

The Institution Of Islamic Education In The Era Of Harun Al-Rasyid

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Abstract: The rule of Harun Al-Rashid is known as the Islamic Golden Age. In this era, Islam experienced a vast development in economy, politics, social, and even education. The most prominent contribution Harun Al-Rashid made, which brought his name to become famous, was his deep interest and concern for Islamic knowledge and civilization to a degree that had never been accomplished before. In education, Harun Al-Rashid is known for the legendary library Bayt al-Hikmah, the biggest of its type in his era. Besides this phenomenal achievement, other institutions built and supported the educational field during Harun Al-Rashid's rule. These institutions were funded by the government; furthermore, the methods applied were quite interesting for the current modern life. Therefore, it can be concluded that Islamic education institution experienced a vast development during the ruling of Harun Al-Rashid compared to previous phases. The achievement was due to an experienced leader with a deep interest in religious matters.

Keywords: Educational institution, Abbasiyah, Harun ar-Rasyid

Introduction

The Abbasid dynasty (known as Abbasiyah in Arabic) was founded through a revolution by overthrowing the Umayyad dynasty (known as Umaiyah in Arabic) ruled by Marwan II ibn Muhammad. During the Abbasid dynasty, the Islamic civilization reached its triumph.¹ Historically, the Harun Al-Rashid era was the most glorious moment throughout Islamic civilization.. While the European was still in the Dark Ages, Baghdad, the Abbasid dynasty's capital city, appeared as the centre of civilization, culture, and knowledge throughout the world. Harun Al-Rashid was a brilliant leader during the Abbasid dynasty, the age after the fall down of the Umayyad dynasty in 132 H/750 M.

The Abbasid dynasty era was the beginning of Islam's glorious time in the eastern part as it was in the west, particularly in Cordoba, by Amir Abdurrahman II (206-238H/822-252 M). The Harun Al-Rashid era's fascinating fact was the establishment of Islamic education institutions and the grand library of Bayt al-Hikmah, which will be further discussed in this study.

¹ Philip K. Hitti, *History of the Arabs*, trans. oleh R. Cecep Lukman Yasin dan Dedi Selamat Riyadi (Jakarta: Serambi, 2002), 381–83.

Discussion

As explained, the triumph of Islamic civilization, culture, and knowledge occurred during Harun Al-Rashid's reign. Nevertheless, the fact did not indicate that all process started from the authority's sole creativity, as some institutions were known since the first revelation of Prophet Muhammad SAW. Additionally, the house of al –Arqam ibn Abi Al-Arqam known as the first education institution established.²

The next development was the *maktab/ kuttab* and masjid. Both educational institutions keep continuing to develop throughout the Khulafa ar-Rasyidin, Ummayad and Abbasid dynasties. Additionally, the Abbasid era had several previous educational institutions developed (*kuttab* and masjid) into a more profound model. According to Hasan Abd Ali, apart from the family's primary role as an educational institution, during Harun Al-Rashid's reign, the educational institutions included masjid, *kuttab*, the Caliphate's palace, religious leaders' houses, bookstores, and literacy gathering, hospital, and Bayt al-Hikmah.³ Similarly, Zuhairini classified Islamic education institutions into *kuttab*, lower education at the palace, books figures, religious leaders'/scholars' houses, hospitals, libraries, and masjid non-formal Islamic education institution.⁴

The most significant attempts done by Harun al-Rashid that brought him into famous was his deep interest in knowledge, science, and Islamic civilization to the extent that had never been achieved before. Al-Rashid founded several educational institutions, such as Bayt al-Hikmah, the assembly of Muzakarah, religious study institution, houses, masjids, Caliphate's palace, and hospital.⁵

The following are some thriving institutions during the rule of Harun Al-Rashid of the Abbasid dynasty.

