

CRITICAL ANALYSIS OF COMPARATIVE EDUCATION SYSTEM AND ARABIC LANGUAGE DEVELOPMENT DURING THE Umayyad AND ABBASID DYNASTY

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ABSTRACT

This research is about the history of education because it is discussed historically, namely prioritizing the meaning of processes and changes from history. In connection with this history also uses a sociological approach to describe a social system in that historical period and uses a political approach because Arabic language education is closely related to the Daulah policy. The method required for research is using the historical method, namely using the heuristic method, verification, interpretation, and ending with historiography. This research finds that Arabic during the Umayyad Daula became the language of theology, the language of communication and the language of state administration which developed in line with the regional expansion of the Arabization policy. In the past Daula Abbasid language, Arabic is continuing role of language Arabic at the time of the Umayyad and then developed into a language knowledge that acts as a bridge of knowledge through government policy by performing translation movement. The education system in this classical period was teacher-oriented, not institution oriented, which means that the quality of education depends on the teacher, not on the institution. Whereas in the Arabic learning system in those two periods, it was impliedly the same as the Islamic learning system because of Arabic as a language medium for studying Islam and other sciences.

Keywords: Education System, Arabic Language, Umayyad Dynasty and Abbasid Dynasty

INTRODUCTION

Arabic language education is practically inseparable from Islamic history. The early generations of Muslims were very serious and intense in their efforts to understand the Qur'an and the Sunnah of the Prophet so that they were always learning from each other, discussing and asking questions about the meanings (interpretations) of various words or verses of the Qur'an. After Islam expanded to various areas of the former Persian socio-political and intellectual hegemony in the east of the Arabian Peninsula and Roman hegemony in the west, non-Arab communities adapted and learned Arabic. The desire to learn Arabic is mainly driven by a passion for knowing the contents of the Qur'an and understanding Islamic teachings in general.¹

¹Dudung Abdurrahman, 'Multiculturalism in Islamic Civilization During the Classic Period', *Addin*, 11.1 (2015), 27.

The history of the development of Arabic and Arabic education from time to time and from place to place which initially took place in learning cultures, where the spread of Arabic was still carried out orally, unofficially, integrated into everyday life as a means of communication for Arab society at that time. In the pre-Islamic period, namely in the Jahiliyah era, apart from developing Arabic learning cultures, which developed naturally in daily communication, there was a slight development of the spread of Arabic towards teaching cultures, namely with the emergence of semi-formal Arabic teaching through festival syair. Arabic as the one on the Ukaz market. With this poetry festival, Arabic fusha was always maintained and developed widely among the Arab community at that time.

The development of Arabic to other areas was in line with the development, progress and expansion of the territory of Islam since the time of the Prophet, Khulafaur Rasyidin, Daulah Umayyah to the Abbasid Daula. The spread of Arabic was accompanied by the expansion of Islamic territory, which caused Arabs to mingle with indigenous people (outside Arabs). They learn Arabic as the language of religion and association.

One of the critical dynasties that contributed to the history of Islamic civilization was the Umayyah Dynasty. This dynasty was founded in 661 AD until 750 AD.⁶ The reign of the Umayyad Daula was known as an aggressive era, where attention was focused on efforts to expand the territory and conquest, continuing the mission that was stopped since the second era of the last Khulafaur Rashidin. In addition to these successes, the Umayyad Daula also contributed a lot in the development of various fields, both politics (governance) and socio-culture.⁷ Likewise, the development of the field of science both religion and science with Arabic as the primary media.¹

The history of the development of the Arabic language and Arabic education from time to time and from place to place which initially took place in learning cultures, where the spread of Arabic was still carried out orally, unofficially, integrated into everyday life as a means of communication for the Arab community at that time. In the pre-Islamic period, namely in the Jahiliyah era, apart from developing Arabic learning cultures, which developed naturally in daily communication, there was a slight development of the spread of Arabic towards teaching cultures, namely with the emergence of semi-formal Arabic teaching through festival syair. Arabic as the one on the Ukaz market. With the existence of this poetry festival, in this regard, the writer views that the progress of intellectual and scientific traditions during the Umayyad Daulat era and the Abbasid dynasty was felt by European society today.

