

Revisiting Educational Paradigms of the *Al-Khulafā' al-Rāsyidūn* Period: Implications for Addressing Globalization-Era Educational Challenges

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ABSTRACT

This article explores the educational patterns prevalent during the period of al-Khulafā' al-Rāsyidūn, highlighting the values and methodologies of that time, which may serve as a framework for tackling modern educational challenges, particularly in the context of globalization. The research is prompted by the critical issue of diminishing spiritual and moral values amidst the rapid changes brought about by globalization. The goal of this study is to delineate the educational approaches of the al-Khulafā' al-Rāsyidūn and assess their relevance in addressing contemporary educational challenges. This research utilizes a qualitative methodology grounded in a literature review, drawing data from primary sources (including the Al-Qur'an, hadith, and classical Islamic texts) as well as secondary sources (such as academic journals, scholarly books, and recent studies related to the subject). The findings indicate that the educational framework during the al-Khulafā' al-Rāsyidūn period encompasses not only spiritual and moral growth but also practical and holistic elements. This includes strengthening faith, fostering moral character, and mastering knowledge, alongside enhancing the role of mosques as centers for learning. These insights contribute significantly to the development of a contemporary Islamic education model that is adaptive, distinctive, and pertinent to addressing the moral and identity crises faced by today's Muslim generation.

ABSTRAK

Artikel ini menelaah pola pendidikan Islam pada masa *Al-Khulafā' al-Rāsyidūn*, dengan fokus pada nilai-nilai dan pendekatan pendidikan masa tersebut dapat dijadikan acuan untuk mengatasi tantangan pendidikan modern, terutama dalam era globalisasi. Penelitian ini berangkat dari masalah utama mengenai terkikisnya nilai-nilai spiritual dan moral ditengah derasnya arus globalisasi. Penelitian ini bertujuan untuk mendeskripsikan pola pendidikan *al-Khulafā' al-Rāsyidūn* serta menganalisis urgensinya dalam menghadapi tantangan pendidikan di era globalisasi. Metode penelitian yang digunakan adalah kualitatif berbasis studi kepustakaan, dengan analisis data yang diperoleh dari sumber-sumber primer (Al-Qur'an, hadits, dan literatur klasik Islam) serta sumber sekunder (jurnal akademik, buku ilmiah, dan penelitian terbaru terkait tema). Temuan penelitian mengungkapkan bahwa bahwa pola pendidikan *Al-Khulafā' al-Rāsyidūn* tidak hanya bersifat spiritual dan moral, tetapi juga praktis dan holistik, mencakup penguatan akidah, pembentukan akhlak, penguasaan ilmu, dan optimalisasi peran masjid sebagai pusat pembelajaran. Temuan ini memberikan kontribusi penting bagi pengembangan model pendidikan Islam kontemporer yang adaptif, berkarakter, dan relevan untuk mengatasi krisis moral dan identitas generasi Muslim saat ini.

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A. INTRODUCTION

The rapid development of globalization has brought significant changes in various aspects of life including education. Globalization facilitates access to technology and information, but on the other hand also raises great challenges, especially in maintaining the moral values and personality of the younger generation. The phenomenon of moral crisis and personality crisis is the main problem that must be faced by the modern education system today.¹ This condition demands the presence of education that does not only focus on cognitive aspects but also instills spiritual values and noble morals. In the context of Islamic education, the pattern of education during the *al-Khulafā' al-Rāsyidūn* period is a very relevant and inspiring example to be reviewed. The reign of Abū Bakr aṣ-Ṣiddīq, 'Umar ibn al-Khaṭṭāb, 'Uṣmān ibn 'Affān, and Alī ibn Abī Ṭālib is not only known as a period of political and social glory, but also as an era of education that successfully integrated science, exemplary, and character building as a whole.²

The pattern of education at that time emphasized the development of strong morals and the integration of science and charity, which was the key in forming people who had faith, piety and noble character. Azra asserts that "Islamic education that is oriented towards the values of tawhid and morals is the main bulwark in the face of globalization that can erode Islamic identity."³ Thus, studying and implementing the educational patterns of the *al-Khulafā' al-Rāsyidūn* period is very urgent to overcome the challenges of education in the era of globalization, especially in overcoming the moral crisis and personality crisis that plagued the current generation. Therefore, this study aims to examine in depth the educational patterns of the *al-Khulafā' al-Rāsyidūn* period and examine the urgency of applying these educational values in the context of modern education in order to face various challenges in globalization.

