

## THE DYNAMICS AND ROLE OF THE RIGHTEOUS CALIPHS IN THE FORMATION OF ISLAMIC EDUCATION

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### Abstract

This article describes the dynamics and role of the Khulafaur Rasyidin in establishing the foundations of Islamic education in the early days. The leadership periods of Abu Bakar, Umar, Uthman, and Ali showed significant developments in religious teaching, community development, and the establishment of scientific institutions that gradually developed in accordance with the needs of the people. The purpose of this article is to explain the contributions of the caliphs in building the foundations of Islamic education and to understand the relationship between socio-political developments and the formation of a more focused education system. The research uses a literature study method through the analysis of various historical literature and relevant scientific studies on classical Islamic education and the dynamics of government during the Khulafaur Rasyidin period. The results of the study show that the codification of the Qur'an, the dispatch of teachers to new regions, the strengthening of the function of mosques as centers of learning, and the emergence of kuttab and halaqah were important achievements in the development of Islamic education. Political dynamics and territorial expansion greatly influenced the direction and needs of education at that time. This study contributes to the understanding of the foundations of Islamic education and its relevance to the development of the education system in subsequent periods.

**Keywords:** Khulafaur Rasyidin, Islamic Education, Social and Political Dynamics, Educational Institutions, Islamic History.

### INTRODUCTION

Islamic education is one of the most important aspects in the formation of Islamic civilization since the time of the Prophet Muhammad SAW and the periods that followed. After the Prophet's death, Muslims entered a new phase full of challenges, both socially, politically, and religiously. It was during this period that the leadership of the Khulafaur Rasyidin played a strategic role in maintaining the continuity of Islamic preaching and education. The reigns of Abu Bakr Ash-Shiddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib were not only a phase of leadership transition, but also a phase of forming the initial structure of Islamic education, which had a major impact on the development of science in the following era.

The dynamics of Islamic education during the Khulafaur Rasyidin period were influenced by a number of factors, including changes in the size and character of the Muslim community, which was expanding, the increasing need for standardization of teachings due to territorial expansion, and the emergence of new religious problems that required systematic intellectual solutions. Various important policies that they implemented, such as the collection of the Mushaf Al-Qur'an, the dispatch of teachers to various regions, the strengthening of the function of mosques as centers of learning, and the birth of halaqah-halaqah ilmu (knowledge circles) in major cities, were responses to these social dynamics.

In addition, each caliph made unique contributions that enriched the direction of Islamic education. Abu Bakr is known for his policy of codifying the Qur'an as a measure to preserve the main source of Islamic teachings. Umar expanded education through a systematic government structure and the appointment of teachers to new regions. Uthman established a standardized version of the Qur'an to unify its recitation throughout the Islamic world. Meanwhile, Ali supported the growth of scientific traditions through councils of knowledge, which later became the forerunners of the development of linguistics, interpretation, and jurisprudence.

Thus, studies on the dynamics and role of the Khulafaur Rasyidin in the formation of Islamic education are important in order to understand how the intellectual foundations of Islam were built in the earliest phase of its history. This analysis not only helps trace the development of Islamic educational institutions, but also provides an overview of how the education system developed into a mature scientific tradition in the era of subsequent dynasties. Therefore, this discussion aims to describe the dynamics of Islamic education while emphasizing the strategic contribution of the Khulafaur Rasyidin in formulating the foundations of sustainable Islamic education.

## RESEARCH METHODS

This study uses a descriptive qualitative approach with a *library research* type of study. This approach was chosen because the object of study, namely the dynamics of Islamic education during the Khulafaur Rasyidin period, can only be analyzed through historical sources, both primary and secondary, in the form of journal articles, modern books, and other scientific works that examine the role of the Khulafaur Rasyidin and the development of Islamic education. Library research allows researchers to trace, compare, and interpret historical data from various scientific literature to gain a comprehensive understanding.

