

Reconstructing the Pattern of Islamic Education during the *al-Khulafā' al-Rāsyidūn* Period and Its Relevance to the Indonesian Educational Context

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ABSTRACT

Islamic education has been main pillar in shaping Islamic civilization since the time of the Prophet Muhammad, and it was further developed by caliphs after him. The period of the *al-Khulafā' al-Rāsyidūn* (632–661 CE) marked a significant phase in the continuation and advancement of Islamic education after the revelation ended. This article aims to describe the educational patterns and analyze the role of each caliph in the development of education. The research employs a qualitative method with a literature review approach, examining primary and secondary sources such as historical texts, tafsir works, and academic literature. The study focuses on the educational policies and contributions of Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Uṣmān ibn 'Affān, and 'Alī ibn Abī Ṭālib. The findings reveal that each caliph adopted strategic approaches in fostering education, including the codification of the Qur'an, the establishment of knowledge institutions, and the promotion of critical thinking. The results show that the Islamic education system was structured and transformative from the beginning. This study contributes to the academic discourse on Islamic educational history and offers insights for developing educational models rooted in authentic Islamic values. These findings are essential as a historical foundation for designing contemporary Islamic education.

ABSTRAK

Pendidikan Islam merupakan salah satu pilar utama dalam pembentukan peradaban Islam sejak masa Rasulullah saw., yang kemudian dilanjutkan oleh para khalifah setelahnya. Masa *al-Khulafā' al-Rāsyidūn* (632–661 M) menjadi fase penting dalam pengembangan sistem pendidikan Islam pasca-wahyu. Artikel ini bertujuan untuk mendeskripsikan pola pendidikan Islam serta menganalisis peranan masing-masing khalifah dalam bidang pendidikan. Metode yang digunakan adalah kualitatif dengan pendekatan studi pustaka, yakni dengan menelaah sumber-sumber primer dan sekunder seperti kitab sejarah, tafsir, serta literatur akademik terkait. Objek kajian mencakup kebijakan dan kontribusi pendidikan dari Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Uṣmān ibn 'Affān, dan 'Alī ibn Abī Ṭālib. Hasil kajian menunjukkan bahwa masing-masing khalifah memiliki pendekatan strategis dalam membina pendidikan, mulai dari kodifikasi Al-Qur'an, pendirian lembaga ilmu, hingga pengembangan pemikiran kritis. Temuan ini menunjukkan bahwa sistem pendidikan Islam sejak awal sudah terstruktur dan bernilai transformatif. Kajian ini berkontribusi dalam memperkaya literatur sejarah pendidikan Islam serta memberikan inspirasi bagi pengembangan sistem pendidikan Islam yang berakar pada nilai-nilai autentik. Hasil ini penting sebagai landasan historis dalam merancang model pendidikan Islam kontemporer.

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A. INTRODUCTION

Education in Islam has served as a fundamental pillar in shaping civilization since the time of Prophet Muhammad (peace be upon him) and was earnestly continued by his companions. One of the most significant periods in the history of Islamic education was the era of the *Al-Khulafā' al-Rāsyidūn* (632–661 CE), the rule of the four caliphs: Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Uṣmān ibn 'Affān, and 'Alī ibn Abī Ṭālib. This period marked a strategic transition following the Prophet's passing, characterized by various social, political, and territorial challenges that influenced the patterns and direction of educational policies.

Each caliph had a unique contribution in the field of education. Abū Bakr aṣ-Ṣiddīq was known for initiating the codification of the Qur'an as a means of preserving divine revelation. 'Umar ibn al-Khaṭṭāb established educational institutions and supported the dissemination of knowledge to newly conquered regions. 'Uṣmān ibn 'Affān reinforced the systematic codification of the Qur'an, making it a global standard for the Muslim ummah. Meanwhile, 'Alī ibn Abī Ṭālib emphasized the importance of critical thinking in understanding Islamic teachings and made a significant impact on the development of *tafsīr* (Qur'anic exegesis) and *fiqh* (Islamic jurisprudence).

The educational pattern during this period emphasized not only cognitive aspects but also character building and leadership development. Unfortunately, studies on the educational contributions of the caliphs remain partial and have not been systematically examined. This paper seeks to offer a fresh perspective through an in-depth analysis of the educational patterns and policies of the *Al-Khulafā' al-Rāsyidūn*. These findings are expected to serve as a foundation for developing a more contextual and transformative model of Islamic education in the modern era.

Previous studies have explored the theme of Islamic education during the *Al-Khulafā' al-Rāsyidūn* era. One such work is an article written by Riptono et al. entitled "*Pembelajaran Berdiferensiasi pada Keragaman Karakteristik Peserta Didik dalam Pemenuhan Target Kurikulum*".¹ This article highlights the importance of reconstructing Islamic education in the context of contemporary Indonesia, with a focus on differentiated learning. However, the study only briefly touches on the role of the *Al-Khulafā' al-Rāsyidūn* and lacks depth in exploring each caliph's contribution to the Islamic education system. In contrast, the research conducted by Nina Aminah in her article "*Pola Pendidikan Islam Periode Khulafaurasyidin*"². This article provides a deeper analysis of the role of the caliphs, but the discussion is still limited to the region of Mecca and does not explicitly address its relevance to the context of education in Indonesia.

Another study by Ramdhani et al. entitled "*Relevansi Pendidikan Islam Masa Khulafaurasyidin terhadap Pendidikan Indonesia*"³. The following study focuses on the connection between the values of classical education and their application in modern Indonesia. The strength of this study lies in illustrating the relevance of Islamic educational values to the national education system. However, this article does not adequately review the contributions of each caliph, particularly the role of Caliph 'Alī ibn Abī Ṭālib, who played a

¹ Riptono, Syamsul Bakri, and Yusup Rohmadi, "Pembelajaran Berdiferensiasi pada Keragaman Karakteristik Peserta Didik dalam Pemenuhan Target Kurikulum," *Guruku: Jurnal Pendidikan Profesi Guru* 3, no. 1 (2024): 1–23.

² Nina Aminah, "Pola Pendidikan Islam Pada Masa Khulafaurasyidin," *Jurnal Tarbiya* 1 (2015): 31–46.

³ Ellya Roza M. Ramdhani, Eva Dewi, "Relevansi Pendidikan Islam Masa Khulafaurasyidin Terhadap Pendidikan Indonesia," *Jurnal Pendidikan Ilmiah Transformatif* 7, no. 12 (2023): 243–55.

significant part in the development of grammar (*naḥw*). This contrasts with the article written by Rony et al. in "*Perkembangan Pendidikan Islam Periode Khulafaurasyidin dan Implikasinya terhadap Pengembangan Pendidikan Islam di Indonesia*",⁴ which provides a comprehensive description of education during that period, with an emphasis on its practical implications for contemporary Islamic education.