1. Kuttab

Most experts believe that *the kuttab* is an educational institution at the elementary level. The word *kuttab* derives from the word *kataba*, which means to write; thus, it is commonly used as a learning place to write and read; in fact, *kuttab* had been known since the Age of Ignorance era (the Arabian Dark Ages, also known as the *jahiliyyah* era). It is estimated that the newcomers to Arab, namely the Jewish and Christians, developed the kuttab to teach the Torah and Bible, philosophy, *jadal* (the science of debating), and other topics related to their religions. Thus, during this era, the activities were commonly functioned to proselytize their beliefs towards other religions such as Majusi and Arabic pagans.⁶

Ahmad Syalabi classified *kuttab* into two types based on the materials given, teaching staff and the growth period. The first type was *kuttab* as an institution that taught how to read and write with the materials in Arabic poems with; most teachers were non-Muslim, and the second type

² Usman Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," dalam *Sejarah Sosial Pendidikan Islam*, ed. oleh Suwito dan Fauzan (Jakarta: Prenada Media, 2005), 99.

³ Usman, 100.

⁴ Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 1992), 89–99.

⁵ Taufik Abdullah dkk., *Ensiklopedi tematis: Dunia Islam* (Ichtar Baru Van Hoeve, 2002), 88.

⁶ Nevertheless, the development of *kuttab* was considered still low as when Islam came to the Arab land; there were only seventeen people who could write and read well, all of them belong to the Quraish tribe. After Islam came, the *kuttab* still functioned as the place for people to learn how to read and write. Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung: Mizan, 1984), 17–18.

of *kuttab* was the one that taught Al-Qur'an and fundamental teaching in Islam.⁷ A similar opinion came from Hasn Fahmi that said the *kuttab* was the oldest educational institution known in Islam.⁸

At first, *kuttab* was held at teachers' houses or the masjid's yard, but during Harun al-Rashid's rule, *the kuttab* experienced a significant development; thus, some could provide dormitory and accommodation for their students despite the materials being taught were merely reading and writing.⁹

During the al-Rashid era, there were some *kuttab* that started to teach Al-Qur'an and *fundamental* religious studies. Initially, this type of *kuttab* was the transformation of Qur'an learning process at masjids, which was of general type for children and adults. Nevertheless, since the activities caused some cleanliness issues for the masjids; therefore, the building provided space next to it. Since then, some exclusive learning venues (both that were connected to the masjid or in a separate area) for children learning activities; thus, *kuttab* had developed not only as a place to learn about the Qur'an but also other essential knowledge. Therefore, *kuttab* had developed into a formal learning institution.¹⁰ Currently, *kuttab* consists of two types, scular learning (*kuttab* that teaches non-religious subjects) and religious learning (*kuttab* that teaches religious subjects).¹¹

The *educational* curriculum in *kuttab* until the 4 H showed the emphasis on the Qur'an reading and writing skills for Muslim children. The distinction between one *kuttab* to the others lies in the learning materials that are adjusted to the local need and some consideration from the religious leaders in charge for the learning; nevertheless, the primary concern is still on the introduction of Qur'an reading and writing skills and basic Islamic principals for children.¹²

2. *Halaqoh and Palace Schools*

Halaqoh means to make a circle. This institution, in general, is known as the *halaqoh* system. A teacher sits on the floor to explain or read his own or other scholars' writing about a thought idea. His students would listen to the explanation while seated on the floor surrounding the teacher. In general, religious knowledge is transmitted through *the halaqoh system*, a typical description of students who gathered to learn in that era.¹³

In this era, *halaqah* did not only focus on religious teaching and discussion but also general knowledge, including philosophy. The system did not apply the classical method; thus, people of all age and education level sat together to listen to their teacher's explanation. Therefore, *halaqah* is classified as an educational institution that is open to general knowledge, categorised as secondary education equal to college level. *Halaqah* has been developing into the current situation, such as in nowadays *pesantren*.¹⁴

The emergence of school at the royal palace for the young nobles was to prepare to conduct the duty after growing up. For that purpose, the caliph and the royal palace nobles introduced their

⁷ Ahmad Syalabi, *History of Muslim Education* (Beirut: Dar al-Kasasyaf., 1987), 36.

⁸ Badri Yatim, *Sejarah Peradaban Islam: Dirasab Islamiyah II* (Jakarta: RajaGrafindo Persada, 2016), 74.

⁹ Syalabi, *History of Muslim Education*, 44–49.