So by Oliver Leaman describing the conditions of intellectual life there as follows: "... at the time of the great civilization [form] in Andalus, anyone in Europe who wants to know something scientific, he must go to Andalus. At that time, many problems in

¹Zaimeche Salab, 'Education in Islam: The Role of the Mosque Umayyah and Abbasid Era', *Islamic Civilisation*, 5.2 (2013), 1–9

Latin literature were still unsolved, and if a person goes to Andalus then on his return, he is suddenly able to solve those problems. So Islam in Spain has a reputation for hundreds of years and tops the list of philosophical, scientific, technical and mathematical knowledge. It is similar to the position in America today, where several essential universities are located ".¹

The history of the development of the Arabic language and Arabic education from time to time and from place to place which initially took place in learning cultures, where the spread of Arabic was still carried out orally, informally, was integrated into everyday life as a means of communication for the Arab community that time. In the pre-Islamic period, namely in the Jahiliyah era, apart from developing Arabic learning cultures, which developed naturally in daily communication, there was a slight development of the spread of Arabic towards teaching cultures, namely with the emergence of semi-formal Arabic teaching through festival syair. Arabic as the one on the Ukaz market.

In revealing the history of Arabic education and learning during the Umayyad and Abbasid dynasties, the author will use the first two methods, by describing all events and notes without comment. Second, by focusing on comments and notes. These methods are then combined because to reveal the impossible history one does not need the other. Then in this writing will use historical and interpretative approaches (interpretation). The author describes historical details relating to the history of the civilization of the Umayyah dynasty and the Abbasid dynasty, then categorizes the phenomena that are related to the implemented Arabic education system.² The second stage is directed at a comparative analysis (comparison) of the application of the Arabic language education system in the era of the Bani Umayyah and Abbasid dynasty.

Besides, the author believes that when viewed from the process, education is an essential link in its overall growth and development. Therefore, studying the development of education correctly requires studying Arabic language education that has been developed by Muslims. One of the reasons underlying Islamic education is the historical basis (historical tracing) where this historical basis is a basis oriented to past educational experiences; thus this basis will be used as a reference to predict and become a reference for better education in the future.

This research is about the history of education because it is discussed historically, namely prioritizing the meaning of processes and changes from history. In connection with this history also uses a sociological approach to describe a social system in that historical period and uses a political approach because Arabic language education is closely related to the Daulah policy. The method required for research is using the

¹Adel M. Abdulaziz Algeriani and Mawloud Mobadi, 'The Administrative and Technical Aspects in Baghdad and Cairo's House of Wisdom Libraries (a Comparative Analysis)', *Arts and Social Sciences Journal*, 09.05 (2015), 66–87.

²Shubhi Mahmasbony Harimurti, 'Seni Pada Masa Pemerintahan Dinasti Abbasiyah', *Jurnal Kajian Seni*, 01.02 (2015), 194–204.

historical method, namely using the heuristic method, verification, interpretation, and ending with historiography

Theoretical Review

The Education System during the Umayyad Daulah

System education at the time of the Umayyad dynasty include Kuttab, halaqah (mosque), private palaces, majelis literature, and libraries: The first is a system Kuttab, in linguistic kuttab means a place of learning to write. A similar term is maktab.¹⁰ In the history of Islamic education, Kuttab is a place where children learn to write and read, memorize the Koran and learn the principles of Islamic teachings. As for how this is done by educators, in addition to teaching the Al-Qur'an, they also teach writing and grammar and writing. Apart from learning to write and read, students also learn Arabic grammar, the Prophet's stories, hadiths and religious subjects.¹

According to Samsul Nizar, when viewed in the history of Islamic education, there were initially two forms of Kuttab, namely: (1) Kuttab functions as a place of education that focuses on reading writing; and (2) Kuttab where education teaches the Koran and the basics of religion. Students in Kuttab are children. Teachers who are scholars or at least people who are experts in reading the Al-Qur'an do not differentiate between their students, and there are even some poor children studying in Kuttab who get clothes and food for free. Girls also have the same rights as boys in learning.²