Meanwhile, Umair, through his research entitled "The Pioneers of Islamic Education: A Critical Look at the *Al-Khulafā' al-Rāsyidūn* Period".⁵ Provides a detailed and critical study of the educational patterns during the caliphates following the Prophet. This research is rich in descriptions of educational patterns but pays less attention to the specific contributions of each caliph. Based on the review of the five articles above, it can be concluded that most of the studies remain partial, both in terms of geography, periodization, and their practical relevance.

Therefore, this study aims to fill the gap in research that has yet to explicitly highlight the individual roles of the *Al-Khulafā' al-Rāsyidūn* in building the Islamic education system. This article systematically and comparatively analyzes the educational patterns developed by each caliph, something rarely elaborated in detail by previous studies. Additionally, this article also organizes and classifies the policy approaches, the establishment of educational institutions, and the educational vision orientation of each caliph, then explicitly links them with the current educational needs and challenges in Indonesia. Thus, this research is not only historically descriptive but also contextually applicable.

This paper aims to systematically describe the pattern of Islamic education during the *Al-Khulafā' al-Rāsyidūn* period and analyze the contributions of each caliph in building and developing the Islamic education system of that time. This study is intended to identify the strategies, policies, and educational approaches applied in accordance with the social and political context of the era. Furthermore, this paper also seeks to provide a strong historical foundation for the development of contemporary Islamic education models that remain rooted in authentic Islamic values such as tawhid, ethics, knowledge, and leadership.

B. METHODS

This study employs a library research approach, which aims to explore and critically examine relevant information from various existing sources of literature, such as reference books, scholarly journals, academic articles, research reports, and other similar publications.⁶ The sources in this study are divided into two categories: primary sources, which include the book by Abuddin Nata titled "*Sejarah Pendidikan Islam*" the secondary sources consist of relevant journals. This approach is deemed suitable for the research objective, which is to deepen the understanding of the study through theoretical analysis, including the examination of the patterns and roles of the *Al-Khulafā' al-Rāsyidūn* in the field of education.

The writing process begins with the stage of searching for and collecting data extensively, in line with the focus of the topic. This is followed by the process of analyzing and processing

⁴ Rony Sandra Yofa Zebua, Miftahul Ihsan, and Neneng Nurjanah, "Perkembangan Pendidikan Islam Periode Khulafaur Rāsyidīn Dan Implikasinya Terhadap Pengembangan Pendidikan Islam Di Indonesia," *Pendidikan Islam Indonesia* 5, no. 1 (2020): 12,

⁵ Umair Talib, "The Pioneers of Islamic Education: A Critical Look at the Khulafaurasyidin Period," *SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education)* 10, no. 2 (2022): 93–111,

⁶ Afrizal, *Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif dalam Berbagai Disiplin Ilmu* (Depok: Depok: Pt Rajagrafindo Persada, 2015), 124.

the information obtained by carefully adopting, quoting, and paraphrasing the content from the literature sources. All the information is then compiled and organized systematically, coherently, and logically, ultimately resulting in a complete and academically valuable scholarly manuscript.

C. RESULTS AND DISCUSSION

1. The *Al-Khulafā' al-Rāsyidūn* as the Successors of the Prophet

The successors of the Prophet, who were scholars, wise, and adept in leadership, continuing the struggle of the Messenger of Allah, are referred to and known by the title of the *Al-Khulafā' al-Rāsyidūn*.⁷ The *Al-Khulafā' al-Rāsyidūn* refers to the successors of the Prophet Muhammad, known as wise leaders with extensive knowledge, particularly in Islamic sciences. Etymologically, *khulafā'* is the plural form of *khalīfah*, which means "leader," while *ar-rashidin* refers to idealistic or critical individuals who possess a strong and deep understanding of a particular field of knowledge.⁸ Thus, the *Al-Khulafā' al-Rāsyidūn* represents an important aspect of history that contributed to renewal and progress, both in the field of education and beyond.

The term *Al-Khulafā' al-Rāsyidūn* was first used by Muslims who were closely connected to the Prophet Muhammad after his passing. This is because the four main figures following the Prophet, Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Uṣmān ibn 'Affān, and 'Alī ibn Abī Ṭālib, were seen as individuals who consistently accompanied the Prophet in leadership and played significant roles in carrying out various important tasks in building the Muslim community. Therefore, these four noble figures are referred to as the *Al-Khulafā' al-Rāsyidūn*, who became the *Amirul Mu'minin* (Leader of the Believers) after the Prophet Muhammad. The *Al-Khulafā' al-Rāsyidūn* (the caliphs who were guided by the straight path) are figures who dedicated their entire lives to supporting and serving Prophet Muhammad (peace be upon him).⁹

The *Al-Khulafā' al-Rāsyidūn* continued the leadership of the Prophet Muhammad in governing the Muslim community. As heads of state, they ensured justice, welfare, and security for the people. In religious matters, they preserved the purity of Islamic teachings and resolved differences of opinion. Despite holding full authority, every decision was made through consultation to align with the interests of the community. Thus, the term *khalīfah* in this context carries a different meaning from humans as *khalīfah* of Allah on earth, as their role is more specific to leading the Muslim community.¹⁰ Thus, the thinking of ordinary humans differs greatly from that of the four *Amirul Mu'minin* after the passing of the Prophet Muhammad.

In the Quranic verse, humans are referred to as *khalīfah* on earth, as Allah says in Surah Al-Baqarah verse 30, "Remember when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (*khalīfah*)...'. This verse emphasizes that humans have the role of *khalīfah*, responsible for managing and maintaining the balance of the earth. In the

⁷ Ely Zainudin, "Peradaban Islam pada Masa Khulafah Rasyidin," *Jurnal Intelegensia*, 03.01 (2015), hal. 50–58.

⁸ Tobi et al., *Spektrum Sejarah Masa Klasik (Dari Masa Rasulullah Hingga Masa Khulafaur Rasyidin)*, ed. oleh Zainuddin Syarif dan Mahfida Inayati, 1 ed. (KBM Indonesia, 2025)

⁹ Alina Shakeel, Abida Fazal, and Fozia Yasin, "The Rashidun Caliphate: An Ideal Blend of Religion and Politics Alina," *Al – Aijaz, Research Journal of Islamic Studies & Humanities* VIII, no. 3 (2024): 131–44.

¹⁰ Muhammad Kosim dan Nur Munawaroh, "Pendidikan Islam Masa Khulafaur Rasyidin dan Perannya dalam Pengembangan Pendidikan Islam," *Jurnal Kawakib* 2, no. 2 (2021): 78–89,

context of Islamic leadership, this concept is realized in the caliphate system, where after the death of the Prophet, the leadership of the community was carried by his successors, known as the *Al-Khulafā' al-Rāsyidūn*. They were not merely successors of the Prophet in governmental affairs, but also leaders who upheld justice, wisdom, and Islamic law based on Allah's guidance, playing a significant role in the development of government structures, particularly in the field of education.¹¹

The *Al-Khulafā' al-Rāsyidūn* played a crucial role in continuing the message of Islam by maintaining the social, political, and spiritual stability of the community. Their leadership reflected the great trust given by Allah to humans as *khalīfah* on earth, as mentioned in the verse. Thus, the existence of the *Al-Khulafā' al-Rāsyidūn* was not only as political leaders and pioneers of education, but also as guardians of Islamic values, guiding the community towards a life grounded in faith and piety.

