

CLASSICAL ISLAMIC EDUCATION SOCIO-HISTORICAL ANALYSIS OF CURRICULUM AND ITS RELEVANCE IN THE CONTEMPORARY ERA

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DOI: 10.21154/edusia.v4i1.714

Received: 2024-01-23

Revised: 26-05-20

Approved: 2024-06-19

Abstract: The objective of the study is to evaluate the relevance of Islamic education methods in the classical era compared to the contemporary era. This study is a qualitative research, to analyze various phenomena in the form of literary facts and social facts related to classical and contemporary Islamic education. This research uses a literature study approach so that the data used is secondary data taken from document studies, reference books and academic journals that are relevant to the topic under study. This study found that in general, the classical Islamic education curriculum is divided into two parts, namely the pre-madrasah curriculum and the post-madrasah curriculum. Although it has passed its golden age for centuries, the classical Islamic education curriculum remains relevant to contemporary education. One of its relevance lies in the foundation laid by classical Islamic education in developing critical and analytical thinking. Contemporary education also emphasizes the development of critical and analytical skills to answer the challenges of the modern era.

Keywords: Classical Islamic Education, Curriculum Relevance, Contemporary Education.

Abstrak: Tujuan dari penelitian ini adalah untuk mengevaluasi relevansi metode pendidikan Islam di era klasik dibandingkan dengan era kontemporer. Penelitian ini merupakan penelitian kualitatif, untuk menganalisis berbagai fenomena baik berupa fakta literer maupun fakta sosial yang berkaitan dengan pendidikan Islam klasik dan kontemporer. Penelitian ini menggunakan pendekatan studi literatur sehingga data yang digunakan adalah data sekunder yang diambil dari studi dokumen, buku-buku referensi dan jurnal-jurnal akademis yang relevan dengan topik yang diteliti. Penelitian ini menemukan bahwa secara umum, kurikulum pendidikan Islam klasik terbagi menjadi dua bagian, yaitu kurikulum pra-madrasah dan kurikulum pasca-madrasah. Meskipun telah melewati masa keemasannya selama berabad-abad, kurikulum pendidikan Islam klasik tetap relevan dengan pendidikan kontemporer. Salah satu relevansinya terletak pada fondasi yang diletakkan oleh pendidikan Islam klasik dalam mengembangkan pemikiran kritis dan analitis. Pendidikan kontemporer juga menekankan pada pengembangan kemampuan kritis dan analitis untuk menjawab tantangan era modern.

Kata Kunci: Pendidikan Islam Klasik, Relevansi Kurikulum, Pendidikan Kontemporer.

INTRODUCTION

The statement above historically proves the existence of a movement to spread and disseminate Islam throughout the world through education. There are three perspectives on the role of education in spreading Islam. First, Islamic education is based on primary sources, namely the Qur'an and Sunnah. The Qur'an and Sunnah are the main sources in Islamic education.¹ Abu al-Ainayn argues that the Qur'an has laid down a comprehensive philosophy of Islamic education. Furthermore, the Qur'an opens the door for scholars to contribute through the elaboration and interpretation of the details of its contents. Second, Islamic education is an effort to transform Islamic teachings and values into a way of life and attitude for individuals.² In this sense, Islamic education can strengthen and establish a relationship between humans and God. Whatever is learned by students must not contradict this principle, because it is through this nature that humans recognize the existence of God.³ Third, the implementation of Islamic education cannot be separated from the historical reality of Islamic society, where Islamic education is described as a dynamic process that shows various changes caused by adjustments to the sociological background of Muslim society.⁴ Since its inception (during the time of the Prophet Muhammad), Islamic education has undergone various changes and developments, both in terms of institutions, curriculum, methods, and assessment procedures.

This illustrates how much attention the Islamic community has paid to realizing an ideal education model, although sometimes influenced by sectarianism and/or political interests. Muhammed, in his research entitled "Classical Islamic Education: A Socio-Historical Study of the Islamic Education Curriculum in 650-1250 AD," describes the chronological history of Islamic education in the classical era, from the time of the Prophet Muhammad to the Abbasid era. Haris, in his research entitled "Innovation of Islamic Religious Education in Indonesia Through Virtual Da'wah," discusses the renewal of Islamic education through da'wah which is a representation of Islamic teachings.⁵ Lately, there has been a significant shift in Indonesia from manual methods to more modern methods. If in the past da'wah was carried out face-to-face, now da'wah can be carried out remotely thanks to technological advances.