¹⁰ Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 103.

¹¹ Hanun Asrohah, *Sejarah Pendidikan Islam* (Logos Wacana Ilmu, 1999), 49.

¹² Asari, *Menyingkap Zaman Keemasan Islam*, 27–28.

¹³ Asrohah, *Sejarah Pendidikan Islam*, 49.

¹⁴ Achluddin Ibnu Rochim, "Development Of Religious Education Institutions In The Langgar Of East Java (Ethnographic Studies in Jati, Sidorejo, Sugio, Lamongan, East Java)," *DLA Jurnal Ilmiah Administrasi Publik* 18, no. 1 (9 Juni 2020): 59–66, <https://doi.org/10.30996/dia.v17i2.3363>.

children to the surrounding environment and the duty that would become their responsibility. Therefore, special teachers were assigned to educate the royal children.

Unlike the ordinary *kuttab* education, at the royal palace school, the parents (the royal nobles) arranged the subjects and their goals adjusted to the purpose and responsibility their children would serve in the future.¹⁵

3. Bookstores and Literacy Assembly

Bookstores emerged since the beginning of the Abbasid dynasty; they had a significant role in spreading knowledge and books, especially philosophy and Greek science, despite the limited amount due to the absence of publishing service.¹⁶

During the reign of Harun Al-Rashid, bookstores developed massively in line with science development. Interestingly, these stores served book distribution and sales and the centre of study with developing study circles. The store owner acted as the host and also hosted the circle of study. The situation proved the enthusiasm of the Muslims in pursuing education and knowledge.¹⁷ The books were then spread and distributed to all the Islamic world. There were around 100 bookstores in Baghdad, let alone other cities supporting the bookstore development, such as Sharaz, Marv, Mosul, Basrah, Cairo, Cordova, Fez, Tunisia, and several other big cities.¹⁸

The literacy assembly was established by the caliphate to discuss various fields of knowledge. This assembly was initiated during the reign of the Rashidun Caliphate and was held in masjids. Nevertheless, in the Ummayyad dynasty, the learning process was switched to the royal palace and became more exclusive as particular people attended it. The literacy assembly developing during the knowledgeable Caliphates and their companions became the place to share ideas and thoughts on literature and knowledge.¹⁹

During the reign of Harun Al-Rashid (170-193 H), the literacy assembly experienced a vast development as the caliphates were also men of knowledge who actively participated in the process, resulting in competitions on poems among artists poets and discussion among *fugaha*.²⁰

4. Hospitals and Library

During the Abbasid dynasty, hospitals became a place to treat sick people and provide training for those who wanted to study nursing and medication. Hospitals also served the purpose of practice venue of independent medical schools. Therefore, the hospitals also functioned as educational institutions, a practice adopted by the modern world.²¹

Books production technique represents the passion of wealthy people for books. Additionally, there is a significant need for scholars, government officers, and authors to contribute to the library establishment. One of the Abbasid dynasty's prominent traits was the rapid growth and development of libraries, the government's public libraries and private ones built by religious leaders, figures, or scholars. Al Qalqasyandi proposed three major libraries that existed throughout

¹⁵ Zuhairini, *Sejarah Pendidikan Islam*, 92.

¹⁶ Asrohah, *Sejarah Pendidikan Islam*, 68.

¹⁷ Santon Charles Michael, *Pendidikan Tinggi dalam Islam*, trans. oleh Afandi Afandi dan Hasan Asari (Jakarta: Logos, 1994), 163–64.

¹⁸ Asrohah, *Sejarah Pendidikan Islam*, 69.

¹⁹ Zuhairini, *Sejarah Pendidikan Islam*, 96.

²⁰ Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 103.