Previous studies have examined the theme of Islamic education in the *al-Khulafā' al-Rāsyidūn* era. One of these works is an article written by Ramdhani et al, entitled "The Relevance of Islamic Education during the *al-Khulafā' al-Rāsyidūn* Period to Indonesian Education." Ramdhani's research focuses on the relationship between classical educational values and their application in modern Indonesia.⁴ The strength of this research lies in describing the relevance of Islamic education values to the national education system, but this article does not adequately review the contribution of each caliph, especially the role of caliph Alī ibn Abī Ṭālib who served as the first and second caliph. Meanwhile, Umair, through his research entitled "Pioneers of Islamic Education: A Critical Review of the *al-Khulafā' al-Rāsyidūn* Period".⁵ Presents a detailed and critical study of the pattern of education during the caliphate after the Prophet. This study is rich in descriptions of educational patterns, but lacks attention to the specific contributions of each caliph. Based on the review of the five

¹ Haidar, A. (2010). *Pendidikan Islam dan Tantangan Modernitas*. Yogyakarta: Pustaka Pelajar, p. 48

² Al-Abrasyi, A. M. (2003). *Dasar-dasar Pokok Pendidikan Islam*. Jakarta: Bulan Bintang, p. 30

³ Azra, A. (2012). *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III*. Jakarta: Kencana, p. 45

⁴ Ellya Roza, M. Ramdhani, Eva Dewi, " Relevansi Pendidikan Islam Masa Khulafa' Rasyidin terhadap Pendidikan Indonesia," *Jurnal Pendidikan Ilmiah Transformatif*, no. 12 (2023) : 243- 255

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

articles above, it can be concluded that most of the research is still partial, both in terms of geography, periodization, and practical relevance.

Therefore, this study aims to fill the void of research that has not explicitly highlighted the individual roles of *al-Khulafā' al-Rāsyidūn* in building the Islamic education system. This article systematically and comparatively analyzes the educational patterns developed by each caliph, something that has rarely been described in detail by previous studies. In addition, this article also reveals the goals, materials, and education of each caliph, then explicitly relates them to the needs and challenges of education in the era of globalization. This paper aims to systematically describe the pattern of Islamic education during the time of *al-Khulafā' al-Rāsyidūn* and analyze the importance of each caliph's education pattern in facing the challenges of the globalization era. This study is intended to identify educational strategies, policies, and approaches that were applied in accordance with the social and political context at that time. 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, science, and leadership.

B. METHODS

This research method uses literature study or in other words Library research. According to Sugiyono, literature studies are related to theoretical studies through references related to values, culture, and norms that develop in the social situation under study.⁶ This library research is inseparable from scientific literature. The sources in this research are divided into two categories: primary sources, which include Al-Şuyūṭī's book *Tārīkh Khulafā': History of the Caliphs* and secondary sources consisting of relevant journals. The literature research method that will be applied in this article begins with the identification of literature sources relevant to the research topic, including historical texts, classical Islamic literature, historical records, and current research on the educational patterns of the *al-Khulafā' al-Rāsyidūn* period and their urgency in facing educational challenges in the era of globalization. Source selection criteria were established to ensure that the selected sources were of high quality and relevance, such as authenticity, accuracy, and direct relevance to the research topic.

Data will be collected from these sources, including information on educational methods, curricula, values, and historical context during the *al-Khulafā' al-Rāsyidūn* period, as well as its urgency in facing educational challenges in the era of globalization. The writing process begins with an in-depth search and collection of data in accordance with the topic focus. Then proceed with the process of analysis and processing. Information is obtained by taking, quoting, and paraphrasing carefully the contents of the library sources. All information is then compiled and arranged systematically, coherently, and logically, resulting in a complete and academically valuable scientific manuscript.

C. RESULTS AND DISCUSSION

1. Patterns of Islamic Education During the *al-Khulafā' al-Rāsyidūn* Period

Etymologically, *al-Khulafā' al-Rāsyidūn* comes from the word *Khulafā'* (plural of *Khalīfah*) which means leader. While *al-Rāsyidūn* can be interpreted as wise and wise. Thus, *al-Khulafā' al-Rāsyidūn* are wise and prudent caliphs. In another explanation, *al-Khulafā' al-Rāsyidūn*

⁶ Sugiyono. (2017). *Metode Penelitian Kuantitatif Kualitatif dan R&D*. Bandung: Alfabeta. p. 291

means the intellectual successor of the Apostle. The originator of the name *al-Khulafā' al-Rāsyidūn* was from the Muslims who were closest to the Apostle after his death, because they considered that the 4 figures after the Apostle was the one who always accompanied the Apostle when he became a leader and in carrying out his duties. *Khalīfah* can also mean *Sultānul A'zam* (the greatest or highest power). While *al-Rāsyidūn* means intelligent, honest and trustworthy. So *al-Khulafā' al-Rāsyidūn* means leaders, leaders who replace the position of the previous leader by showing an intelligent, honest and trustworthy attitude with the task as a religious leader as well as a government leader.⁷ The task of *Al-Khulafā' al-Rāsyidūn* is to replace the leadership of the Prophet in organizing the lives of Muslims. If the Prophet's duties consisted of two things, namely prophetic duties and state duties. Then *al-Khulafā' al-Rāsyidūn* was in charge of replacing the leadership of the Prophet in matters of state, namely as head of state or head of government and religious leader.⁸