¹ Hanun Asrohah, *Sejarah Pendidikan Islam*, Cet. 1 (Ciputat: Logos Wacana Ilmu, 1999).

² Dodi Ilham, "Challenge of Islamic Education and How to Change," *International Journal of Asian Education* 1, no. 1 (June 27, 2020): 09-20, <https://doi.org/10.46966/ijae.v1i1.16>.

³ Muhammad Qorib and Ahmad Afandi, "Implementation of Prophetic Values in the Islamic Life Guidelines for Muhammadiyah Citizens: A Qualitative Analysis for Transforming Science and Technology," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (June 29, 2024), <https://doi.org/10.30821/miqot.v48i1.1129>.

⁴ Marshal G.S Hodgson, *The Venture of Islam Conscience and History in a World Civilization*, The Classical Age of Islam, vol. 1 (London and Chicago: The University of Chicago Press, 1977).

⁵ Muhammedi Muhammedi, "Pendidikan Islam Klasik: Telaah Sosio-Historis Kurikulum Pendidikan Islam Periode 650-1250 M," *Jurnal As-Salam* 1, no. 2 (September 2016): 1-14.

This study evaluates the relevance of Islamic education methods in the classical era compared to the contemporary era.

This research is a type of qualitative research with the approach of literature studies⁶, by trying to analyze various phenomena in the form of literary facts and social facts related to classical and contemporary Islamic education.⁷ Data collection techniques are carried out through document searches by tracing literature in printed and digital forms related to the theme being studied. The data sources in this paper are documents related to classical and contemporary Islamic education. Data analysis techniques are carried out using an interactive model by collecting, reducing, presenting, and summarizing data.⁸ Thus, producing data that has gone through the verification stage and producing credible conclusions.

RESULT AND DISCUSSION

Understanding the Classical Islamic Education Curriculum

The term curriculum refers to a collection of subjects that must be studied by students in a certain period.⁹ However, in a broader sense, the curriculum is not only limited to lesson plans, but also includes the entire educational process that takes place in schools.¹⁰ From this perspective, the curriculum reflects the philosophy, values, and educational vision of an institution or system. It functions as a framework that regulates and directs the learning process, with the aim of creating meaningful learning experiences for students and preparing them to face future challenges. The classical Islamic education curriculum tends to be simpler compared to the modern education curriculum, such as the national curriculum in Indonesia which is set by the government and has various components such as objectives, content, organization, and strategies.¹¹ Understanding of these components is difficult to find in classical Islamic education literature.

⁶ Lexy J Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2008).

⁷ Muhammad Ramdhan, *Metode Penelitian* (Cipta Media Nusantara, 2021).

⁸ Sugiyono Sugiyono, *Metode Penelitian Pendidikan : Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2016).

⁹ Burhan Nurgiyantoro. *Dasar-Dasar Pengembangan Kurikulum Sekolah: Sebuah Pengantar Teoretis dan Pelaksanaan* (BPFE, 1988).

¹⁰ Ahmad Tarmizi Hasibuan et al., "Telaah Kurikulum Dari Masa Ke Masa:Studi Evaluasi," *Jurnal Pendidikan dan Konseling* 5, no. 3 (2023).

¹¹ Nurgiyantoro, Burhan. *Dasar-Dasar Pengembangan Kurikulum Sekolah: Sebuah Pengantar Teoretis dan Pelaksanaan* (BPFE, 1988).

Education During the Time of the Prophet Muhammad (PBUH) and the Caliphs Who Received Guidance

During the time of the Prophet Muhammad saw, Islamic education was organized with the aim of upholding the basics of Islamic teachings. During the Prophet's time in Mecca, education was mainly focused on the basics of aqeedah to strengthen faith and belief in the oneness of Allah amidst the practice of idolatry and efforts to reform the traditions of the pagan Quraysh.¹² Zuhairini describes the Prophet's teachings during the Mecca period as follows:¹³

Religious education emphasizes the mention of Allah's name exclusively, without associating anything with Him, because Allah is the Greatest and the Most Merciful, so idols must be destroyed.