²¹ Zuhairini, *Sejarah Pendidikan Islam*, 98.

the Islamic civilization: the Abbasid library of Baghdad, Fathimiyyah of Cairo, and Umayyad of Cordoba. Historically, the Islamic library collection has contributed significantly to developing the world's civilization and knowledge, particularly for the Muslims.²²

Al Mansur (754- 775) initiated the Baghdad Library's establishment during his reign as a caliphate. He started the scholarly activity by ordering the translation of foreign books and establishing buildings that would serve specifically as Bayt al hikmah's predecessor.²³

In Harun al-Rashid's ruling, the Khizanah al-Hikmah (House of Wisdom), an institution that functioned as a library and study center. The institution is the advancement of a similar institution during the Sasanian Empire of Persia named Jundhishapur Academy, which functioned to keep stories for the kings.²⁴ The Khizanah al-Hikmah, established by al-Rashid, was one of the complete examples of the Islamic library. According to Nadhim, the Khizanah al-Hikmah was established during the reign of Harun al-Rashid and was renovated under the ruling of al Ma'mun caliphate in 217 H/832 M.²⁵

Khizanah al-Hikmah, established by Harun al-Rashid, was the biggest library that provided study rooms as well. Its collection consisted of various books of the current knowledge and translated versions of books from Greece, Persia, India, Qitbi, and Aramy. The library provided many sources of knowledge of different fields, translated versions of foreign-origin books, the forum for reading, and scientific discussion; thus, knowledge improved at its best.²⁶

The Islamic grand library by Harun al-Rashid, the caliph, was built to resemble the university as its purpose was to support the learning process, researches, and translate important text. Therefore, this building was open and accessible for anyone, which eventually created a significant effect on intellectuality and became the public reference.²⁷

The Khizanah al-Hikmah's collection currently reaches 400 thousand to 500 thousand books. The academicians are obliged to keep the translated version of ancient books, such as Hellenistic philosophy and science subjects. The library also keeps the books safe and provides public service as the significant development of knowledge.

The caliph of Harun al-Rashid (786 AD) improved the library system, resulting in the al-Hikmah name chosen, and sometimes it was described as the public library in Baghdad. Starting from 815 AD, al-Ma'mun improved the Khizanah al-Hikmah and turned its name into *Bayt al-Hikmah*. At this time, the institution was applied far more advance, such as to keep ancient books from Persia, Byzantium, Ethiopia, and India. Further, the *Bayt al-Hikmah* also served the study center, astronomy, and mathematics researches.²⁸

²² Zulaikha Sri Rohyanti, "Kontribusi Islam Atas Perkembangan Peradaban : Sikap dan Kaitan Islam dengan Perpustakaan dalam Pendistribusian informasi," *Institutional Repository UIN Sunan Kalijaga*, 8 Oktober 2008, 10, <http://digilib.uin-suka.ac.id/258/>.

²³ Adel Abdul-Aziz Algeriani dan Mawloud Mohadi, "The House of Wisdom (Bayt al-Hikmah) and its Civilizational Impact on Islamic Libraries: a Historical Perspective," *Mediterranean Journal of Social Sciences* 8, no. 5 (2017): 179-179.

²⁴ Dudung Abdurrahman dan dkk, *Sejarah Peradaban Islam dari Masa Klasik hingga Modern* (Yogyakarta: LESFI, 2009), 105.

²⁵ M. Mukhlis Fahrudin, "Pusat Peradaban Islam Abad Pertengahan: Kasus Bayt al Hikmah," *El Harakah* 11, no. 3 (2009): 191.

²⁶ Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 104.

²⁷ King Louis XI from France, during his trip for the Crusade, achieved his first thought on library in Paris, a place that became the Bibliotheque Nationale's forerunner, which was founded based on Islamic libraries throughout the Mediterranean Sea; even though it was built a few decades afterward.

²⁸ Sri Rohyanti, "KONTRIBUSI ISLAM ATAS PERKEMBANGAN PERADABAN," 10.

Bayt al-Hikmah has then become a significant library along with all intellectual activities. Libraries were more like universities than book collections; people can also read, write, and discuss their ideas and opinions apart from looking for book collections.²⁹

One of the translation results of famous books was the *Almagest* written by Ptolemy. This book received compliments from Ibrahim and Ibn Sina; another phenomenal translated book was the book of algebra written by Khawarizmi that Abu Kamil was improving during that era. Consequently, libraries' establishment was followed by libraries' establishment, from private libraries to public ones owned by the government functionaries and institution, masjids, scientists, and universities.