## RESULTS AND DISCUSSION

### 1. The Dynamics of Islamic Education during the Khulafaur Rasyidin Period

The development of Islamic education during the Khulafaur Rasyidin period cannot be separated from the major changes that occurred after the death of the Prophet Muhammad SAW. During the period of Abu Bakar Ash-Shiddiq, the dynamics of education were marked by an urgent need to preserve the purity of Islamic teachings after many memorizers of the Qur'an died in the Battle of Yamamah. This situation prompted him to initiate the process of codifying the Qur'an, which later became the main foundation of the Islamic education system in the following period. This effort was a response to social changes as well as a means of strengthening the main source of education for Muslims.<sup>1</sup>

During the reign of Umar bin Khattab, the dynamics of education developed in line with the expansion of Islam into Iraq, Sham, Egypt, and Persia. This expansion created a new need for teachers and reciters to teach the Qur'an and basic Islamic law ( ) to an increasingly diverse Muslim community. Umar assigned knowledgeable companions to various regions as official state teachers, while also establishing mosques as centers for education, administration, and community development. This policy made Islamic education more structured and evenly distributed throughout the Islamic territories.<sup>2</sup>

In addition, territorial expansion led to the emergence of new cities that later developed into centers of education. Among the most prominent were Kufah and Basrah, which became the birthplace of large halaqahs in the fields of tafsir, hadith, and fiqh. The companions who migrated to this region developed different scholarly traditions according to the needs of the local community. This dynamic marked the beginning of the formation of regional educational centers, which later developed into classical Islamic madrasas and universities.<sup>3</sup>

During the reign of Uthman bin Affan, educational dynamics focused on unifying the recitation of the Qur'an. When differences in dialect and qira'ah began to appear in distant Islamic regions, Uthman took decisive action by standardizing the Uthmani

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<sup>1</sup> Marshall G. S. Hodgson, *The Venture of Islam*, Vol. 1, (Chicago: University of Chicago Press, 1974), pp. 179–186.

<sup>2</sup> Badri Yatim, *Sejarah Peradaban Islam*, (Jakarta: Rajawali Pers, 2010), hlm. 89–95.

<sup>3</sup> Philip K. Hitti, *History of the Arabs*, (London: Palgrave Macmillan, 2002), pp. 140–151.

mushaf and sending it to major regions along with qari' who were assigned to teach the correct recitation. This step had a major impact on the consistency of Qur'anic teaching and prevented divisions among the ummah over recitation issues. With this policy, the Qur'anic education system became more uniform and easier to teach in various regions.<sup>4</sup>

During the reign of Ali bin Abi Talib, educational dynamics took place amid a politically conflicted situation, such as the Battles of Jamal and Shiffin. Nevertheless, halaqahs (study circles) continued to flourish, especially in Kufah, which was the center of his government. In this city, studies of Arabic language, tafsir (exegesis), and fiqh (jurisprudence) grew rapidly because many scholars and companions settled there. The strengthening of linguistic knowledge during this period was very important as a response to the increasing diversity of the Muslim community, which required a more systematic tool for understanding the Qur'an and hadith.<sup>5</sup>

The dynamics of education during these four periods of leadership show that Islamic education did not develop linearly, but followed the social and political changes that occurred. The development of educational institutions, methods of disseminating knowledge, and standardization of Islamic teachings during the Khulafaur Rasyidin period became an important foundation for the classical Islamic education system that developed during the Umayyad and Abbasid periods. Thus, this period can be seen as a period of formation of the initial structure of Islamic education, which was strategic and had a major influence on subsequent Islamic scientific traditions.<sup>6</sup>

## 2. The Role of the Khulafaur Rasyidin in the Formation of the Islamic Education System

### a. The Role of Abu Bakr Ash-Shiddiq

Abu Bakr played the most fundamental role in the formation of the Islamic education system, namely ensuring the continuity of the main source of Islamic teachings: the Qur'an. After many memorizers of the Qur'an died in the Battle of Yamamah, Umar expressed concern that the Qur'an could be lost from the memory of the people. Abu Bakr then ordered Zaid bin Tsabit to collect all the scattered records of the Qur'an ( ) into a single mushaf. This policy of codifying the Qur'an not only saved the text of the revelation, but also became the first foundation for a standardized

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<sup>4</sup> J. J. Saunders, *A History of Medieval Islam*, (London: Routledge, 1965), pp. 43–55.