As for the task of the messenger, it cannot be replaced by the *al-Khulafā' al-Rāsyidūn* because the Messenger of Allah is the last Prophet and Rasul. After him there are no more Prophets and Rasul again. From some of the above definitions, it can be understood that the *al-Khulafā' al-Rāsyidūn* were the first Islamic leaders after the Prophet Muhammad who had the authority to guide the people based on the straight teachings of Islam. Their leadership became an ideal model in the Islamic government system based on deliberation, justice, and obedience to Islamic law. Talking about classical Islamic education in essence will not be separated from the history of the birth and development of Islamic education, because Islamic education that is developing today is the result of the conversion of previous education. Islamic education during the *Al-Khulafā' al-Rāsyidūn* period had a vision and mission that was no different from the Prophet Muhammad, which emphasized the cultivation of '*aqīdah*, sharia faith, and morals as the basis for fostering the ummah.⁹

a. Patterns of Islamic Education during the Time of Abū Bakr aṣ-Ṣiddīq

Caliph Abū Bakr aṣ-Ṣiddīq was elected by acclamation at Saqifah Bani Sa'idah at a time when the body of the Prophet had not yet been buried. Abū Bakr aṣ-Ṣiddīq was the first caliph of Islam to be appointed by the entire Muslim community after the death of the Prophet Muhammad. He came from the wealthy nobility of Makkah and was the second person to embrace Islam after Khadijah. He was the closest companion of the Prophet Muhammad whose loyalty never diminished in the slightest and whose entire life was devoted to the holy struggle of defending the cause of Islam. he was known by the title *aṣ-Ṣiddīq* (full of trust).¹⁰

The caliphate of Abū Bakr aṣ-Ṣiddīq began with various kinds of upheaval in the Muslim environment in the form of damage by apostates,¹¹ people who claimed to be prophets and

⁷ Amalia Gulthom, Perkembangan Pendidikan Islam Pada Masa Khulafaur Rasyidin, *Jurnal Kajian Pendidikan Islam dan Keagamaan*, Vol 6 (2022), p. 169

⁸ Muhammad Kosim, Nur Munawaroh, Pendidikan Islam Masa Khulafaur Rasyidin dan Perannya dalam Pengembangan Pendidikan Islam, *Al-Kawakib* Volume 2 Number 2 2021, p. 80

⁹ Juandi Pasaribu, Muhammad Zalnur, Zulmuqim, Pendidikan Islam Pada Masa Khullafah Rasyidin, Serta Peranannya Dalam Pengembangan Pendidikan, *Tazkiya: Jurnal Pendidikan Islam*, Vol. 13, No. 2, Januari-Juni 2024, p. 10

¹⁰ Juandi Pasaribu, Muhammad Zalnur, Zulmuqim, p. 14

¹¹ Nina Aminah, Pola Pendidikan Islam Periode Khulafaur Rasyidin, *Jurnal Tarbiya*, Volume: 1 No: 1, 2015, h. 35

people who were reluctant to pay zakat.¹² Based on these conditions, in order to realize the faith and stable life of Muslims, Caliph Abū Bakr aṣ-Ṣiddīq took decisive action by fighting the rebels and destroyers and was known as the War of Riddah. The crackdown was successful and the internal conditions of the community returned to stability, but not a few Muslims died, even among them were close companions of Rasūlullāh and memorizers of the Qur'an, thus reducing the number of companions of Rasūlullāh who memorized the Qur'an.¹³

‘Umar ibn al-Khaṭṭāb was worried about the decreasing number of Companions who memorized the Qur'an, so he suggested to Caliph Abū Bakr aṣ-Ṣiddīq to collect the verses of the Qur'an as an effort to maintain the authenticity and preservation of the Qur'an.¹⁴ Caliph Abū Bakr aṣ-Ṣiddīq, who initially hesitated, welcomed the suggestion of ‘Umar ibn al-Khaṭṭāb, then he sent one of the Companions who memorized a lot and received revelations directly from the Rasūlullāh, namely Zaid bin Ṣābit, to collect all the verses of the Qur'an from the memorization of the memorizers of the Qur'ān and from the writing of the verses of the Qur'ān on palm fronds and animal skins written and kept by the trusted Companions of the Prophet.¹⁵ Then the verses of the Qur'an were written on sheets so that nothing was lost or changed at all.¹⁶ The sheets were kept by Caliph Abū Bakr aṣ-Ṣiddīq until he died, then kept by ‘Umar ibn al-Khaṭṭāb, then by Hafṣah the daughter of Umar Caliph ‘Umar ibn al-Khaṭṭāb died. After that to Caliph ‘Uṣmān ibn ‘Affān.¹⁷

The pattern of education during the time of Caliph Abū Bakr aṣ-Ṣiddīq in general was still like the pattern of education during the Prophecy period both in terms of educational materials and educational institutions. According to Prof. Mahmud Yunus in the book *History of Islamic Education*, Islamic education materials taught during the Khulafāur Rāshidīn period before the reign of Umar ibn al-Khaṭṭāb, especially for basic education are reading and writing, reading and memorizing the Qur'an, and learning the main points of Islamic teachings such as how to do ablutions, prayers, fasting and so on. The Islamic education policies of the Abū Bakr aṣ-Ṣiddīq period included the following: (1) In terms of Islamic education material, it consists of tawhīd or faith education, morals, worship and health. (2) Education of faith, namely instilling that the only one who must be worshiped is Allah. (3) Moral education, such as the manners of entering people's homes, neighborly manners, associating in society, and so on. Worship education such as the implementation of prayer, fasting and hajj. (4) Health education such as about cleanliness, gestures in prayer is an education to strengthen the body and spirit.