Along with the madrasah establishment coping with the library, the most well-known madrasah is Madrasah Nizhamiyah (Bulliet, 1972:48) and the oldest one is the Madrasah of Miyan Dahiya. There are many excellent books collected by the library, such as the Fihrist that Ibn Nadim wrote.³⁰

The library development is in line with good library management. There are six terms commonly used in designing a library: bayt (room), khizana (administration office), dar (house), hikma (wisdom), ilm (knowledge) and kutub (books). The terms form nine characteristics of library: Bait al hikmah, Khizana al hikmah, Dar al hikmah, Dar al-ilm, dar al kutub, Khizana al kutub, Bait al kutub, Bait al ilm and Khizana al ilmi.³¹ All words or terms are used to name libraries; as an example, the famous Bayt al-Hikmah was named after the term, referring to the combination of a research institute, library, and translation bureau established by the Abbasid caliph, Harun al-Rashid, in Baghdad in 830.³²

5. Masjid

Since the prophet Muhammad SAW era, masjid has become the center of various Muslims' activities, including education. During the Umayyad dynasty, the masjid had improved its function as the development center of knowledge, particularly the religious ones.³³ During the Abbasid dynasty and Islamic civilization development, masjids founded by the authority were usually equipped with various educational facilities and infrastructure, such as children's education center, adults education center, and library with a complete series of books.³⁴

As the second educational institution in Islam, Masjid had a fundamental role during the prophet Muhammad SAW era until the Khulafa ar-Rashidun era.³⁵ Thus, masjid has developed rapidly and advanced with up-to-date modern tools from the Abbasid dynasty until the present; therefore, masjid can be referred to as a unique Islamic educational institution.

²⁹ Fahrudin, "Pusat Peradaban Islam Abad Pertengahan," 191.

³⁰ Sri Rohyanti, "KONTRIBUSI ISLAM ATAS PERKEMBANGAN PERADABAN," 12.

³¹ George Makdisi, *The Rise of Colleges. Institutions of Learning in Islam and the West*. (Edinburg: Edinburg University Press, 1981).

³² Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 104.

³³ Abeer Allaham, "Metamorphosis of mosque semiotics: From sacred to secular power metaphorism – the case of state mosques," *Archnet-IJAR: International Journal of Architectural Research* 13, no. 1 (1 Januari 2019): 204–17, <https://doi.org/10.1108/ARCH-11-2018-0001>.

³⁴ Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 104.

³⁵ Allaham, "Metamorphosis of mosque semiotics."

During the ruling of Harun al-Rashid, the government was fully supporting the education activities conducted at masjids. The caliphs agreed that masjid was not only for religious purposes but also for the youth's learning and education center.³⁶

In the Abbasid dynasty, during the reign of Harun al-Rashid, Islamic knowledge reached its highest level; thus, it inspired the establishment of bookshops and stores, books distribution agencies, and copywriters throughout important cities in Islam, particularly Baghdad, Cairo, and Damascus. The book distributors also contributed to spreading knowledge by visiting famous Islamic cities to search for rare inscriptions and scripts to be sold personally to academics collectors or fulfill the Caliph's order that was willing to pay a tremendous amount of money to achieve the pride of having a rare product. In 4 H, there were several masjids famous for their education centers, such as Jaami' Amr Ibnu Al-Ash, Jami' Ibnu Thulun, Jami' Al-Masnur di Baghdad and jami' al-Azhar. Among others similar functioned masjid, there were nearly 3000 masjids in Bahgdad as reported by al-Yakub in the year of 3 H.³⁷ Masjid had become the most prominent educational institution of all provinces in the Islamic region from the Eastern part of India to the western part in Spain.³⁸

6. The houses of Religious Leaders

As a knowledge transmission venue, these houses emerged earlier than masjid. Before the masjid was built, the al-Arqam house was used as the learning center, although houses were not the proper place for learning; nevertheless, many religious leaders used their houses to teach during the glory of Islamic civilization and develop science and knowledge. Despite the interruption to other people at home, learning at religious leaders' houses was common in Muslim society. Other reason for this activity was due to the urgency as the religious leaders did not teach formally at a particular institution as they were committed to the spirit of knowledge-spreading within themselves.³⁹