<sup>5</sup> Hugh Kennedy, *The Prophet and the Age of the Caliphates*, (London: Routledge, 2004), pp. 63–74.

<sup>6</sup> Samsul Nizar, *Sejarah Pendidikan Islam*, (Jakarta: Kencana, 2012), hlm. 102–134.

Islamic education system throughout the Muslim world.<sup>7</sup> Without this step, educational activities such as teaching memorization, qira'ah, and tafsir could not take place in a uniform manner.

b. The Role of Umar bin Khattab

Umar bin Khattab played a very large role in the structuring of Islamic education. During his reign, the Islamic territory expanded to Iraq, Sham, and Egypt, creating an urgent need for competent teachers. Umar responded to this by sending knowledgeable companions, such as Abdullah bin Mas'ud to Kufah and Mu'adz bin Jabal to Yemen, as official qari' and teachers of the state. Umar also strengthened the function of mosques as centers of education and administration, so that mosques developed not only as places of worship, but also as schools, centers for tafsir studies, and places for community development. Umar's policies made Islamic education better organized than in previous periods.<sup>8</sup>

c. The role of Uthman bin Affan

Uthman bin Affan played an important role in Islamic education by standardizing the Uthmani mushaf. As Muslims spread to various regions and interactions between tribes became more widespread, differences in dialects and qira'ah began to cause disputes. Seeing the threat to the unity of the ummah, Uthman ordered the copying of the mushaf based on Abu Bakr's mushaf and distributed it to major regions such as Kufah, Basrah, Sham, and Egypt. He also assigned specific qari' to teach the correct recitation.<sup>9</sup> This decision had a direct impact on the Islamic education system because it unified the methods of teaching the Qur'an and ensured consistency of knowledge throughout the Islamic world.

d. The role of Ali bin Abi Talib

Ali bin Abi Talib is known as one of the most knowledgeable companions, and his leadership contributed greatly to the intellectual development of Islam. Despite facing political conflicts such as the Battle of Jamal and Shiffin, Ali continued to maintain the continuity of knowledge assemblies, especially in Kufah, which became the capital of his government. In this city, large halaqahs developed in the fields of fiqh, tafsir, hadith, and Arabic language. Ali's attention to strengthening the Arabic language had a major impact on Islamic education, because a strong language became

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<sup>7</sup> M. Quraish Shihab, *Membumikan Al-Qur'an*, (Jakarta: Lentera Hati, 2013), hlm. 71–76.

<sup>8</sup> Samsul Nizar, *Sejarah Pendidikan Islam*, (Jakarta: Kencana, 2012), hlm. 135–147.

<sup>9</sup> J. J. Saunders, *A History of Medieval Islam*, (London: Routledge, 1965), pp. 55–63.

the main tool in understanding the Qur'an and hadith, as well as the basis for the birth of the discipline of nahwu in later days. The intellectual tradition that developed during the time of Ali became the foundation for the development of Islamic sciences in the generation of the tabi'in.<sup>10</sup>

e. Integration of the Fourth Caliph's Role in the Formation of the Education System

The four Khulafaur Rasyidin did not work separately, but complemented each other in building the foundations of the Islamic education system. Abu Bakar ensured the integrity of the main source (the Qur'an), Umar built the structure for the dissemination of knowledge and centers of education, Uthman standardized the mushaf to ensure uniformity of teaching, and Ali strengthened the tradition of scholarship and assemblies of knowledge. This combination of roles created an educational system with strong sources, organized institutions, uniform methods, and a thriving intellectual tradition.<sup>11</sup> The period of the Rightly Guided Caliphs laid the foundation for the development of classical Islamic universities such as *Darul Hikmah* in the Abbasid era.