Intellectual and scientific education, which involves the study of the creation of man from a clot of blood and the events in the universe. Allah will teach such things to those who ask and study them, even if they were not previously aware of them. To understand this, one must read and take notes a lot.

Moral and ethical education, in accordance with the teachings contained in the Al-Qur'an and Hadith.

Physical education and health, emphasizes the importance of health and physical strength, prioritizing cleanliness in clothing, environment and food

During the Mecca period under the rule of the Prophet Muhammad, Islamic education focused on teaching the Koran and Hadith, with an emphasis on the creed and basics of Islam.¹⁴ This is necessary to instill true belief in Allah as the Almighty God (tauhid) amidst the faith of the Quraysh who adhered to polytheism. The Prophet formed and instilled this faith firmly in the hearts of the Muslims so that they were able to survive the enormous pressure and obstacles that came from the Quraysh.¹⁵ This strengthening of monotheism led to the success of the Muslims in going through critical times full of threats, pressure, obstacles, disturbances and extraordinary torment from the Quraish infidels. The tradition that developed at that time was the oral tradition, namely memorizing poetry or verses received from predecessors and teachers through memorization and reading. At that time, the tradition of reading and writing was not yet widely known. Only a few companions had literacy skills, such as

¹² Cisia Padila et al., "Nilai-Nilai Pendidikan Islam di Zaman Nabi Muhammad dan Relevansinya dengan Zaman Sekarang," *Jurnal Pendidikan Tambusai* 8, no. 1 (2024): 341-49.

¹³ Zuhairini, Zuhairini, *Sejarah Pendidikan Islam*, 2004.

¹⁴ Miftakhul Muthoharoh and Achmad Lazim, "Memahami Pola Pendidikan Islam Masa Rasulullah SAW dan Khulafaur Rosyidin," *Tasyri' : Jurnal Tarbiyah-Syari'ah-Islamiyah* 29, no. 02 (October 8, 2022): 40-56, <https://doi.org/10.52166/tasyri.v29i02.176>.

¹⁵ Fatimah Nur Rahma et al., "Penerapan Kepemimpinan Nabi Muhammad pada Pendidikan Islam," *PANDAWA : Jurnal Pendidikan dan Dakwah* 4, no. 1 (2022).

Umar bin Khattab, Ali bin Abi Thalib, Usman bin Affan, Abu Ubaidah bin Jarrah, Thalhah, Yazid bin Abu Sufyan, Abu Hudhayfah bin Utbah, Abu Sufyan bin Harb, Muawiyah bin Abu Sufyan, and others. However, most of the Prophet's companions did not know how to read and write and were more accustomed to the culture of memorization and oral tradition. The Prophet utilized the abilities of his companions optimally according to their potential. Those who had strong memorization abilities were taught the verses of the Qur'an that were revealed to him to memorize and read at all times. Meanwhile, for those who could read and write, the Prophet ordered them to write the verses of the Qur'an. The companions wrote the verses of the Qur'an on palm leaves, animal skins, and other materials. After the Prophet finished receiving the revelation, he recited the complete verses in front of his companions. Then he ordered his companions to memorize them carefully and ordered the scribes to write and record the verses accurately. Then he compiled the Koran.¹⁶ During the Prophet's time in Mecca, Islamic education material revolved around teaching the Koran, with a focus on the teachings of the faith, using dictation and memorization methods. In this case, the Prophet read/dictated the verses of the Qur'an that were revealed to him, which were then memorized by his companions and then written down by the Prophet's scribes. When the Prophet moved to Medina, the first thing he did was build a mosque, which is now known as the Nabawi Mosque. The Prophet carried out Islamic education at the Nabawi Mosque, especially in one corner known as Suffah. However, it does not rule out the possibility that the Prophet also gave teachings outside the mosque. Islamic education material in Medina is focused on social and community teachings, law, defense and security, morals and ethics as a continuation of the teachings of monotheism instilled in Mecca.