The main difference between *khalīfah* in the general sense and the *Al-Khulafā' al-Rāsyidūn* lies in the scope and their roles. Humans, as *khalīfah*, have a general responsibility to protect and manage the earth according to Allah's will, while the *Al-Khulafā' al-Rāsyidūn* were Islamic leaders who specifically replaced the Prophet Muhammad in leading the Muslim community, upholding Islamic law, and maintaining the stability of the Islamic government after his passing.

2. Patterns of Education during the *Al-Khulafā' al-Rāsyidūn* Period

During the era of the *Al-Khulafā' al-Rāsyidūn*, Islam experienced rapid development in social, political, and cultural aspects. Anthropologically, the caliphs successfully adapted elements of foreign cultures without compromising Islamic principles, resulting in a harmonious integration between various civilizations. From a sociological perspective, their leadership was inclusive and participatory, where governance was conducted with a spirit of consultation and concern for the welfare of the community, not merely as a means of exercising power.¹² In this relatively short period, Islam spread to regions that were previously untouched and difficult to penetrate. The success of this expansion was closely linked to the existence of a well-structured and systematic educational system. In this context, Islamic education did not only focus on spiritual aspects but also aimed at shaping the mindset and character of society, grounded in the Qur'an and the hadiths of the Prophet.

Education during the era of the *Al-Khulafā' al-Rāsyidūn* was a continuation of the efforts initiated by the Prophet Muhammad. Islamic education began when the Prophet Muhammad was appointed as the Messenger of Allah in the city of Mecca, initially in secrecy. It was the Prophet who became the teacher and the founder of informal educational institutions, starting with secretive teaching.¹³ Subsequently, Islamic education was carried out in Medina with different methods and techniques, becoming slightly more open to the public.¹⁴ After the passing of the Prophet Muhammad (8 June 632 CE/12 Rabi al-Awwal 11 Hijri), education was continued by the *Al-Khulafā' al-Rāsyidūn* as the successors to the prophetic leadership.

¹¹ Abdul Malik Nazhim Abdullah, *Sistem Pemerintahan Khulafaur Rasyidin*, Terj. Abdul Rosyad, 1 ed. (Pustaka Al-Kautsar, 2019)

¹² Kosim and Munawaroh, "Pendidikan Islam Masa Khulafaur Rasyidin Dan Perannya Dalam Pengembangan Pendidikan Islam."

¹³ M.Abdur Rauf, Amalia Desy Wahyuni, dan Zafilul Umam, *Refleksi Sejarah Pemikiran Dan Peradaban Islam (Masa Klasik Dan Masa Khulafaur Rasyidin)*, 1 ed. (KBM Indonesia, 2025)

¹⁴ Aminah, "Pola Pendidikan Islam Pada Masa Khulafaur Rasyidin."

Islamic education during the era of the *Al-Khulafā' al-Rāsyidūn* remained firmly rooted in the principles established by Prophet Muhammad (peace be upon him), focusing on the development of strong faith, reinforcement of belief, the implementation of Sharia, and the cultivation of good morals as the foundational pillars of Islamic civilization.¹⁵ Under the leadership of the visionary caliphs, Islam not only thrived in the fields of knowledge and social development but also saw significant territorial expansion.

The expansion of Islam brought with it various consequences. On the one hand, it led to an increase in the number of people embracing Islam as part of their identity, which necessitated the establishment of an educational system that could better accommodate religious learning. Therefore, every newly incorporated region under the caliphate required special attention in terms of Islamic education, particularly in teaching *tauḥīd* (the oneness of God), Quranic studies, and the understanding of hadiths as the primary guides for religious life.

Education during the era of the *Al-Khulafā' al-Rāsyidūn* was initially independent, without government oversight. However, this was the case only until the early years of 'Umar ibn al-Khaṭṭāb's rule. During his reign, 'Umar ibn al-Khaṭṭāb began to accommodate and integrate education with existing institutions, such as the *Kuttāb* (in addition to the informal education conducted in the mosques through *ḥalaqah*).¹⁶ The mosque holds a highly significant role for Muslims, not only as a place of worship but also as a center for learning and consultation. In the context of education, the mosque serves as an advanced educational institution for children who have completed their studies in the *kuttāb*, providing space for further knowledge development and character building.¹⁷ Therefore, education during the era of the *Al-Khulafā' al-Rāsyidūn* was not confined to Makkah and Madinah, but expanded to Basrah, Kufah, Palestine, and various other remote regions. Educators collaborated in advancing education based on their respective fields and specializations. During this period, Qur'anic education became a central focus and primary emphasis, eventually leading to a more specific phase of codification and significant accumulation of knowledge, including the introduction of general sciences and philosophy.

As for religious education during the *Al-Khulafā' al-Rāsyidūn* era, it continued to be firmly upheld as the foundation of thought. This became the core vision of education at that time: "religious excellence as the foundation of the ummah," supported by four missions. These included: strengthening and solidifying the foundation of knowledge, providing educational facilities and infrastructure, fostering patriotism so that education contributed to national strength and reached various sectors of society, and finally, producing future generations of the ummah who were better prepared to spread and uphold Islam.¹⁸

This era, some of the most prominent figures who served as educators included Zaid ibn Ṣābit, Siti 'Āisyah, 'Anas ibn Mālik, Abū Ḍarr, Abū Hurairah, Abdullah ibn 'Umar, and many other distinguished individuals. They played a vital role in enlightening the community, which was the main target of education at that time, by teaching Islamic laws, principles of Muslim

¹⁵ Juandi Pasaribu, Muhammad Zalnur, and Zulmuqim, "Pendidikan Islam Pada Masa Khulafaur Rasyidin, Serta Peranannya Dalam Pengembangan Pendidikan," *Tazkiya: Jurnal Pendidikan Islam* 13, no. 2 (2024): 9–23.

¹⁶ Muhammad Faisal et al., *Sejarah Pendidikan Islam*, 1 ed. (Mega Press Nusantara, 2024)

¹⁷ Fiana Shohibatussholihah, "Khulafa Ar Rasyidin and the Islamic Education System," *Abjadia : International Journal of Education* 7, no. 2 (2022): 201–13,

¹⁸ Abuddin Nata, *Sejarah Pendidikan Islam*, 5 ed. (Kencana, 2022)

social interaction, and other related aspects.¹⁹ This was carried out through various methods, one of which was the well-known circular method of knowledge sharing known as *halaqah*.