According to Ahmad Sya'labi, the institution for learning to read and write is called a *kuttāb*. *Kuttāb* is an educational institution formed after the mosque, then Asama Hasan Fahmi said that the *kuttāb* was founded by the Arabs at the time of Abū Bakr aṣ-Ṣiddīq and the

¹² Rony Sandra Yofa Zebua *Perkembangan Pendidikan Islam Periode Khulafāur Rāsyidīn dan Implikasinya Terhadap Pengembangan Pendidikan Islam di Indonesia*, *Jurnal Pendidikan Islam Indonesia* Volume 5, Nomor 1, Oktober 2020, p. 117

¹³ M. Dalpen, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Pendidikan Era Rasulullah Sampai Indonesia*. In *Pola Pendidikan Islam pada Masa Khulafaur Rasyidin*. Dalam S. Nizar (Ed.). Kencana Prenada Media Grup. 2016. h.43

¹⁴ Ibrahim Al-Quraibi, I. *Tarikh Khulafa (Faris Khairul Anam, Penerjemah)*, (Jakarta :Qisthi Press, 2009) p. 139

¹⁵ As-Suyūṭī, I, *Tarikh Khulafa: Sejarah Para Khalifah*. (Jakarta:Pustaka Al-Kautsar, 2017), p.74

¹⁶ Ibrahim Al-Quraibi, p. 141

¹⁷ Ibrahim Al-Quraibi, p. 141

center of learning at that time was Medina, while those who acted as educators were the closest companions of the Apostle.¹⁸ From some of these explanations, it can be understood that the pattern of education during the caliphate of Abū Bakr aṣ-Ṣiddīq still maintains the methods that have been applied by the Prophet Muhammad. The main focus of education is to maintain the purity of the Qur'an and hadith, and to spread Islam to a wider area. Despite his short leadership period, Abū Bakr aṣ-Ṣiddīq succeeded in laying a strong foundation for Islamic education with the policy of collecting the Qur'an and spreading knowledge to new areas.

b. Patterns of Islamic Education during the Time of 'Umar ibn al-Khaṭṭāb

'Umar ibn al-Khaṭṭāb was born in 513 AD to a Quraysh family. He received the title *al-farūq* after converting to Islam. In his youth, 'Umar ibn al-Khaṭṭāb was an accomplished wrestler and orator. He was the only one of his companions who knew how to read and write. Trading was his most important endeavor. 'Umar ibn al-Khaṭṭāb was one of the great figures in Islamic history. He was known for his determination and strong will, dexterity, and straightforward character, before becoming caliph he was known as a harsh and uncompromising and even cruel person. Under his rule the Islamic empire expanded at an incredible rate. It can be said that the person who had the greatest influence after the Prophet in shaping Islamic government and confirming its style was 'Umar ibn al-Khaṭṭāb.¹⁹

The model of child education during the time of Caliph 'Umar ibn al-Khaṭṭāb began to be organized, he built a special place for children to study in every corner of the mosque. This arrangement inspired the formation of Raising children today better known by various terms such as *Taman Pendidikan Al-Qur'an* Education and *Raudhatul Athfal* Education. In this regard, the caliph 'Umar ibn al-Khaṭṭāb can be said to be the "Father of Kindergarten."²⁰ 'Umar ibn al-Khaṭṭāb's education policy included: (1) Ordered every warlord when conquering an area to build a mosque as an Islamic Center or center of worship and education. He also forbade senior companions to leave the area except with his permission and within a limited period of time. So, if any of the Muslims wanted to learn religious knowledge, they had to go to the city of Medina. This indicates that the spread of the Companions' knowledge and place of education was centered in the city of Medina. (2) 'Umar ibn al-Khaṭṭāb himself, he was an educator who provided counseling in the city of Medina. 'Umar ibn al-Khaṭṭāb also appointed and appointed teachers for each conquered area, their task was to teach the content of the Qur'an and other Islamic teachings to the population who had just converted to Islam. Among the companions who were appointed by Umar to the regions were Abdurrahman bin Ma'qal and Imran bin Hasim. Both were stationed in Bashrah. (3) The method they use is to make a halaqah, where the teacher sits in the mosque room while the students circle around him. The teacher delivers the lesson word by word and its meaning and then explains the content, while the students listen, take notes, and repeat what the teacher explains, and discuss. Usually each halaqah consisted of twenty students. (4) For the teaching staff Umar gave honorarium or salary sourced from the revenues of the conquered area or from the Baitul

¹⁸ Muhammad Kosim, Nur Munawaroh, p. 81

¹⁹ Nurul Fajriah, Gambaran Sistem Pendidikan Islam Pada Masa Sahabat, *Vol 20, Jurnal Serambi Ilmu*, (2019), p. 124.