The method of Islamic education during the time of the Prophet in Medina did not experience significant changes, namely the method of reading, writing, memorizing, and most importantly the method of giving examples which were the key to the Prophet's success in carrying out the mandate and spreading the teachings of Islam. In addition, the questions and answer method was also used in the dialogue between the Prophet and his companions. The curriculum of Islamic education in Medina was equipped with literacy education. It is narrated that the Prophet once ordered the prisoners of war from the Battle of Badr who came from the Quraysh tribe to teach reading and writing to Muslim prisoners who could not read and write as a ransom for their prisoner status. This illustrates that during the time of the Prophet, education was not only limited to Islamic teachings, but also included reading and writing, by involving non-Muslim religious teachers. Along with the success of the Islamic State developing under the leadership of Muslims, starting with the Caliphate of Umar bin Khattab, who conquered non-Arab territories, the followers of Islam consisted of

¹⁶ Tibawi Abdul Latif, *Islamic Education: Its Traditions and Modernization into the Arab National Systems* (Luzac Comp, 1972).

Arabs and non-Arabs. This situation created various difficulties for non-Arab Muslims to read and understand the Qur'an. Therefore, it is considered necessary to provide knowledge of Arabic in all its aspects. Since then, Islamic education has included the teaching of Arabic alongside the Qur'an.

Islamic Education During the Umayyad Dynasty

Education at that time was carried out in *kuttab*, which was located in the homes of teachers.¹⁷ In addition to teaching the Qur'an and the basics of Islamic teachings, at this time reading and writing were also taught. Salabi stated: "The teaching of writing and reading was carried out by teachers in their own homes. Perhaps they provided a room in their homes to receive students who wanted to learn to write and read. These types of *kuttab* were mostly independent and different from the others, which were intended to teach the Qur'an and the basics of Islamic teachings".¹⁸ From the description above, it can be emphasized that in the early days of Islam, there were two types of *kuttab*: those that taught reading and writing, and those that taught the Qur'an and the basics of Islamic teachings.¹⁹ Furthermore, Salabi explained that in the early days of Islam, two types of *kuttab* were known as mentioned above, for the following reasons:²⁰

Literacy teaching was carried out by non-Muslims, *dhimmi*s, and prisoners of war of Badr who did not have the ability to teach the Qur'an and Islamic teachings. Meanwhile, Muslims who had the ability to read and write did not pay attention to literacy teaching.

At this time, teachers had the right teaching method, namely when a child showed intelligence, the teacher sent them to a *kuttab* that taught reading and writing. After the child succeeded in reading and writing education, they were then sent to a *kuttab* that taught the Qur'an and the basics of Islamic teachings.

Quoting Ibn Battuta's statement: teachers teach writing not with the Koran, but with poetry books and others. They do not want to write verses of the Koran on stones in order to maintain their purity. Children who have completed writing lessons go to study the Koran.

¹⁷ Yusnadi Yusnadi and Fakhurrrazi Fakhurrrazi, "Pendidikan Islam Pada Masa Daulah Umayyah," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 12 (December 31, 2020): 163, <https://doi.org/10.47498/tadib.v12i02.383>.

¹⁸ Ahmad Shalabi, *History of Muslim Education* (Dar Al Khashaf, 1954).

¹⁹ Musfa Rahmani, Siti Fatimah, and Noviana Berampu, "Mengenal Lembaga Pendidikan Dasar *Kuttab* Periode Klasik," *Jurnal Pendidikan Islam* 1, no. 1 (2020): 8-17.

²⁰ Shalabi, *History of Muslim Education*.

Quoting Ibn Khaldun's explanation: Eastern people have their own rules in teaching writing. Writing lessons have their own teachers. The teacher writes on stone to be used as an example for his students.

Thus, it can be emphasized that in the early days of Islam there were kuttabs that specifically taught reading and writing, whereas according to Salabi, kuttabs that taught the Qur'an only appeared at the end of the first century of Hijriah and the beginning of the second century of Hijriah, although at that time this type of kuttab was not yet widely known.