Based on the author's analysis, it can be concluded that the pattern of education during the *Al-Khulafā' al-Rāsyidūn* era can be briefly described as mosque-to-mosque education, education grounded in the Qur'an and Hadith, an open and decentralized educational system, and an interactive learning approach that was generally conducted in the form of *halaqah* with the educators of that time.

3. The Role of the *Al-Khulafā' al-Rāsyidūn* in the Field of Education

The caliphs not only served as political and military leaders but also acted as educators of the ummah and guardians of Islamic intellectual values. The educational spirit established by the Prophet Muhammad (peace be upon him) was continued and further developed by the *Al-Khulafā' al-Rāsyidūn* through their policies, exemplary conduct, and support for educational institutions and scholarly activities.

a. Abū Bakr aṣ-Ṣiddīq (11-13 H/632-634CE)

Abū Bakr aṣ-Ṣiddīq, whose full name was 'Abdullah ibn Abi Quhafa At-Tamimi, was originally named Abdul Ka'bah at birth, but Prophet Muhammad later changed his name to 'Abdullah. He was the Prophet's closest companion and one of the first to embrace Islam, earning the title of the first person to formally enter Islam. His unwavering loyalty to the Prophet earned him the title *Aṣ-Ṣiddīq* (the Truthful), particularly because he immediately believed in extraordinary events like the Isra' and Mi'raj, at a time when many others still doubted them.²⁰ His unwavering faith made him an irreplaceable figure in Islamic history and the closest companion of Prophet Muhammad.

Abū Bakr aṣ-Ṣiddīq was not only the first caliph of Islam following the death of Prophet Muhammad, but also a loyal companion who was always by the Prophet's side. As a wealthy nobleman from Mekkah, he became the second person to embrace Islam after Khadijah. His steadfast loyalty and firm belief in the Prophet's message earned him the title *Aṣ-Ṣiddīq* (the Truthful). He participated in the migration (*hijrah*) to Madinah and was the Prophet's closest companion in both joy and hardship. Near the end of his life, Prophet Muhammad indicated his esteemed position by appointing him as the imam for prayer, thereby emphasizing his future leadership.²¹ Thus, from this point, the community declared that the next leader would be Abū Bakr aṣ-Ṣiddīq, the rightful successor of Prophet Muhammad and the continuer of his mission.

Abū Bakr aṣ-Ṣiddīq played a central role during his caliphate, but his reign was short-lived and marked by turmoil, including doubts among the community that led to apostasy (*Riddah*). This period also saw the emergence of individuals claiming to be prophets and a refusal to pay taxes, which posed significant challenges to his leadership.²² At that time, many Qur'an scholars passed away, and there were internal conflicts between groups, as well as various political and economic issues. Despite these challenges, Abū Bakr aṣ-Ṣiddīq

¹⁹ Nata.

²⁰ Erfinawati, Zuriatin, dan Rosdiana, "Sejarah Pendidikan Islam pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)," *Jurnal Pendidikan Ips* 9, no. 1 (2019): 29–40.

²¹ Abdul Adib, "Pola Pendidikan Islam Periode Khulafaurasyidin," *Jurnal Muftadiin* 7, no. 2 (2021): 297–312.

²² Hektaviandri, Mislaini, and Rori Afrinaldi, "Islamic Education Model during the Leadership of Khulafaur Rasyidin," *Al Bahri: Journal of Islamic Education* 1, no. 1 (2024): 53–59.

successfully laid the foundational strength for the expansion of Islamic da'wah (preaching) and education. Along with his companions, such as Zayd ibn Sābit, he made significant efforts to preserve and compile the written fragments of the Qur'an, which were essential for education at the time. These efforts resulted in the creation of the *muṣḥaf* (compiled copies of the Qur'an), and a systematic codification of the Qur'an was carried out.²³

With the mosque serving as the primary venue for knowledge transfer, Abū Bakr aṣ-Ṣiddīq succeeded in establishing basic and intermediate education, spreading teaching alongside other educators, such as the Prophet's companions. The focus was on the education of *tauhīd* (faith), *akhlāq* (morality), worship, and even health knowledge. Together with 'Umar ibn al-Khaṭṭāb, the focus shifted toward the development of the *Kuttāb* institution, which offered education in reading, writing, Qur'an memorization, and the cultivation of faith and ethics for primary education. For intermediate and advanced levels, the curriculum expanded to include Qur'an and Hadith, Tafsir (interpretation of the Qur'an and Hadith), *'Aqīdah* (theology), and *Fiqh* (jurisprudence, including *tasyri'* and acts of worship). This period also saw the development of *ijma'* (consensus) as an alternative problem-solving method for specific issues.²⁴ Furthermore, for the higher (adult) level, the focus shifted to a deeper study of all aspects of knowledge, with the Prophet Muhammad and Abū Bakr aṣ-Ṣiddīq as role models. The approach involved emulating their character and actions, serving as a guide for personal conduct and moral example.²⁵

In addition to the mosque as the main educational institution during the time of Prophet Muhammad and Abū Bakr aṣ-Ṣiddīq, *Suffah* also became a place of education during Abū Bakr aṣ-Ṣiddīq's caliphate. It was only later, due to 'Umar ibn al-Khaṭṭāb's proposal and the collective encouragement of the community, that the institution known as *Kuttāb* was developed, aiming to serve as a place for the transfer of knowledge, building upon the foundations established during the time of Prophet Muhammad. However, this initiative was not fully realized and was primarily used as a place for teaching reading and writing to the Muslim community.²⁶ Thus, both *Kuttāb* and *Suffah* supported the role of the mosque as the primary educational institution during the caliphate of Abū Bakr aṣ-Ṣiddīq.

However, due to the internal conflicts among different factions discussed earlier, education was not the primary focus during Abū Bakr aṣ-Ṣiddīq's caliphate. Instead, he focused on efforts to preserve unity and resolve conflicts among the community's various groups. Despite these challenges, Abū Bakr aṣ-Ṣiddīq's remarkable dedication allowed him to continue prioritizing education during his reign. Consequently, the education system during Abū Bakr aṣ-Ṣiddīq's time was not much different from that of the Prophet's era, continuing similar methods, curriculum, and principle.²⁷

It can be concluded based on the author's analysis that the role of Abū Bakr aṣ-Ṣiddīq during his caliphate in the field of education can be identified in at least five key aspects,

²³ Fahira Iramadhan et al., "Peradaban Islam Pada Masa Pemerintahan Khulafaur Rasyidin," *Jurnal Sosial Humaniora dan Pendidikan* 3, no. 1 (2023): 67–78.

²⁴ Erfinawati, Zuriatin, and Rosdiana, "Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)."

²⁵ Sirajuddin Jamaluddin and Putri Dewi, "Nilai-Nilai Pendidikan dalam Biografi Al-Khulafaurasyidin dan Penerapannya dalam Pendidikan Orang Dewasa Di Indonesia," *Al-Athfal* 4, no. 1 (2021): 39–46.