3. Educational Methods and Institutions During the Khulafaur Rasyidin Period

a. Educational Methods

The educational methods during the Khulafaur Rasyidin period still followed the educational pattern of the Prophet Muhammad, namely through oral delivery, memorization, and exemplary behavior. The *talaqqi* and *musyafahah* methods were used in learning the Qur'an to maintain the accuracy of recitation, as practiced by companions such as Ubay bin Ka'b and Ibn Mas'ud. The memorization method became important because Muslims were expanding their territory and there was concern that much of what had been memorized would be lost.<sup>12</sup> In addition, the method of exemplary behavior (*uswah hasanah*) became a main pillar of education, whereby the companions taught morals through behavior, not just through lectures.<sup>13</sup>

b. The Mosque as the Main Educational Institution

Mosques became centers of Islamic education during the era of the Rightly Guided Caliphs. The Prophet's Mosque and the great mosques in Kufah, Basrah, and Fustat served as centers for teaching the Qur'an, tafsir, hadith, and Islamic law. During

<sup>10</sup> Mustafa al-Siba'i, *From the Stories of Our Civilization*, (Beirut: Maktabah al-Ghazali, 1999), pp. 33–38.

<sup>11</sup> Ramayulis, *Sejarah Pendidikan Islam*, (Jakarta: Kalam Mulia, 2011), hlm. 103–114.

<sup>12</sup> Nasution, Harun. *Islam Ditinjau dari Berbagai Aspeknya*. (Jakarta: UI Press, 2010), hlm. 87–92.

<sup>13</sup> Azra, Azyumardi. *Pendidikan Islam: Tradisi dan Modernisasi*. (Jakarta: Logos, 1999), hlm. 22–26.

this period, the *halaqah* system developed, which was a circular study led by companions such as Zaid bin Tsabit in the fields of fiqh and tafsir. Mosques became the first formal institutions to establish a tradition of scholarship in Muslim society and became the basic model for subsequent Islamic educational institutions.<sup>14</sup>

c. Kuttab and the House of the Companions

Kuttab served as a basic educational institution for children to learn reading, writing, and memorizing the Qur'an.<sup>15</sup> Kuttab teachers came from among the companions and tabi'in who migrated to new areas such as Kufah and Basrah. In addition, the homes of companions such as Aisha and Ibn Abbas became centers of non-formal education, especially for the study of tafsir, fiqh, and hadith.<sup>16</sup>

d. Sending Teachers to Islamic Regions

The caliphs, especially Umar bin Khattab, sent teachers and reciters to various Islamic regions in order to spread education evenly. He sent Abdullah bin Mas'ud to Kufah, Abu Musa al-Asy'ari to Basrah, and Mu'adz bin Jabal to Yemen. They taught the Qur'an, the basics of fiqh, and morals to the people. This system of sending teachers became the foundation for the emergence of regional centers of learning in Islamic territories.<sup>17</sup>

#### 4. The Influence of Social and Political Dynamics on Education

The social and political dynamics during the Khulafaur Rasyidin period had a direct influence on the direction and development of Islamic education. The expansion of the Islamic territory, especially during the reign of Umar bin Khattab, expanded the reach of the Muslim community to the regions of Sham, Iraq, and Egypt. This development required a more organized education system to guide the new communities with diverse cultural backgrounds.<sup>1</sup> Therefore, companions who were experts in the Qur'an, such as Abdullah bin Mas'ud, Abu Musa al-Asy'ari, and Mu'adz bin Jabal, were sent to various regions to teach the basics of religion and maintain uniformity in the understanding of the ummah. In addition, the political situation after the Yamamah war, which caused the death of many Quran memorizers, prompted Abu Bakr and Umar to collect the mushaf as

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<sup>14</sup> Daulay, Haidar Putra. *History of the Growth and Renewal of Islamic Education in Indonesia*. (Jakarta: Kencana, 2009), pp. 13–16.

<sup>15</sup> Mahmud. *Pemikiran Pendidikan Islam*. (Bandung: Pustaka Setia, 2012), hlm. 38–42.