Islamic Education During the Abbasid Dynasty

During the Abbasid Dynasty, Islamic educational institutions began to be classified based on the age level of students, including:

The kuttâb was a continuation of the earlier kuttâb educational institutions, but with expanded content to reflect the advances in knowledge of the time.²¹

Palace Schools. These schools were held within the royal palace. The subjects taught were similar to those taught in the kuttâb, but with the addition of social and cultural sciences to prepare students for further education or government roles under the caliphate. The emergence of palace education for the children of officials was based on the idea that education was intended to prepare students for their future tasks as adults. As a result, the caliph and other officials sought to familiarize their children with the surrounding environment so that they could fulfill their responsibilities. To achieve this, the caliph invited renowned teachers to educate their children within the palace. Unlike education in the kuttâb, in palace education, the parents of the students (palace officials) designed and planned the learning activities for their children. The teachers in the palace were called muaddib, and they taught according to the goals and intentions of the parents of the students.²²

Mosque. Since the beginning of the development of Islam, mosques have functioned not only as places of worship, but also as educational institutions, such as the Suffah educational institution next to the Nabawi Mosque. During the Abbasid era, especially under the leadership of Harun al-Rasyid, mosques increasingly developed as educational centers with various models and teaching materials. Mosques are not only seen as places of worship, but also as centers of knowledge. Several famous mosques at that time, such as the al-Mansur Mosque, became centers of knowledge for Muslims throughout the world. With the progress of Muslim society, the role of mosques as educational institutions has become increasingly significant, requiring more diverse

²¹ Emna Laisa, "Kuttab Sebagai Pusat Ilmu Pengetahuan Pendidikan Islam," *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 2 (September 2020).

²² Serli Mahroes, "Kebangkitan Pendidikan Bani Abbasiyah Perspektif Sejarah Pendidikan Islam," *Jurnal Tarbiya* 1, no. 1 (2015).

mosque functions. In this period, mosques existed in two forms: Jami' mosques, where Friday prayers were held, and ordinary mosques. In the 11th century, Baghdad had six Jami' mosques and hundreds of regular mosques. These two types of mosques, apart from being places of worship, also function as educational centers, consisting of halaqah, majlis, and zawiyah. Therefore, teaching materials and methods in mosques vary according to the educational typology.²³

The Khan Mosque is a mosque equipped with dormitories for students who come from various cities to study. The development of the Khan mosque reached its peak in the tenth century. According to Makdisi, Badr ibn Hasanawaih al-Kurdi (d. 1015), who served as governor in several areas under the rule of Adud al-Daulah, established about 3,000 Khan mosques. Abu Ishak, a teacher at the Nizhamiyah madrasah in Baghdad, was active in one of the Khan mosques where ten to twenty students studied under him. In the middle of the fourth century, a Khan was found built by a merchant named Di'lij ibn Ahmad, located in Suwaiqat Ghalib, near the tomb of Suraij, a famous Shafi'i jurist. Di'lij donated this Khan mosque to the followers of Shafi'i in the middle of the fifth century. During his first visit to Baghdad, Nizham al-Muluk built and donated 100 dinars as a waqf for the Khan mosque.²⁴

Bookstores. The high regard for knowledge inspired the establishment of bookstores, copyists, and distributors in major Islamic cities such as Baghdad, Cordoba, Cairo, and Damascus. Many scholars spent their time studying in these bookstores. The owners of these bookstores did not only trade books for financial gain; most of them were intelligent intellectuals with a high scientific spirit. They selected and purchased quality books not only to sell but also to read and study for themselves. When these bookstores were visited by scholars, intellectuals, or seekers of knowledge, discussions and questions about various fields of knowledge at that time would take place.²⁵

The homes of scholars became centers of Islamic education, because many students traveled far to seek knowledge from them. These scholars performed their religious services in their homes because they could not teach in the mosque. On the other hand, the students were very enthusiastic and thirsty for the knowledge possessed by the scholars. Salabi stated that scholars who used their homes as places of study did so because they were forced to and in emergency situations. For example, al-Ghazali did

²³ Heny Kristiana Rahmawati, "Respon Siswa Terhadap Penggunaan Media Film Dalam Meningkatkan Pemahaman Pada Pembelajaran Sejarah Kebudayaan Islam (SKI) Materi Berdirinya Dinasti Abbasiyah Kelas VIIIA MTs Nurul Huda Clering Donorojo Jepara Tahun 2021/2022." (IAIN KUDUS., 2023).