Historically, the evidence described students waiting patiently before the religious leader's door house, seeking the fiqh issues' solution. Some of them asked for the *fatwa*, some others listened to the poems or learned other knowledge fields. Some of the religious leaders' houses cited as the learning venue were Abu Muhamad ibn hati al-Razi's, a trusted hadith al-hafish, and ibn Sina, al-Gazali Ali ibn Muhamad alfasihi.⁴⁰

7. Madrasah

Madrasah was initially introduced during the Abbasid dynasty of Harun al-Rashid caliph to provide medical learning facility and other supporting sciences within the clinic area (Bimaristain) in Baghdad; the complex was known as the Baghdad Madrasah.⁴¹

³⁶ Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 104.

³⁷ Usman, 104.

³⁸ Asrohah, *Sejarah Pendidikan Islam*, 59.

³⁹ Asrohah, 67.

⁴⁰ Zuhairini, *Sejarah Penddikan Islam*, 95.

⁴¹ It seems that the term usage tends to be anathema, mostly since there was no further improvement of the Baghdad madrasah besides the fact that it served the basis of the al-Hikmah establishment during the reign of al-Mak'mun. The scholars debated on the emergence of madrasah as the Islamic educational institution as we have currently. Hasan Ibrahim Hasan suggested that it was not until the 4 Hijriyah (before 10 AD) that the first madrasah was established, namely al-Baihaqiyah madrasah Naisabur. The a-Baihaqiyah madrasah was established at Naisapur by Abu Hasan ali al-Baihaqi (w. 414 H). Richard Bulliet proposed in 1972 that for nearly two centuries

Madrasah is significant for the academic purposes of transferring knowledge regularly and systematically. The first madrasah founded was the Al-Baehakiyah, in Naisbur. The madrasah was built because all masjids were full of Islamic studies activities, disturbing the salah practice that was supposed to be conducted at the masjid. Additionally, the first madrasah was also built due to the rapid development of knowledge after the massive foreign books translation program was conducted.⁴²

The first madrasah's most significant function was its learning facility known as the muhadharah room and other related buildings safe for both students and teachers. Thus, during the learning process, the teaching method played a significant role in transferring knowledge and culture from the teachers to their students. Therefore, the teaching method applied at that time can be classified into three, namely spoken, memorizing, and writing; the writing form could be by dictation, speeches, qiraah, and discussion. The discussion was a typical method of the current Islamic learning, as memorizing and writing also is prevalent to be applied as well.⁴³

Islamic Educational Institution Funding during the Reign of Harun al-Rashid

a. Government Role in Education Funding

After the establishment of the madrasah, the caliphate formed a department of a teaching center. The public learning institution did not receive financial support directly from the state, but it achieved support from some people who were willing to donate. The education waqf administration was very suitable for actual teaching, whose management was responsible for a particular religious leader willing for the account.⁴⁴

The Muslims' love and passion for knowledge created the need to develop the educational sector through building learning institutions and knowledge development. Initiated by some Islamic leaders who were also scholars, Harun al-Rashid started to establish education institutions for the development of the Muslims. The translation activity, initiated by Harun al-Rashid, was getting more profound during the al-Ma'mun; therefore, the government established the Bayt al-Hikmah to foster the more advance of translation process. Further, the need for educational institution gave birth to the idea of waqaf agency acting as the financial source for the institution.⁴⁵

The *kuttabs* were usually the waqaf of wealthy people; therefore, students were not required to pay any fee, even if there was, it was affordable by the parents. Further, the education at *kuttab* was also open for the slaves. According to A. L. Thibawi, in Ruswan Thoyib, there was only a small involvement from the government for the educational sector.⁴⁶

Several jami' masjids during the Harun al-Rashid ruling were funded fully by the government, including its operational cost. The *halaqah* activities at these masjids were conducted by a Syaikh appointed by the Caliph to teach a particular study/ science.⁴⁷

before the establishment of the al-Baihaqy madrasah, there were already several madrasahs founded in Naisapur, consisted of 39 madrasahs in total with the oldest one named "Miyah Dahiya" that taught Maliki fiqh.