The second is the Halaqah (mosque) system. In the Umayyad dynasty, the mosque was a place of secondary and higher education after Kuttab. Educational materials include the Koran, interpretation, hadith and fiqh. Also taught literature, poetry, grammar, arithmetic and astrology (astronomy). Among the significant services during the Umayyad dynasty in the development of science was making the mosque the center of scientific activity including sya'ir, the history of the previous nation, discussion and discussion of faith, especially as a place for the development of science and religion.³ In this Umayyah dynasty, the mosque as a place of education consisted of two levels, namely: the middle level and the high level. For example, this can be seen in the halaqah-halaqah at the Nabawi Mosque. At the secondary level teachers are not yet significant scholars. For example, this can be seen in the small halaqahs in the last half of the IH century at the Nabawi Mosque.

Meanwhile, at a high level, the teacher is a scholar who is well known in his knowledge and expertise, such as Hasan al-Basri with his big halaqah at the Mosque of Basrah, or Sa'id ibn al-Musayyab at the Nabawi Mosque. People who become students at halaqah institutions are adults without being limited by age. Some children who have

¹⁰D. Hussein Abdo Rababah, 'The Translation Movement in the Arab World: From the Pre-Islamic Era Until the End of Umayyad Dynasty (Before 610-750 A. D.)', *International Journal of Language and Linguistics*, 3.3 (2015), 122 <<https://doi.org/10.11648/j.ijll.20150303.13>>.

²Nur Hasan, 'Development of Science in the Umayyad Dynasty', *Perkembangan Ilmu Pengetahuan*, 8.3 (2011), 22-54.

³Hasan. Development of Science in the Umayyad Dynasty', *Perkembangan Ilmu Pengetahuan*, 8.3 (2011), 22-54..

completed primary education at Kuttab are also allowed to attend halaqah recitations. Generally, the lessons the teacher gives to students one by one, either in Kuttab or at the middle-level mosque. Whereas at the level of lessons given by the teacher is in one halaqah which is attended by students together.

The third is the private court education system, for people with abilities, especially for the court, they usually educate their children in a particular place they want with specially brought teachers. This form of education can be seen from its continuity with the pre-Islamic tradition in which the Arab hadhari (city) often sent their children from infancy to mumayyiz age to the interior (Badawi Arabic village) in order to obtain a more natural and language-capable education. Arabic is more fluent. This form of education is called badiyah, which in its literal meaning is the hamlet or residence of the interior Arabs (badawi), but is meant here as a centre for pure and natural Arabic language education. At the time of the Prophet and Khulafa al-Rashidin, this tradition was not so visible anymore. However, during the Umayyah dynasty, this tradition re-emerged, but its character seemed more limited among aristocrats, and the pattern had changed, as educators were invited to the palace to educate the children of nobility in the palace.¹

The fourth is the literary assembly system; the literary assembly is a meeting hall prepared by the caliph with beautiful decorations and is only intended for prominent writers and scholars. A literary assembly is a place for discussion to discuss literary issues and also as a place to discuss political affairs. So, the educational material is more specific and tends to be exclusive.

The Umayyad rulers paid great attention to recording the rules of nahwu, the use of Arabic and collecting Arabic poetry in the fields of sharia, kitabah and the development of semi-prose, thus contributing to the sustainability of this educational institution in the form of a literary assembly.² An effort that was no less important in literary assemblies during the Umayyad dynasty was the start of translating scientific knowledge from other languages into Arabic, as was initiated when Khalid ibn Yazid ordered several scholars to translate written works from Greek and Qibti (Egypt) into Arabic about Chemistry, Medicine and Science of Falaq. This translation activity began in the days of Yazid bin Mu'awiyah's reign as Caliph II.

Arabic Language Education Curriculum during the Umayyad Daulah

During the Umayyad era, Islamic education experts used the word al-Maddah to mean curriculum. Because at that time, the curriculum was more identical to a series of subjects that had to be given to students at a certain level.

The following are the kinds of curricula that developed during the Umayyad era: First is the Low Education Curriculum. There are difficulties when trying to limit the

¹Salmah Intan, 'Kontribusi Dinasti Abbasiyah Bidang Ilmu Pengetahuan', *Riblah Jurnal Sejarah Dan Kebudayaan*, 6.2 (2015), 172.