²⁰ Miftakhul Muthoharoh, Konsep Pendidikan Islam Pada Masa Khulafaur Rosyidin, *ILJ: Islamic Learning Journal (Jurnal Pendidikan Islam)*, p. 311

Mal. (5) 'Umar ibn al-Khaṭṭāb is also seen as an initiator of the formation of the science of Islamic government. He organized it by dividing it into several small areas to more easily coordinate it, and he also formed educational centers in various cities, so that the progress of education was so rapid especially encouraged by the state of a stable and safe country. (6) Educational institutions during 'Umar ibn al-Khaṭṭāb's reign were still the same as during Abū Bakr aṣ-Ṣiddīq's reign, namely mosques and kuttab. *Kuttab* is the oldest teaching center in the historical context among Muslims. Islamic historians say that the Arab world had recognized it before the arrival of Islam. The *Kuttab* in the first century hijri was one of the main priorities that was very concerned about its affairs, because it was the gateway to higher teaching. The *Kuttab* resembled the *Madrasah Ibtidaiyah (MI)* of today. (7) The territory of Islam at the time of 'Umar ibn al-Khaṭṭāb included Iraq, Persia, Sham, Egypt, and Barqah. He carried out massive expansion, so that Umar was known as the companion of the Prophet, 'Umar ibn al-Khaṭṭāb's ijtihad among the jurists, for example, proposed organizing tarawih prayers in congregation, adding the phrase *as-salātu khairun minan-naum* 'prayer is better than sleep' in the fajr call to prayer, the idea of the need to collect verses of the Qur'an, and determining the Hijrah calendar. In terms of education 'Umar ibn al-Khaṭṭāb built educational establishments (schools), also paid teachers, priests, muezzins from the baitul mal funds. With a stable state of the country, 'Umar ibn al-Khaṭṭāb had managed education in his time well, and also made breakthroughs that supported the advancement of education at that time, including: First, making the city of Medina the center of Islamic education, Second, during 'Umar ibn al-Khaṭṭāb's time, educators were paid by the government, Third, the learning method during 'Umar ibn al-Khaṭṭāb's time was made *halaqah*.²¹

From some of these explanations, it can be concluded that during the time of Caliph 'Umar ibn al-Khaṭṭāb, Islamic education experienced rapid development along with the expansion of Islamic territory. The mosque remains the center of education, but Umar also established educational centers in various major cities. He began to organize the education system by appointing special teachers and giving them salaries. In addition to the Qur'an and hadith, the sciences of law, language, history, and government administration were also taught. One of Umar's greatest achievements in education was the establishment of a more structured educational administration system, so that Islamic education increasingly developed and spread to various regions. His policies became the basis for the development of Islamic education during the next caliphate. Although still simple, the education system in the era of 'Umar ibn al-Khaṭṭāb had a major impact in shaping a generation of Muslims who were strong in knowledge and morals.

c. Patterns of Islamic Education during the Time of 'Usmān ibn 'Affān

The third caliph of the *al-Khulafā' al-Rāsyidūn* period, he was chosen as caliph by an electoral council called the *syura*. A very meritorious companion in the early periods of the development of Islam, both when Islam was developed clandestinely and openly. He was nicknamed *Zu al-Nurain* 'having two lights' because he married two daughters of the Prophet Muhammad named Ruqayyah and Umm Kulsum. Furthermore, *wa hijratain* 'participated in the hijrah twice to Habsyi and Yasrib (Medina)'.²² When 'Usmān ibn 'Affān ascended as caliph,

²¹ Muhammad Kosim, Nur Munawaroh, p. 82

²² Nina Aminah, p.38

the first thing that was conveyed to the Muslims was the plan to expand the Prophet's Mosque. 'Uṣmān ibn 'Affān added to the massive expansion of the Mosque. 'Uṣmān ibn 'Affān's government was also instrumental in building dams to keep large flood flows and regulate the distribution of water to cities. He also succeeded in building roads, bridges, mosques.²³

The pattern of education during the time of 'Uṣmān ibn 'Affān was more populist and more accessible to all students who wanted to learn the teachings of Islam because there were more education centers, because at this time the companions could choose the place they wanted to provide education to the community. The implementation of education at this time was left to the community and it was the community that took more initiative in implementing education including the appointment of educators. The brilliant and decisive effort made by 'Uṣmān ibn 'Affān had a very big influence on Islamic education in the future. The effort was the codification of the Qur'an. At that time 'Uṣmān ibn 'Affān ordered Zaid ibn Ṣābit along with Abdullah ibn Zubair, Zaid ibn 'Ash and Abdurrahman bin Harīś to recopy the *Muṣḥaf* that had been collected during the time of Abū Bakr aṣ-Ṣiddīq. The background of this writing is when Huzaifah ibn Yaman witnessed the people experiencing disputes in the reading of the Qur'an and he asked *Khalīfah* 'Uṣmān ibn 'Affān to unite the reading of the Qur'an. Finally, the caliph ordered the copying as well as unifying the readings and guided by; if there is a dispute between Zaid ibn Ṣābit and his team members, he should write it according to the tongue of the Quraysh because the Qur'an was revealed with the tongue of the Quraysh, Zaid himself is not a Quraysh, while his members are Quraysh.²⁴