<sup>16</sup> Hasan, Fuad. *Psikologi Pendidikan Islami*. (Jakarta: Raja Grafindo, 2015), hlm. 73–77.

<sup>17</sup> Makdisi, George. *The Rise of Colleges: Institutions of Learning in Islam and the West*. (Edinburgh: Edinburgh University Press, 1981), pp. 23–29.

a measure to preserve Islamic teachings.<sup>18</sup> This policy was later reinforced by Uthman bin Affan through the standardization of the mushaf to overcome differences in recitation across a wide area.<sup>19</sup> Thus, political dynamics played a major role in encouraging the birth of the tradition of codification of knowledge in Islam.

In terms of social and religious aspects, mosques function not only as places of worship but also as centers for political deliberation and community education. The study circles that developed in the Prophet's Mosque and the large mosques in Kufah and Basrah show that socio-political activities in mosques helped strengthen their position as key educational institutions. The growth of the Islamic government structure also had an impact on education. Umar bin Khattab organized the state administration, making literacy, basic law, and government management essential skills for officials and the community. Thus, education focused not only on religious aspects but also on social and administrative skills.<sup>20</sup>

Finally, internal political conflicts during the reigns of Uthman and Ali prompted efforts to strengthen religious education in order to correct deviant interpretations.<sup>21</sup> Ali bin Abi Talib often gave teachings to suppress the emergence of extreme interpretations in society.<sup>7</sup> Overall, the social and political dynamics during the Khulafaur Rasyidin period not only influenced government policy but also determined the direction of Islamic education as an effort to maintain stability, unity, and the purity of the teachings of the ummah.<sup>22</sup>

## CONCLUSION

The dynamics of Islamic education during the Khulafaur Rasyidin period show that the learning process took place in a socio-religious atmosphere that was still very simple, but had a strong foundation. Social changes, territorial expansion, and the increasingly diverse needs of Muslims led to the emergence of various forms of learning, ranging from halaqah in mosques to teaching in the homes of the companions. This period became an

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<sup>18</sup> Donner, Fred M. *Muhammad and the Believers: At the Origins of Islam*. (Cambridge: Harvard University Press, 2010), pp. 121–125.

<sup>19</sup> Abbott, Nabia. *Studies in Arabic Literary Papyri*. (Chicago: University of Chicago Press, 1957), pp. 77–81.

<sup>20</sup> Crone, Patricia. *God's Rule: Government and Islam*. (New York: Columbia University Press, 2004), pp. 63–67.

<sup>21</sup> Madelung, Wilferd. *The Succession to Muhammad*. (Cambridge: Cambridge University Press, 1997), pp. 199–204.

<sup>22</sup> Gaiser, Adam. *Muslim "Sectarianism" and the Politics of Religious Identity*. (Cambridge: Cambridge University Press, 2020), pp. 33–38.

important phase in the formation of Islamic education that emphasized the purity of teachings, moral guidance, and the widespread dissemination of knowledge.

The Khulafaur Rasyidin played a central role in developing the Islamic education system. Abu Bakar and Umar focused on preserving the Qur'an and strengthening religious understanding, while Uthman emphasized the standardization of the mushaf as the main foundation of education. Ali continued to strengthen the development of faith and law amid the socio-political dynamics that were taking place. The roles of these four caliphs became the cornerstone for the formation of a structured and focused Islamic education system.

Educational methods and institutions during that period developed naturally in line with the needs of society. Mosques became the main centers of education, kuttabs served as basic literacy institutions, while the homes of the companions served as places for deepening knowledge. The methods of talaqqi, memorization, role modeling, and hands-on practice were characteristic of early Islamic education, which were then passed on to subsequent generations.

The social and political dynamics during the Khulafaur Rasyidin period had a significant influence on the development of Islamic education. Territorial expansion required the deployment of teachers to new areas, internal conflicts triggered the strengthening of aqidah education, and the development of state administration encouraged an increase in community literacy. Thus, education at that time was not only a process of knowledge transfer, but also a strategy for maintaining the stability of the ummah and strengthening the foundations of Islamic civilization.

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