²⁴ Abdul Latif, *Islamic Education: Its Traditions and Modernization into the Arab National Systems*.

²⁵ Ahmad Hufron, "Konsep Pendidikan Islam Dalam Kajian Tokoh (Studi Pemikiran al Qabisi)," *La-Tahzan: Jurnal Pendidikan Islam* 13, no. 1 (May 25, 2021): 54-82, <https://doi.org/10.62490/latahzan.v13i1.126>.

not teach at the Nizhamiyah madrasah because of his Sufi lifestyle, so he held religious services at home, where many students still wanted to learn from him. Ali bin Muhammad al-Fashihi was also forced to teach at home after being expelled from the Nizhamiyah madrasah because he was accused of being a Shia follower. However, thanks to his fame and knowledge, the students continued to study at his home.²⁶

Madrasah. According to Makdisi, the emergence of madrasah occurred through three stages: the mosque stage, the mosque khan stage, and the madrasah stage itself. The mosque stage took place in the eighth and ninth centuries, where mosques functioned not only as places of worship for Muslims, but also as educational institutions. In Baghdad, there were thousands of mosques that functioned as universities. Rulers such as Abdul al-Daulah (d. 965) and Di'lij al-Sajistani were pioneers in establishing and developing mosques as educational institutions. The second stage was the mosque khan, which was a mosque equipped with accommodation for students from various cities who studied at the mosque. The third stage was the madrasah, which combined education from the mosque and the mosque khan. The madrasah complex consisted of classrooms, dormitories, and a mosque. Prime Minister Nizham al-Muluk was known as a figure who established and developed the madrasah as a whole. Salabi noted that the emergence of madrasahs was due to the increasing number of students interested in studying, so that the mosque could no longer accommodate them. In addition, the busy teaching and learning activities in the mosque could disturb the peace of the congregation.

Therefore, it is deemed necessary to move teaching and learning activities to madrasahs. According to Salabi, the transition of education from mosques to madrasahs occurred directly without intermediaries such as the khan mosque. The concept of a mosque according to Salabi is a mosque that has been modified with learning facilities and accommodation for students, similar to Makdisi's view of the khan mosque. Several scholars also put forward historical and sociological theories regarding the emergence of madrasahs. Abd al-Majid Abd al-Futuh argued that the birth of madrasahs was triggered by three factors: 1) spreading Sunni thought and teachings to counter Shiite teachings; 2) producing Sunni teachers who could teach Sunni teachings; 3) forming a group of Sunni workers who played a role in government, especially in the fields of justice and management.²⁷

²⁶ Imam Hanafie, "Kurikulum Dalam Perspektif Imam Al-Ghazali Dan Relevansinya Dengan Capaian Pembelajaran Mata Pelajaran PAI Pada Kurikulum Merdeka" (Samarinda, Universitas Islam Negeri Sultan Aji Muhammad Idris Samarinda, 2023).

²⁷ Aminatul Mahmudah, "Institusi-Institusi Pendidikan Dan Transmisi Ilmu: Masjid, Madrasah, Dan Lembaga Pendidikan," *Rihlah: Jurnal Sejarah Dan Kebudayaan* 9, no. 2 (December 30, 2021): 64-78, <https://doi.org/10.24252/rihlah.v9i2.25877>.

Relevance of Classical Islamic Education Curriculum to Contemporary Education

The development of Islamic education since its inception has been closely related to social, political, cultural, and societal dynamics.²⁸ In the early days of Islam, the main focus was on instilling faith and belief in Allah SWT. The Prophet Muhammad SAW played an important role in educating his people through teachings that underlie belief, especially regarding the oneness of Allah SWT. Given the background of the Quraysh community which adhered to polytheism, the teaching of monotheism became very vital to build the faith of Muslims who had just emerged in the midst of that environment. In addition to strengthening faith, the Prophet Muhammad SAW also encouraged his people to develop literacy skills.²⁹ This effort was an initial step to prepare Muslims to become an advanced society and able to compete globally. Islamic education at that time emphasized several important aspects, including the unity of the people, brotherhood between humans, equality of rights and obligations, equal treatment before the law, and the application of deliberation and democracy. These aspects became the foundation for the formation of a civilized and progressive Islamic society.³⁰