The difference between the codification during the time of Abū Bakr aṣ-Ṣiddīq and the time of 'Uṣmān ibn 'Affān. First, in terms of purpose. The purpose of the codification of the Qur'an at the time of Abū Bakr aṣ-Ṣiddīq r.a was to collect the Qur'an as a whole in one *Muṣḥaf* so that none of it was scattered without encouraging people to unite in one *Muṣḥaf* only, and this was because there was no significant implication of the differences around *Qirā'at* that required action in that direction. Whereas the purpose of codification at the time of 'Uthman was to collect the Qur'an as a whole in one *Muṣḥaf* but to encourage people to unite in one *Muṣḥaf* only. This was because of the very worrying implications of the various versions of the *Qirā'ah*. Second, in terms of the background of the collection. During Abū Bakr aṣ-Ṣiddīq's time the background of the collection was the number of huffazh who died on the battlefield. While the background of the collection of 'Uṣmān ibn 'Affān was the difference in reading (*qira'at*). Third, in terms of *Muṣḥaf* collection methods.

The method of collecting *Muṣḥaf* in the Abū Bakr aṣ-Ṣiddīq period was to transfer all the writings or records of the Qur'an from the companions and then collect them in one *Muṣḥaf* with verses and letters arranged and covering the seven letters or readings (dialects) '*sab'atu aḥruf*' as the Qur'an was revealed. While the method of collection during 'Uṣmān ibn 'Affān was to copy the *Muṣḥaf* to Caliph Abū Bakr aṣ-Ṣiddīq in one language (dialect) among seven dialects, namely Quraysh. the collection was by copying the *Muṣḥaf* to Caliph Abū Bakr aṣ-Ṣiddīq in one language (dialect) among seven dialects, namely Quraysh. The similarity of codification during the time of Abū Bakr aṣ-Ṣiddīq and the time of 'Uṣmān ibn 'Affān is that the process was both carried out to maintain the authenticity of the Qur'an. 'Uṣmān ibn 'Affān instructed that copying be guided by the readings of those who memorized the Qur'an, if there

²³ Marzuki, *Sejarah Peradaban Islam*, (Surakarta: Mediatama, 2006), p.140

²⁴ Juandi Pasaribu, Muhammad Zalnur, Zulmuqim, p. 17

were differences in reading, then what was written was the Quraysh dialect (Arabic). The copy of the Qur'an, called *Muṣḥaf*, was reproduced by a committee of five. One remained in Medina, and the other four were sent to Mecca, Syria, Basrah, and Kufa, The manuscript copy that remained in Medina was called *Muṣḥaf al-Imâm*.²⁵

From some of these explanations, it can be concluded that during the time of Caliph 'Uṣmān ibn 'Affān, Islamic education was increasingly developing with the main focus on standardizing the reading of the Qur'an. One of its most influential achievements was the compilation of the *Muṣḥaf Uṣmānī*, which is the Qur'an in one official version that was distributed throughout the Islamic region to prevent differences in reading. In addition, education remained centered in the mosque with teaching methods based on memorization, discussion and lectures. Uthman also supported the spread of knowledge by sending scholars and teachers to new areas, thus expanding Islamic education. His policies in education helped maintain the integrity of Islamic teachings and provided a strong foundation for the development of Islamic education in the following period.

d. Patterns of Islamic Education during the Time of Alī ibn Abī Ṭālib

Caliph Alī ibn Abī Ṭālib is a descendant of Bani Hashim who is also a cousin and son-in-law of the Prophet Muhammad. He was born in Mecca in 603. Among the youth he was the first to convert to Islam. The Prophet took care of Alī ibn Abī Ṭālib from the age of 6 and mentioned him once "my brother" and "my heir". Alī ibn Abī Ṭālib knew a lot about the Prophet's life including religious knowledge. Alī ibn Abī Ṭālib once saved the Prophet's life being asked to sleep in the Prophet's bed to deceive the Quraysh. He was always accompanied by the Prophet until his death and took care of his burial.²⁶ It can be assumed that educational activities at that time were hampered by the civil war. Alī ibn Abī Ṭālib himself at that time did not have time to think about the problem of education because there is more important and urgent to provide security, order and tranquility in all activities of life, namely reuniting the unity of the people.²⁷

One of the things that we should highlight is how Caliph Alī ibn Abī Ṭālib's involvement in laying the foundation of the science of nahwu, which is the most important science in Islam. How not, the science of nahwu greatly influences the existence of scientific treasures in the Islamic world that we still enjoy together today. As mentioned earlier, Alī ibn Abī Ṭālib had an important role in laying the foundations of Arabic grammatical science called nahwu, although what we know as the father of Arabic is Abu Aswad ad-Duwaly. But history records that, it was through Alī ibn Abī Ṭālib that abu aswad expressed his thoughts about the distress he felt over the Arabic language which had been mixed with other languages due to the expansion of Muslim territory. Then with his knowledge, Alī ibn Abī Ṭālib designed Arabic grammar starting with the rules of *inna wa akhawātuha*, *iḍāfah*, *'amalah*, *ta'ajjub*, *istifhām* and others. He ordered Abū Aswad ad- Duwaly to develop it, so that gradually, it became the science of nahwu as we learn it today. Caliph 'Alī ibn Abī Ṭālib left behind many valuable pieces of advice and guidance for knowledge seekers, scholars, and *fuqaha*, the most