²Ahmad Masrul Anwar, 'Pertumbuhan Dan Perkembangan Pendidikan Islam Pada Masa Bani Umayyah', *Jurnal TARBIYA*, 1.1 (2015), 47–76.

subjects that make up the curriculum for all the various levels of education. First, because there is no limited curriculum, both for the low level and the final level, except for the Koran which is included in the curriculum. Second, the difficulty between distinguishing the phases of education and the length of study because there is no specific period that binds students to study at each educational institution. Before the establishment of the madrasa, there was no level in Islamic education, but not just one level that started in Kuttab and ended in halaqah discussions. There is no specific curriculum that is followed by all Muslims. Kuttab institutions are usually taught to read and write in addition to the Koran. Sometimes they teach language, nahwu and arudh.¹

Second is the Higher Education Curriculum Higher education curriculum (halaqah) varies depending on the shaykh who wants to teach. Students are not bound to study certain subjects, nor do teachers require students to follow specific curricula. Students are free to take lessons in a halaqah and move from one halaqah to another, even from one city to another. According to Rahman, this type of education is called adult education because it is given to many people whose primary purpose is to teach them about the Koran and religion².

Arabic Language Education Methods during the Umayyad Daulah

The arabic language education method during the Umayyad Daulah consists of the Bayani, Burhani, and Irfani methods. Regarding the discussion of this research, Islamic education during the Umayyah dynasty seems to be still dominated by the bayani method, especially during the first century H. It was only during the last days of Umayyad rule that the burhani method began to develop in the Muslim world, along with the active translation of Greek philosophical works into Arabic. With the Bayani method, Islamic education at that time was more explanative, namely simply explaining religious teachings.³

In particular, it was the lecture and demonstration methods that were widely used in educational institutions at that time. The existing scientific competition is more dominated by the extent to which a person's ability to trace the chain of knowledge or religious understanding he has.

As mentioned earlier, the Umayyad dynasty was in line with the times of small friends (junior) or big tabi'in (seniors) who were scientifically characterized by the spread of hadith (intisyâr al-riwâyah) outside the Arabian peninsula, even outside the Middle East. In this context, there was an extraordinary development compared to the time of Khulafa al-Rashidin. The effort to find and memorize hadiths was intensified so that

¹G R Hawting, *The First Dynasty of Islam. The Umayyad Caliphate AD 661-750, Middle East (Routledge, 1986).*

²Tareq Ramadan, 'Inscribed Administrative Material Culture and the Development of the Umayyad State in Syria-Palestine 661-750 CE', *Wayne State University Dissertations*, 9.2 (2014), 410.

³Hawting., *The First Dynasty of Islam. The Umayyad Caliphate AD 661-750, Middle East (Routledge, Hawting, 1986)*

in some areas of Islamic rule, colleges were established to teach the Qur'an and the traditions of the Prophet.

The institutional form of Islamic education at that time was actually continuing the previously known forms, namely Kuttah and halaqah. Meanwhile, relatively new educational institutions at that time were literary assemblies and private education at the palace. The madrasah is not yet known in its present sense, although the term madrasah tafsir or madrasah tasawuf is often found. Judging from the historical explanation above, it can be said that the learning method used during the Umayyah dynasty was the halaqah lecture and demonstration method. Then because of the encouragement of searching for the hadiths that were scattered at that time, it can also be said that apart from the lecture and demonstration methods there were also memorization methods and the rihlah method for travelling to find the traditions of the Prophet Muhammad.¹

History records that Arabic began to spread to the Arabian peninsula since the 1st century Hijriah or 7th century AD because Arabic always carried along wherever Islam flew. The spread covered the Byzantium region in the north, the eastern Persian region, and the African region until Andalusia in the west. It was during the Islamic caliphate that Arabic became the official language for religious, cultural, administrative and scientific purposes.²

So that according to Al-Iskandari, Arabic has become a means of cultural expression for the people of Andalusia. They spoke, wrote personal letters, even composed verses in Arabic. It was during this period that several famous Arabic grammarians were born, including Sibawaihi from the Basrah school and Abu Ali al-Farisi from the Baghdad school. Arabic is learned by non-Arabs directly through direct interaction with native Arabic speakers who come to their country and go to Islamic centres in Arabia. People - Arabs (settlers) began to assimilate and socialize with the natives for these social groups are increasingly mixed.