The curriculum of Classical Islamic education remains highly relevant to contemporary education even though centuries have passed. One of these relevances lies in the ability of Classical Islamic education to foster critical and analytical thinking. In the current educational context, the development of critical skills is becoming increasingly important to face the various challenges that exist. In addition, the moral and ethical principles taught in Classical Islamic education continue to be relevant in the formation of individual character in modern education. The Classical Islamic education system also emphasizes the importance of lifelong learning and the development of spirituality. These aspects are now increasingly recognized as important elements in contemporary education, creating individuals who are not only skilled but also have strong and ethical personalities. Thus, despite differences in context and methodology, the values underlying the Classical Islamic education curriculum continue to have a significant impact on education today. The development of Islamic education curriculum is now very important, especially along with the emergence of a more cosmopolitan and active Muslim society in the global

²⁸ Ahmad Mukhlis Anwar and Burhanuddin Ridlwan, "Relevansi Pemikiran Pendidikan KH M.A. Sahal Mahfudh Dengan Sistem Pendidikan Islam Kontemporer," *Irsyaduna: Jurnal Studi Kemahasiswaan* 4, no. 2 (August 23, 2024): 252–63, <https://doi.org/10.54437/irsyaduna.v4i2.1703>.

²⁹ Nuril Aisyah, "Hadis dalam Persepektif Kontemporer Relevansi dan Adaptasi dalam Lingkungan Pendidikan," *CONSILIUM: Journal Education and Counseling* 3, no. 2 (Agustus 2023): 246–60.

³⁰ Ahmad Mudzakkir, Wahyuddin Naro, and Muhammad Yahdi, "Sejarah Pendidikan Islam : Karakter Pendidikan Islam Klasik & Modern," 2024.

arena. Commitment to Islamic education and the advancement of science came not only from the ulama, but also from the rulers and the wider community. The ulama and scholars were actively involved in research and teaching, seeking to deepen knowledge. Support from the palace was also seen in their attention to the development of science through the provision of educational facilities. This shows that education is a primary concern in efforts to build a knowledgeable society.

In addition, the enthusiasm of the Muslim community for mastering science is increasing, creating a collective spirit to advance in the field of education. Through all these efforts, Islamic education is expected to continue to develop and adapt to the needs of the times. This is important so that future generations are able to face more complex challenges and become individuals who are useful to society. By continuing to prioritize Islamic values, it is hoped that Islamic education can contribute positively to building a better civilization. Overall, Islamic education not only functions as a tool for transferring knowledge, but also as a means to shape the character and personality of individuals. By combining spiritual, moral, and intellectual aspects, Islamic education seeks to create a civilized and progressive society, ready to face the ever-growing global challenges.

CONCLUSION

In general, the classical Islamic education curriculum is divided into two parts. The first part is the curriculum before the establishment of the madrasah, and the second part is the curriculum after the establishment of the madrasah. Each part has its own components. The pre-madrasah education curriculum is divided into two parts, namely: basic education curriculum and higher education curriculum. Then, education after the establishment of the madrasah focuses more on the adult level (students). The basic education curriculum is divided into two parts. First, the education curriculum for the general public. Second, the education curriculum for the royal family. For the general public, parents do not have a role in education because it is regulated directly by their teachers, such as reading the Qur'an, history, and others. While the curriculum of the royal family is regulated by parents (officials), because their children are educated to become leaders to continue the leadership of their parents. They concentrate on leadership, warfare, history, without ignoring the knowledge of the Qur'an and religious knowledge. The higher education curriculum provides more freedom of choice and movement with the halaqoh method. A student is not required to follow his sheikhs, and likewise a sheikh is not required to require his students to follow them.

The curriculum at this level is divided into two, namely the religious curriculum and the general knowledge curriculum. The curriculum after the establishment of the madrasah focuses more on sharia and theology. Because the scholars or rulers at that

time were experts in the field of religion, but that did not prevent students from studying general knowledge. Because in its development, they themselves sought general knowledge

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