²⁶ I Suryani dan E Dewi, "Menguatkan Arah Pendidikan Islam Era Globalisasi: Menginternalisasi Nilai Pendidikan Islam Masa Khulafaur Rasyidin," *Jurnal Pendidikan Agama Islam Al-Thariqah* 9, no. 1 (2024).

²⁷ Muhammad Azwar et al., "Perkembangan Pendidikan Islam Pada Masa Khulafaurasyidin," *Fatih: Journal of Contemporary Research* 01, no. 02 (2024): 65–75.

namely: (1) Strengthening education with a focus on deepening the foundations of Islam, with education being specifically aimed at reinforcing the basics of religion, drawing from the Qur'an, which had been successfully codified, along with relevant Hadiths. (2) Prioritizing moral and social education, as during this period there was great turmoil and widespread immorality. Abū Bakr aṣ-Ṣiddīq's actions to educate the community in moral and social matters became a key aspect of his leadership. (3) Providing exemplary moral character, by setting a direct example as a role model, Abū Bakr aṣ-Ṣiddīq successfully became a source of indirect education for the community through his own behavior. (4) Focusing on literacy education, during Abū Bakr aṣ-Ṣiddīq's caliphate, more educators began to teach reading and writing, aiming to enhance the quality of individuals in the society at that time, alongside the study of the Tafsir of the Qur'an and Hadith. (5) Maximizing the use of educational institutions and teaching the practice of worship as well as resolving issues related to fiqh (Islamic jurisprudence), with the mosque serving as the center of education. Additionally, the Suffah and Kuttab played important roles as venues for the transfer of knowledge and educational processes during Abū Bakr aṣ-Ṣiddīq's time.

b. 'Umar ibn al-Khaṭṭāb (13-23 H/634-644 CE)

'Umar ibn al-Khaṭṭāb, whose full name was 'Umar ibn al-Khaṭṭāb bin Nufail, hailed from the Abdul Uzza Al-Quraish lineage of the Adi tribe, one of the prominent tribes in Makkah. He was born four years before the birth of Prophet Muhammad and embraced Islam in the fifth year after the beginning of prophethood. 'Umar ibn al-Khaṭṭāb was known as one of the closest companions of the Prophet Muhammad and frequently served as a key advisor in various important matters. After the Prophet's death, he played a significant role in determining the successor of leadership by pledging allegiance to Abū Bakr aṣ-Ṣiddīq as the first caliph.²⁸ This decision earned him respect and trust as the chief advisor in Abū Bakr aṣ-Ṣiddīq's administration. Before his passing, Abū Bakr aṣ-Ṣiddīq appointed 'Umar ibn al-Khaṭṭāb as his successor, making him the second caliph who brought about significant changes in the history of Islam.

During 'Umar ibn al-Khaṭṭāb's caliphate, education not only focused on religious matters but also on both soft skills and hard skills. Under 'Umar ibn al-Khaṭṭāb, the scope of education expanded to include practical skills such as riding camels, swimming, archery, and studying literature, including poetry and proverbs. These subjects were taught at the lower to middle educational levels. Meanwhile, at the intermediate to advanced levels, 'Umar ibn al-Khaṭṭāb's focus as caliph was to deepen religious knowledge, emphasizing the study of the Qur'an, *Tafsīr*, Hadith, and *Fiqh*, which were explored more extensively than in Abū Bakr aṣ-Ṣiddīq's time.²⁹ On the other hand, the era of 'Umar ibn al-Khaṭṭāb also saw efforts to study general sciences and philosophy in addition to the study of other fields like healthcare.³⁰ As a result, education during 'Umar ibn al-Khaṭṭāb's time became more developed than before, with the accommodation and collaboration between educators of that period.

²⁸ Erfinawati, Zuriatin, and Rosdiana, "Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)."

²⁹ Faisal et al., *Sejarah Pendidikan Islam*.

³⁰ Erfinawati, Zuriatin, and Rosdiana, "Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)."

Next, during the era of Abū Bakr aṣ-Ṣiddīq, based on suggestions from ‘Umar ibn al-Khaṭṭāb, the *Kuttāb* was established, though it only became fully functional when ‘Umar ibn al-Khaṭṭāb became the caliph. Under ‘Umar ibn al-Khaṭṭāb's leadership, the Kuttāb became more renowned and active, evolving into an institution of education. It was no longer just a place for reading and writing, but also became a venue for interaction and the transfer of knowledge for people from all walks of life. Initially established as a basic education center for writing, during ‘Umar ibn al-Khaṭṭāb's era, its role expanded with the addition of various subjects and specific topics aimed at fostering the development of knowledge to be taught to the people.³¹ It was during this era that institutions such as the Quran Education Centers (Education Park of al-Qur'an) and Early Childhood Education Centers (an Education Park named *Raudatul Atfāl*) were recognized.³²

During the caliphate of ‘Umar ibn al-Khaṭṭāb, he continued the efforts of Prophet Muhammad and Abū Bakr aṣ-Ṣiddīq, who had previously contributed to these roles. ‘Umar ibn al-Khaṭṭāb placed a strong emphasis on the development of education and widespread learning among the people, which led to a rapid and broader expansion of knowledge during his reign. ‘Umar ibn al-Khaṭṭāb also mandated that each military commander involved in the expansion efforts establish a mosque in the territories that were successfully conquered.³³ As a result, new knowledge began to spread among the people, with mosques being established as Islamic Centers (IC) for those seeking knowledge during ‘Umar ibn al-Khaṭṭāb's time.

With the expansion of knowledge and the establishment of educational institutions, ‘Umar ibn al-Khaṭṭāb appointed several teachers to teach in specific regions, and he also provided them with salaries as a form of appreciation for their cooperation.³⁴ These individuals were tasked with teaching the content of the Quran and addressing issues related to fiqh and the conflicts with Christianity at the time.³⁵ Educational institutions were built with homogeneous and coherent facilities, ensuring that the consolidation and deepening of knowledge became more structured and directed.³⁶ ‘Umar ibn al-Khaṭṭāb was more visionary and hoped that these efforts would enlighten the society and provide a broader ideological perspective, thus reducing the conflicts that remained from the era of Caliph Abū Bakr aṣ-Ṣiddīq.³⁷

During the caliphate of ‘Umar ibn al-Khaṭṭāb, he directed education toward specific portions. ‘Umar ibn al-Khaṭṭāb encouraged and provided opportunities for the youth, particularly in literacy. He also facilitated education for all segments of society, including women.³⁸ According to ‘Umar ibn al-Khaṭṭāb, all members of society deserved to receive proper, good, and quality education.