²⁵ Muhammad Kosim, Nur Munawaroh, p. 84

²⁶ Miftakhul Muthoharoh, p. 316

²⁷ Juandi Pasaribu, et al., p. 19

important of which are as follows: (1) The Human Group, *al-'Ulamū al-Rabbaniyyun* (a scholar who is deep in knowledge and wise). What is meant by a person of knowledge (*'ulamā*) is a person with religious knowledge. While *Rabbaniyyun* is one who is able to unite in himself between the science of jurisprudence and wisdom. Those who have deep knowledge (especially in the field of *fiqh*) and wisdom, they are the ones who have the ability to educate the people and guide their lives. Because wisdom is putting things in their proper place, including the proper application of the laws of sharia in the reality of human life. So the *Ulama Rabbani* are a select group of people from this ummah. Because they have two virtues at once, namely learning knowledge and teaching it. *Muta'allimun ala sabilin najah* (those who pursue the path of salvation), *Muta'allimun ala sabilin najah* are those who purify their intentions (sincere) in studying. Such things are done because knowledge will be a means of their salvation from accountability before Allah. This kind of knowledge claimant by Alī ibn Abī Ṭālibis called the term knowledge claimant who pursues the path of salvation. (2) Comparison between knowledge and wealth. In an advice of Alī ibn Abī Ṭālib to Kumail ibn Ziyad, Ali said, "Knowledge is better than wealth". Knowledge guards its owner, while wealth asks to be guarded by its owner. Knowledge increases by being practiced, while wealth decreases by being given in charity. Knowledge becomes the ruler, while wealth is ruled. The good that is based on one's wealth will disappear as the wealth runs out, while the love for the knowledgeable person will not run out even though the knowledgeable person is gone as long as his knowledge is still practiced. Knowledge will bring obedience to its owner and beautiful pleasure after his death. (3) The Prophet (peace and blessings be upon him) said: "Allah does not take a pledge from the ignorant to seek knowledge so much as He takes a pledge from the knowledgeable to teach their knowledge. Being busy in the pursuit of knowledge is better than being busy in performing acts of worship."²⁸ During his reign, 'Ali b. Abi Talib faced various upheavals of war with 'Aisha and Talhah and 'Abdullah b. Zubayr. Due to misunderstandings in response to the assassination of 'Usmān ibn 'Affān, the problems faced by Ali bin Abi Talib were the Jamal War, the Shiffin War, the Nahrawan War, the Shiffin Tahkim and the Ummat Divisions (Shi'ah, Khawarij, and Muawiyah Supporters).²⁹

2. The Urgency of the *Al-Khulafā' al-Rāsyidūn* Period Education Pattern in Overcoming Educational Challenges in the Era of Globalization

Globalization has brought major changes in various sectors of life, including education. The rapid development of information technology has led to the free flow of information without limits, bringing positive impacts in access to knowledge, but also posing great challenges in maintaining Islamic principles.³⁰ This affects Islamic education, where the younger generation is now more exposed to cultures that are not aligned with Islamic values. Therefore, it is important to revisit the pattern of education applied during the time of the *al-*

²⁸ Qiso, A. A, Ali bin Abi Thalib sebagai Pintu Ilmunya Rasulullah SAW, *Jurnal Pendidikan Bahasa Arab*, Vol. 2(2), 2021

²⁹ Miftakhul Muthoharoh, p. 318

³⁰ Ahdar & Musyarif. (2020). Tantangan Pendidikan Islam di Indonesia pada Era Globalisasi. *Al-Ishlah: Jurnal Pendidikan Islam*, 17(1), 1-14

Khulafā' al-Rāsyidūn, which can be a solution in strengthening the character of the Muslim generation amid the challenges of globalization.³¹

During the *al-Khulafā' al-Rāsyidūn* period, Islamic education was based on very deep principles, namely tawhid, akhlakul karimah, and a holistic search for knowledge. According to Kosim and Munawaroh (2021), during the reign of Abū Bakr aṣ-Ṣiddīq, education was still based on the pattern applied by the Prophet Muhammad, focusing on teaching the Qur'an and understanding hadith.³² The improvement of education was further developed during the reign of 'Umar ibn al-Khaṭṭāb, with the establishment of formal educational institutions, such as madrasas and schools that taught broader knowledge. Subsequently, 'Uṣmān ibn 'Affān introduced a more systematic writing of the Qur'ān, which allowed for wider dissemination of religious teachings. During the time of Alī ibn Abī Ṭālib, education increasingly emphasized the development of science and a deeper understanding of religion.

