan Kurikulum Pendidikan Islam Masa Awal Sampai Masa Pertengahan. *Tadris*, 3(2), 18.
- Muammar, K. (2009). Faktor Kegemilangan Tamadun Islam : *Jurnal Hadhari, Bil. 2*, 15–31.
- Muh. Misdar. (2017). *Sejarah Pendidikan Dalam Islam*. Rajagrafindo Persada.
- Muhammad Ibnu Khaldun. (2011). *Mukaddimah Ibnu Khaldun*. Pustaka Al-Kautsar.
- Muksin, M. (2016). Islam Dan Perkembangan Sains & Teknologi (Studi Perkembangan Sains dan Teknologi Dinasti Abbasiyah). *Jurnal Teknologi Dan Manajemen Informatika*, 2(1). <https://doi.org/10.26905/jtmi.v2i1.617>
- Murtopo, A. (2014). Politik Pendidikan Pada Masa Daulah Abbasiyah (Kasus Madrasah Nizhamiyah Di Baghdad). *Ta'dib : Journal of Islamic Education*, 19(02), 313–332. <https://doi.org/10.19109/tjie.v19i02.21>
- Musyrifah Sunanto. (2004). *Sejarah Islam Klasik : Perkembangan Ilmu Pengetahuan Islam*. Prenada Media.
- Nirwana, D. (2015). Tradisi Rihlah ‘Ilmiyyah Di Kalangan Ulama Hadis. *Jurnal Studia Insania*, 3(2), 111. <https://doi.org/10.18592/jsi.v3i2.1119>
- Noeng Muhajir. (1989). *Metodologi Penelitian Kualitatif*. Rake Sarasin.
- Novianti Muspiroh. (2019). Kuttub Sebagai Pendidikan Dasar Islam Dan Peletak Dasar Literasi. *Tamaddun*, 7(1), 169–192.
- Nuris, A. (2019). Urgensi Metodologi dalam Sejarah Keilmuan: Sebuah Pengalaman Lampau Tradisi Ilmiah Islam. *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam*, 7(2), 434–447. <https://doi.org/10.24235/tamaddun.v7i2.5507>
- Oktaviyani, V. E. (2018). Ilmu Pengetahuan dan Teknologi Dinasti Abbasiyah Periode Pertama. *JUSPI (Jurnal Sejarah Peradaban Islam)*, 2(2), 47. <https://doi.org/10.30829/j.v2i2.1734>
- Raghib As-Sirjani. (2012). *Sumbangan Peradaban Islam Pada Dunia*. Pustaka Al Kautsar.

- Ramayulis. (2011). *Sejarah Pendidikan Islam Napaktilas Perubahan Konsep, Filsafat dan Metodologi Pendidikan Islam Dari Era Nabi SAW sampai Ulama Nusantara*. Kalam Mulia.
- Rifai, A. (2010). Perpustakaan Dan Kepustakawanan Di Dunia Islam Pada Masa Klasik. *Media Pustakawan*, 17(1), 65–74.
- Rizem Aizid. (2017). *Pesona Baghdad dan Andalusia: Meneropong Masa Kejayaan Islam Di Baghdad dan Andalusia*. Diva Press.
- Sahidi, S. (2020). Peran Perpustakaan Dan Perpustakaan Dalam Membangun Peradaban Islam (Sebuah Tinjauan Historis Peradaban Perpustakaan Islam). *IQRA: Jurnal Ilmu Perpustakaan Dan Informasi (e-Journal)*, 14(2), 146. <https://doi.org/10.30829/iqra.v14i2.8205>
- Samsu Nizar. (2016). *Sejarah Pendidikan Islam Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*. Prenadamedia Group.
- Sidi Gazalba. (1976). *Mesjid Pusat Ibadat dan Kebudayaan Islam*. Pustaka Antara.
- Suyuthi Pulungan. (2019). *Sejarah Pendidikan Islam*. Prenada Media Group.
- Syakraeni, A. (2016). Dinasti-Dinasti Kecil Bani Abbasiyah. *Jurnal Riblah*, IV(1), 91–109.
- Syamruddin Nasution. (2018). *Sejarah Peradaban Islam*. PT Raja Grafindo Persada.
- Syawaluddin, F. A. (2018). Lembaga Pendidikan Sufistik Masa Klasik Islam (Ribath, Zawiyah, Khanqah). *KAPITAL | Jurnal Ilmu Manajemen LPPM Universitas Al Washliyah*, 1(1 julli), 1–16.
- Yusuf Hanafiah. (2019). Rekonstruksi Kepemimpinan Pendidikan Umar bin Abdul Aziz: Aktualisasi Politik Pengembangan Pendidikan. *Al-Fahim*, 53(9), 1689–1699. [www.journal.uta45jakarta.ac.id](http://www.journal.uta45jakarta.ac.id)
- Yusuf, M. (2016). Bani Saljuk Dan Kebangkitan Peradaban Daulah Abbasiyah. *THAQAFIYYAT: Jurnal Bahasa, Peradaban Dan Informasi Islam*, 14(1), 1–26.
- Zuhairi. (1997). *Sejarah Pendidikan Islami*. Bumi Askara.