³¹ Utomo Rachman dan Agus Widodo, “Pendidikan Islam Masa Khulafaur Rasyidin dan Kontekstualisasinya pada Pendidikan Islam Masa Kini,” *AL-MIKRAJ: Jurnal Studi Islam dan Humaniora* 4, no. 1 (2023): 250–59,

³² Amalia Nurhanisah Gultom, “Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin,” *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 6, no. 2 (2022): 167–80,

³³ Rachman and Widodo, “Pendidikan Islam Masa Khulafaur Rasyidin Dan Kontekstualisasinya Pada Pendidikan Islam Masa Kini.”

³⁴ Miftakhul Muthoharoh dan Achmad Lazim, “Memahami Pola Pendidikan Islam Masa Rasulullah SAW dan Khulafaur Rosyidin,” *Tasyri' : Jurnal Tarbiyah-Syari'ah-Islamiyah* 29, no. 02 (2022): 40–56,

³⁵ Taqwatul Uliyah, “Pola Pendidikan Dalam Islam pada Masa Khulafaurasyidin,” *Jurnal An-Nur: Kajian Pendidikan dan Ilmu Keislaman*, 7.1 (2021), hal. 216–29.

³⁶ Jamaluddin and Dewi, “Nilai-Nilai Pendidikan dalam Biografi Al-Khulafaurasyidin dan Penerapannya Dalam Pendidikan Orang Dewasa di Indonesia.”

³⁷ Inten Emilya et al., “Pola Pendidikan Khulafa 'ur -Rasyidin,” *Rayah Al-Islam : Jurnal Ilmu Islam*, 8.4 (2024), hal. 2179–2192.

³⁸ Emilya et al.

Based on the analysis of the author, it can be concluded that 'Umar ibn al-Khaṭṭāb's role in the field of education during his caliphate can be summarized in at least four key aspects, namely: (1) Maximizing the functionality of educational institutions, 'Umar ibn al-Khaṭṭāb made Kuttāb the primary foundational institution, expanding the subjects studied and establishing Islamic Centers in various conquered territories. (2) Expanding education to all segments of society, during the caliphate of 'Umar ibn al-Khaṭṭāb, education spread across different sectors of society and became a bridge for both youth and women to seek knowledge. (3) Adding lessons on soft skills, 'Umar ibn al-Khaṭṭāb not only focused on Islamic teachings but also developed his society's motor skills by teaching activities such as riding animals, archery, literature, and more. (4) Appointing and selecting many qualified individuals to be educators, 'Umar ibn al-Khaṭṭāb was highly visionary and selective. To maximize the effectiveness of education distribution, he appointed and compensated many skilled individuals to teach the Qur'an and other branches of knowledge.

c. 'Uṣmān ibn 'Affān (23-35 H/644-656 CE)

'Uṣmān ibn 'Affān, whose full name was 'Uṣmān ibn 'Affān bin Abil Ash bin Umayyah, belonged to the Quraysh tribe. Despite his considerable wealth, he led a modest life and was known for his extensive charitable contributions to the cause of Islam. His appointment as caliph was determined through a consultative body known as *syura*, a council that played a key role in selecting the leader after the passing of the previous caliph.³⁹

During the caliphate of 'Uṣmān ibn 'Affān, he continued only limited educational developments from the previous eras. One notable aspect was that 'Uṣmān ibn 'Affān no longer restricted the companions from leaving Madinah, unlike during the times of 'Umar ibn al-Khaṭṭāb and 'Alī ibn Abī Ṭālib, who focused on developing Madinah as the central hub of the Muslim community.⁴⁰

As a result, education outside Madinah became more widespread and comprehensive compared to the era of 'Umar ibn al-Khaṭṭāb. It is known that, during 'Umar ibn al-Khaṭṭāb's time, obtaining education required traveling to areas within Madinah. The spread of the companions, who also served as educators in regions outside of Madinah, facilitated easier access to knowledge in terms of distance and time efficiency. This shift allowed the community to take greater responsibility for their own education.⁴¹

In Madinah, 'Uṣmān ibn 'Affān provided greater freedom and contributions to the community in accessing education, including initiatives to develop education and appoint educators in their respective regions. Additionally, 'Uṣmān ibn 'Affān authorized the copying and revision of the Qur'an to ensure its accuracy, as it had been compiled during the time of Abū Bakr aṣ-Ṣiddīq.⁴² 'Uṣmān ibn 'Affān also renovated several parts of educational institutions, including mosques, to make them more solid and comfortable.⁴³

The education system continued to function around the regions of Madinah and Makkah in a simpler and more grassroots manner, with the government during the time of 'Uṣmān ibn 'Affān maintaining the previous educational system. Concrete efforts were not as prominent,

³⁹ Erfīnawati, Zuriatin, and Rosdiana, "Sejarah Pendidikan Islam Pada Masa Khulafaur Rasyidin (11-41 H/632-661 M)."

⁴⁰ Gultom, "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin."

⁴¹ Azwar et al., "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin."

⁴² Muthoharoh and Lazim, "Memahami Pola Pendidikan Islam Masa Rasulullah SAW Dan Khulafaur Rosyidin."

⁴³ Fahira Iramadhan et al., "Peradaban Islam Pada Masa Pemerintahan Khulafaur Rasyidin."

but it was during 'Uṣmān ibn 'Affān's caliphate that the compilation of the Qur'an occurred, transforming it into the book that is now held by all Muslims, particularly.⁴⁴ Therefore, the reading of the Qur'an can be understood in alignment with its true meaning.⁴⁵

'Uṣmān ibn 'Affān summarized this more grassroots education system by classifying learners based on age, ability, level of understanding, and duration of embracing Islam, so that each group could receive instruction and learning suited to their specific needs.⁴⁶

It can be concluded, based on the author's analysis, that the role of 'Umar ibn al-Khaṭṭāb during his caliphate in the field of education was at least twofold: the success in compiling the Qur'an into a standardized codex from the inherited manuscripts, and granting the society the freedom to access and manage education, supported by the classification of learners (students).

d. 'Alī ibn Abī Ṭālib (36-41 H/656-661 CE)

'Alī ibn Abī Ṭālib, the fourth caliph of the Rashidun Caliphs, was the cousin and son-in-law of the Prophet Muhammad from the Banu Hashim clan. Born in Mecca in 603 CE, he was appointed as caliph after the death of 'Uṣmān ibn 'Affān.⁴⁷ Unlike the previous caliphs, the subsequent period of his leadership was marked by internal issues that had the potential to divide the Muslim community. The growing tendency toward *ḥubbu dunya* (love of the world) began to erode the purity of the Muslim faith.⁴⁸

However, his leadership was opposed by the Umayyad clan, the close family of 'Uṣmān ibn 'Affān. In addition, 'Alī ibn Abī Ṭālib also faced internal conflicts, including the Battle of Jamal, which further complicated the stability of the Islamic government at the time. 'Alī ibn Abī Ṭālib was also one of the *as-sābiqūna al-'awwalūn* from among the children. He possessed vast knowledge, particularly in divine mysteries and religious matter.⁴⁹

During the leadership of 'Alī ibn Abī Ṭālib, the development of education did not experience significant progress due to political instability and various rebellions.⁵⁰ This situation led his government to focus more on efforts to quell conflicts and maintain national stability rather than developing the education system. The political turmoil during the leadership of 'Alī ibn Abī Ṭālib hindered the development of Islamic education. The environment, filled with conflicts and rebellions, caused 'Alī ibn Abī Ṭālib to prioritize governmental stability and national security, making education not a primary concern during his time.⁵¹ The conflicts of that time can be briefly summarized as follows: the Battle of Jamal (36 AH / 657 CE), the Battle of Siffin (37 AH / 657 CE), the Battle of Nahrawan, and the arbitration of Siffin, which ended in an arbitration between 'Alī ibn Abī Ṭālib and Muawiyah.