The challenges faced by educators in the current era of globalization are: First, the moral crisis. This moral crisis is caused by the abuse of electronic media and other mass media, promiscuity, free sex, consumption of alcohol and narcotics, pornography and violence, the rise of fake news or hoaxes in the era of globalization. This will have an impact on the negative actions of the younger generation such as brawls, rape, pregnancy outside of marriage, mugging, pickpocketing, stabbing, murder, lazy learning and lack of integrity and moral crisis. Second, the personality crisis. With the advancement of science and technology, everything becomes easy, delicious and luxurious, which will tempt one's personality. The value of honesty, politeness, social care will be eroded. Therefore, it is very necessary to provide character education, so that one day adults do not become human beings who behave poorly, commit corruption, collusion and nepotism, commit intellectual crimes, destroy nature for personal gain, attack groups that do not agree.³³ To deal with these conditions, a special strategy is needed to strive for the implementation of education effectively and efficiently. Based on the literature analysis conducted, there are several important aspects of the *Al-Khulafā' al-Rāsyidūn* education pattern that are closely related to the challenges of education in the era of globalization, including:

First, *'Aqīdah* and *Akhlāq* Based Education. During the *Al-Khulafā' al-Rāsyidūn* period, education emphasized the strengthening of tawhid (faith) as the main foundation. Morals were a priority in the formation of the people's personality. Each caliph became a moral and spiritual role model in the community. Its Urgency with the Challenges of Globalization: In the global era, the rise of moral relativism and hedonism has led to a crisis of values. Education based on faith and morals is able to fortify generations from moral decadence and form personality integrity.

Second, exemplary Leader (*Uswah Ḥasanah*) as a Method of Education. During the *al-Khulafā' al-Rāsyidūn* Period, the caliphs became direct examples in life, not only ruling but also educating by example. 'Umar ibn al-Khaṭṭāb, for example, was known to be firm and fair,

³¹ Zahara, F. N., Masyhudi, F., & Zalnur, M. (2024). Urgensi pendidikan Islam pada masa Khalifah Abu Bakar terhadap pendidikan Islam di era globalisasi. *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 2(1), 621.

³² Kosim, M., & Munawaroh, N. (2021). Pendidikan Islam masa Khulafaur Rasyidin dan perannya dalam pengembangan pendidikan Islam. *Al-Kawakib*, 2(2), 78-89

³³ M Averros Azzam Al islami, dkk, Dampak Era Globalisasi di Pendidikan (Pendidik dan Peserta Didik), *Unindra Jurnal Ilmiah Kependidikan* (2022), 9(1), p. 82

providing moral education through real behavior. Its Urgency with the Challenges of Globalization: Many personality crises are caused by a lack of role models. Exemplary public figures, teachers and leaders are needed to instill character in the younger generation.

Third, Inclusive and Participatory Education. During the *Al-Khulafā' al-Rāsyidūn* period, education was conducted openly in mosques, accessible to anyone without social discrimination. Communication between teachers and students was opened widely, forming a culture of polite critical thinking. Its Urgency with the Challenges of Globalization: Globalization brings rapid information flow but often without value control. Participatory education encourages students' active involvement in critical thinking while remaining within the framework of Islamic values.

Fourth, Integration of Knowledge and Charity. During the *Al-Khulafā' al-Rāsyidūn* period, knowledge was not only to be known, but practiced in real life. Every aspect of education was directed towards realizing social good "*amal sāliḥ*. Its Urgency with the Challenges of Globalization: Moral crises often occur because knowledge is separated from values. Education that integrates knowledge and charity can form a personality that is consistent between knowledge and action.

Fifth, Strengthening the Role of the Mosque as a Center for Education. During the *al-Khulafā' al-Rāsyidūn* Period the mosque was not only a place of worship, but also a center for education, discussion, and community development. Its Urgency with the Challenges of Globalization: Secularization has taken spirituality away from education. Reviving the role of the mosque as a center for moral and personality development can be an alternative solution in overcoming value degradation.

D. CONCLUSIONS

The Islamic education system during the era of the *al-Khulafā' al-Rāsyidūn* established a robust foundation for shaping the character and integrity of Muslims. This educational framework was anchored in principles such as tawhid (the oneness of God), morality, knowledge, and exemplary leadership, with mosques serving as the primary centers for learning. Each caliph made significant contributions: Abū Bakr aṣ-Ṣiddīq focused on the codification of the Qur'an. 'Umar ibn al-Khaṭṭāb advanced the development of administrative systems and established educational centers. 'Uṣmān ibn 'Affān standardized the Qur'an. Alī ibn Abī Ṭālib laid the groundwork for linguistics and Islamic thought. Given the challenges posed by globalization, which often leads to moral crises, identity issues, and value degradation, the educational model from the *al-Khulafā' al-Rāsyidūn* era remains remarkably relevant today. An education founded on spiritual and moral values, alongside the integration of knowledge and charitable actions, can effectively confront the challenges faced in modern education. This approach has consistently produced a generation of Muslims who are not only intellectually adept but also possess strong faith and noble character.

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