⁴² Usman, "Institusi Pendidikan Islam Pada Masa Harun al-Rasyid," 106.

⁴³ Usman, 106–7.

⁴⁴ Armai Arief, *Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam Klasik* (Bandung: Angkasa, 2004), 84.

⁴⁵ Arief, 90.

⁴⁶ Arief, 49.

⁴⁷ Charles Michael, *Pendidikan Tinggi dalam Islam*, 35.

b. Fee from Parents

Educational fees from the parents were varied and flexible depending on the student's financial situation. The fee also reflected the students' learning achievement as apart from the enrolment fee, there would be an additional fee upon completion of a particular subject package and some non-financial donations such as food and clothing based on the student's condition. There was no fee charged for the religious education unless completed with some non-religious subjects, such as writing and grammar; thus, the additional fee was not significant. The free-of-charge education on religious subjects was based on the awareness that spreading God's word should be done sincerely. The fee ranged from 500 to 1000 dirham annually (in the era of Abbasid). Sometimes the fee was paid in the form of food products paid weekly or monthly, according to the student's situation.⁴⁸

Parents who were wealthy people, including the royal noble, would pay more as they also achieved more facilities, such as books and others. Al Ibn al-Hasan, a scholar who taught al-Amin at the royal palace during Harun al-Rashid's reign, received a house, maid, vehicle, butler, and access to the royal library as the addition to his fixed salary.⁴⁹

Teaching Method and Material of Educational Institution during the Reign of Harun al-Rashid

During the Abbasid dynasty, the teaching method was classified into three: spoken, memorizing, and writing.

1. The spoken method was in the form of dictation, speeches, qira'ah, and discussion.
2. The memorizing method was the typical method of the era. Students must read the material several times to memorize it, and eventually, they would be asked to contextualize it to their teacher.
3. The writing method is considered the most effective method in the era. The method was carried out by copywriting some great religious leaders' works to experience an intellectualization process to increase their knowledge level.⁵⁰

During the Harun al-Rashid ruling, the education material consisted of compulsory (*ijbari*) and optional (*ikhtiar*) subjects. The method looks quite different from the elementary education material nowadays. The elementary and secondary schools' materials are all compulsory, leaving no optional subject for the student. The optional ones can be accessed once they enter the university. The compulsory subjects (*ijbari*) consist of Al Qur'an, salat, prayer, introduction to *nahwu*, reading, and writing. The option subjects (*ikhtiar*) consisted of basic mathematics, all branches of *nahwu*, poems, and Arabic *Tarikh*/ history.⁵¹

Conclusion

Harun al-Rashid had put a rigid and robust foundation for the politics, economy, and social aspects; thus, there was good coordination between the government and society. The policies

⁴⁸ Charles Michael, 21.

⁴⁹ Syalabi, *History of Muslim Education*, 232–33.

⁵⁰ Asrohah, *Sejarah Pendidikan Islam*, 77–79.

⁵¹ Mahmud Yunus, *Sejarah pendidikan Islam; dari Zaman Nabi SAW, Khalifah-khalifah Rasyidin, Bani Umaiyah dan Abbasiyah sampai Zaman Mamluks dan Usmaniyah Turki; untuk Mahasiswa-mahasiswa Fakultas Tarbiyah LAIN* (Bandung: Hidakarya Agung, 1979), 50.

generated a government that focuses on the comfort, welfare, and prosperity of the people by preparing various facilities such as magnificent buildings, prayer spots, educational institutions, and many others.

The intellectuality was also increasing significantly, as al-Rashid prioritized education and respected the religious leaders to the maximum degree. Apart from that, the massive establishment of educational institutions was also protruding and profound; one of them was the *baitul mal*.

The writer concluded that the Islamic educational institution during Harun al-Rashid's reign experienced a rapid advancement compared to the previous era. A qualified and reliable leader with many experiences and high religiosity brought prominent achievement in the educational field, particularly Islamic-based education.

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