⁴⁴ Suryani and Dewi, "Menguatkan Arah Pendidikan Islam Era Globalisasi: Menginternalisasi Nilai Pendidikan Islam Masa Khulafaur Rasyidin."

⁴⁵ Adib, "Pola Pendidikan Islam Periode Khulafaurasyidin."

⁴⁶ Rachman and Widodo, "Pendidikan Islam Masa Khulafaur Rasyidin Dan Kontekstualisasinya Pada Pendidikan Islam Masa Kini."

⁴⁷ Adib, "Pola Pendidikan Islam Periode Khulafaurasyidin."

⁴⁸ Ani Mulyani et al., "Islam's Classical Period: Examining the Great Contribution of the Khulafahur Rashidin," *International Journal of Educational Narratives* 1, no. 4 (2023): 184–98,

⁴⁹ Uliyah, "Pola Pendidikan Dalam Islam Pada Masa Khulafaurasyidin."

⁵⁰ Aminah, "Pola Pendidikan Islam Pada Masa Khulafaur Rasyidin."

⁵¹ Gultom, "Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin."

However, the outcome of this arbitration led to a division within the Muslim community into three major factions: the Shia, the Khawarij, and the supporters of Muawiyah.⁵²

Education during the era of 'Alī ibn Abī Ṭālib received minimal attention and encountered numerous challenges. Consequently, the educational system of that time was not significantly different from that of the previous periods; in fact, it deteriorated during 'Alī ibn Abī Ṭālib's leadership due to factional interests and internal divisions that became entangled with the domain of knowledge. The foundations of Islamic education, which were originally based on monotheism (*tawḥīd*), faith (*'aqīdah*), and morality (*akhlāq*), began to shift growing instead upon motives of political ambition, power, and dominance.⁵³ However, there were still many who remained firmly committed to the purity of the knowledge passed down from the Prophet Muhammad (peace be upon him).

Nonetheless, despite the limited time and the challenges he faced, 'Alī ibn Abī Ṭālib also managed to play a role in the field of education, particularly in the development of linguistic sciences.⁵⁴ 'Alī ibn Abī Ṭālib sought to lay the foundations of Arabic grammar (*naḥw*). He recognized the influence of Islamic expansion on the mixing of Arabic with other languages, which prompted the need for a more systematic formulation of grammatical rules. He formulated the basic principles of *naḥw*, including *inna wa akhwātuha*, *idāfah* (genitive construction), *'amal* (governance), *ta'ajjub* (exclamation), and *istifham* (interrogation), which became the cornerstone for the development of Arabic grammar. He entrusted this knowledge to his close associate, Abū Aswad ad-Du'ali, who later became known as the Father of the Arabic Language.⁵⁵ Through him, the mandate for advancing education was carried on while 'Alī ibn Abī Ṭālib focused on resolving the turmoil of his time. He left behind many messages and pieces of advice that reflect his sincerity in facing the situation and his deep love for knowledge, although he was unable to contribute more significantly due to his commitment to achieving peace within the ummah.

However, if observed closely, in his efforts to address the ongoing conflict, 'Alī ibn Abī Ṭālib indirectly taught humanity the importance of tolerance and respect for differences, the value of morality and ethics, the rejection of the dichotomy between types of knowledge, and the significance of diversity and collaboration in the realm of education.⁵⁶ This indicates that although 'Alī ibn Abī Ṭālib was unable to contribute directly, he indirectly played a role in the development of education during his era.

It can be concluded based on the author's analysis that the role of 'Alī ibn Abī Ṭālib in the field of education during his caliphate was minimal due to the turmoil and conflicts of the time. However, it should be highlighted that the mandate he gave regarding the science of *Naḥw* (Arabic grammar) became a small contribution to his role in education, at a time when there was limited space for intellectual development.

⁵² Pasaribu, Zalnur, and Zulmuqim, "Pendidikan Islam Pada Masa Khulafaur Rasyidin, Serta Peranannya Dalam Pengembangan Pendidikan."

⁵³ Kosim and Munawaroh, "Pendidikan Islam Masa Khulafaur Rasyidin Dan Perannya Dalam Pengembangan Pendidikan Islam."

⁵⁴ Fahira Iramadhan et al., "Peradaban Islam Pada Masa Pemerintahan Khulafaur Rasyidin."

⁵⁵ Kosim and Munawaroh, "Pendidikan Islam Masa Khulafaur Rasyidin Dan Perannya Dalam Pengembangan Pendidikan Islam."

⁵⁶ Emily et al., "Pola Pendidikan Khulafa 'Ur -Rasyidin."

4. Relevance of Education during the *Al-Khulafā' al-Rāsyidūn* Period to Modern Education in Indonesia

In general terms, the era of education after the prophethood, known as the era of the *Al-Khulafā' al-Rāsyidūn* with its four Caliphs, is often regarded as an ideal type of government with various concepts that “constituted an idealized type of government”.⁵⁷ With the development of teaching materials that not only focus on Islamic studies, but also the systematic and strategic expansion and dissemination of knowledge, as well as the construction of adequate and constructive educational infrastructure.

Under the leadership of the four caliphs, the teaching materials and methods can be absorbed and applied in the modern era, especially in Indonesia.⁵⁸ The educational system that does not discriminate based on gender, the memorization-repetition concept of learning, the reward system for graduates, and even the wage system (now known as salary) are all aspects that remain relevant and can be further developed, with a foundation that has been structured and solid from the beginning, based on the role of the Prophet Muhammad and the four Caliphs after him.

During the *Al-Khulafā' al-Rāsyidūn* era, education was not only focused on intellectual aspects, but also on character development and physical training, emphasizing moral values and faith.⁵⁹ The relevance of the Islamic educational principles applied during that era can be seen in the modern context of Indonesia. The development of education in Indonesia should not be concentrated in one region, but should be evenly distributed throughout the country, with fair distribution of teachers and quality educational facilities. This reflects the spirit of equity that was also present during the *Al-Khulafā' al-Rāsyidūn* era. Additionally, the integration of sports such as archery, horseback riding, and swimming into the Islamic education curriculum aligns with efforts to form a balanced individual, as reflected in the physical and moral education of that time.⁶⁰ The government must also select teachers with good character and provide adequate infrastructure support, so they can work more effectively and efficiently.

The education that emphasizes religious values, morals, as well as physical and intellectual development, will produce a generation that is not only intelligent but also possesses good character and can contribute to the progress of the nation. The educational legacy of the *Al-Khulafā' al-Rāsyidūn* era provides guidance for Indonesia in building a more adaptive, inclusive, and competitive education system, while still upholding fundamental values such as justice, honesty, and religious education that can create individuals who are both knowledgeable and morally upright.⁶¹

⁵⁷ Dr. Razia Shabana, Dr. Makhdoom Muhammad Roshan Siddiqui, and Dr. Saira Taiba, “Prevailing Legacy of the Khulāfa-e-Rāshidīn: Their Enduring Influence on Present Age Islamic Governance,” *Al-Qamar*, 2023, 105–18,

⁵⁸ Riptono, Bakri, and Rohmadi, “Pembelajaran Berdiferensiasi Pada Keragaman Karakteristik Peserta Didik dalam Pemenuhan Target Kurikulum.”

⁵⁹ Rachma Meilia Inggriani Putri, Muhammad Nur Rochim Maksum, and Mohammad Zakki Azani, “Analysis of the Civilizational Aspect of Islamic Education in the Time of Rashidun Khulafaur and Its Relevance to Contemporary Islamic Education,” *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2023)*, 2023, 506–18,

⁶⁰ Zebua, Ihsan, and Nurjanah, “Perkembangan Pendidikan Islam Periode Khulafaur Rāsyidīn Dan Implikasinya Terhadap Pengembangan Pendidikan Islam Di Indonesia.”

⁶¹ M. Ramdhani, Eva Dewi, “Relevansi Pendidikan Islam Masa Khulafaur Rasyidin Terhadap Pendidikan Indonesia.”

Therefore, it can be analyzed that the education during the era of the *Al-Khulafā' al-Rāsyidūn* (Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Usmān ibn 'Affān, and 'Alī ibn Abī Ṭālib) focused on the formation of character, morals, and faith as the main foundation. Education was not only aimed at increasing knowledge but also at shaping individuals with noble character. This is highly relevant to education in Indonesia today, which also emphasizes the importance of character education. Just as during the time of the *Al-Khulafā' al-Rāsyidūn*, who prioritized the instillation of morals through the examples set by the caliphs, education in Indonesia also strives to create individuals who are both intelligent and ethically upright.

According to the researcher, religious education also played an important role during the time of the *Al-Khulafā' al-Rāsyidūn*, where Islamic teachings were understood and applied in everyday life. The caliphs set examples of how to practice religious teachings in governance and social life. In Indonesia, this relevance can be seen in the strengthening of Islamic Religious Education (PAI) in schools. This shows that the educational concept during the time of the *Al-Khulafā' al-Rāsyidūn*, which made religion the basis for shaping individuals, is still relevant to strengthen social life in Indonesia.

Additionally, the *Al-Khulafā' al-Rāsyidūn* era emphasized the equitable distribution of education, even though there was no formal education system. 'Umar ibn al-Khaṭṭāb's policy of establishing schools in various regions serves as an example of how important the distribution of education was. In Indonesia, the challenge of equitable education still exists, but programs such as Early Childhood Education (PAUD) and education in remote areas are attempting to address this. Physical education was also important during that time, with activities such as archery and swimming. In Indonesia, the integration of physical education into the school curriculum is increasingly important, recognizing that physical education supports cognitive and moral development of students.

Overall, the content of this discussion shows that the article has met its objectives by explicitly detailing the role of each caliph in the field of education at that time and its relevance to education in Indonesia. This article provides clear theoretical benefits for the development of Islamic education history studies, demonstrating that the education system during the time of the *Al-Khulafā' al-Rāsyidūn* already had a systematic structure and transformative values. These findings strengthen the view that classical Islamic education was not only normative-religious but also contained practical and strategic dimensions in the development of civilization. Therefore, this study can serve as an academic reference in formulating Islamic education theories, especially in Indonesia, which are oriented towards the integration of spiritual, intellectual, and social values.

In line with the above, there are also practical benefits that provide inspiration for policy makers in Indonesia, especially and for Muslim educators today in formulating a contextual education model that is still rooted in authentic Islamic values. The educational practices carried out by the *Al-Khulafā' al-Rāsyidūn*, such as the establishment of educational institutions, the codification of the Qur'an, and the dissemination of knowledge to various regions, can be used as a reference in building an education system that emphasizes character, knowledge, and social responsibility. The implementation of the halaqah spirit, the exemplary leadership of the caliphs, and the equitable access to education are principles that are relevant to apply in the context of modern education.

D. CONCLUSIONS

The educational model during the *Al-Khulafā' al-Rāsyidūn* era emphasized the deepening of religious and social knowledge. The four caliphs, after the passing of the Prophet Muhammad, continued the foundational format established by him as a bridge for Islamic education. Education focused on recognizing and understanding the contents of the Qur'an and Hadith as the foundation of knowledge, topics related to fiqh, worship training, and personal soft skill development. Mosque-based education with the halaqah system was commonly found during this era, as well as the openness and interactivity between teachers and students. The roles of the *Al-Khulafā' al-Rāsyidūn* in the educational sector were quite diverse. Looking at Abū Bakr aṣ-Ṣiddīq's era, he compiled the *Muṣḥaf* to serve as a reference for learning and positioned himself as a role model for the community's morals. During 'Umar ibn al-Khaṭṭāb's time, he established numerous mosques, appointed teachers, and maximized the functionality of *Kuttāb* institutions. In 'Uṣmān ibn 'Affān's era, his greatest contribution was the codification of the Qur'an, which became the main source of literature for education at the time, while also ensuring the freedom of the community to pursue education. Lastly, during 'Alī ibn Abī Ṭālib's period, he focused on teaching the science of *Naḥw*, though his time was consumed with efforts to bring peace to the state.

This study has limitations due to the approach used, which is library research that entirely relies on written sources. As a result, there was no field verification or empirical data reinforcement to illustrate how relevant and implemented the educational legacy of the *Al-Khulafā' al-Rāsyidūn* is in the context of contemporary education. Additionally, this study focused more on descriptive analysis rather than a critical study of the socio-political dynamics that influenced each caliph's educational policies. Future research is recommended to adopt a historical-critical approach or comparative study to compare the educational system of the *Al-Khulafā' al-Rāsyidūn* era with its implementation in contemporary Islamic education. Field studies in Islamic educational institutions that adopt classical values are also crucial to assess its practical relevance. A thematic study focusing on each caliph would enrich the analysis in a more contextual and in-depth manner.

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