At the same time, the natives (pribumi) then felt the need and interest to learn Arabic. Their reason is at least to be able to understand and understand each other in communication with Arabs whose languages are still foreign to them. Thus, a union of two groups was formed, each of which had differences in language, culture and social class. At that time, speaking and communicating fluent Arabic (standard Arabic) demonstrated the height of social dignity and a class of its own in society.³

Therefore, the officials and rulers at that time had an interest in educating their descendants in a language that enabled them to gain power quickly. Not enough with

¹Luthfi Romdhan Andri Permana, 'Distortion Of Islamic History In The Time Of Al-Khulafā Ar-Rāsyidūn And Daulah Umayyah (Critical Review Of Islamic Cultural History Textbooks Of Madrasah Aliyah)', *Profetika: Jurnal Study Islam*, 17.02 (2015), 59.

²Andrew Marsham, 'Public Execution In The Umayyad Period: Early Islamic Punitive Practice And Its Late Antique Context', *Journal of Arabic and Islamic Studies*, 8.2 (2015), 23–36.

³Salah, Education in Islam: The Role of the Mosque Umayyah and Abbasid Era', *Islamic Civilisation*, 5.2 (2013), 1–9
<<http://www.muslimheritage.com/uploads/ACF2C23.pdf>>

that, they also sent their children and generations to areas inhabited by Bedouins in the Hijaz. Their children were sent to Bedouin to study and deepen clean Arabic. Effendi suspects that the teaching and learning method of Arabic at that time was more or less the same as the current way of teaching Latin.

According to him, this is based on facts such as the similarity in time between the spread and domination of Latin in Europe with the spread and domination of Arabic in the area of the Islamic caliphate, which is around the 1-9 H or 7-15 AD century, there is a common goal of language teaching and learning, namely to study literary and religious texts, and the fact that there was an intense relationship between Arabic and Europe in the legacy of Ancient Greek science, through translation from Greek to Arabic, then from Arabic to Latin.¹

The most important thing about teaching Arabic during the Umayyad dynasty was due to the "Arabization" process. This process ran smoothly through the spread of Islam. During this period, professional administration was also organized, and Arabic automatically became the official language of the Islamic State. Indigenous people who want to work in the government are required to be fluent in Arabic, and this is a quite massive positive step.

The Education System during the Abbasid Daula

According to George Makdisi, the classical Islamic education system based on the material criteria taught at the place of implementation is divided into two types, namely; inclusive educational institutions (open) to general knowledge and educational institutions exclusive (closed) to public knowledge. The classical Islamic education system is based on the criterion of the relationship between educational institutions and the State in the form of a theocracy, and there are two kinds, namely; Formal Islamic education institutions and informal Islamic education institutions. Formal educational institutions are educational institutions established by the State to prepare Muslim youths to master religious knowledge and play a role in religion and become government employees.²

The cost of education is usually subsidized by the State and assisted by rich people through waqf assets. Administrative management is in the hands of the government. On the other hand, informal education is organized independently by the community or community members and offers general subjects, including philosophy. In this respect, there are about 30,000 mosques in Baghdad functioning as educational and teaching institutions at the primary level. The development of education at the time of the Abbasids was divided into two stages, namely: The first stage (early 7th to 10th

¹Hussein Abdo Rababah, 'The Translation Movement in the Arab World: From the Pre-Islamic Era Until the End of Umayyad Dynasty (Before 610-750 A. D.)', *International Journal of Language and Linguistics*, 3.3 (2015), 122

²Muhammad Akhtar and Khalid Jamil Rawat, 'A Historiography of the Educational System of the Muslims during the Umayyad's and the Abbasid's Period.', *Dialogue* (1819-6462), 9.4 (2014), 356-72.

century AD) natural development was also referred to as a typical Arabian education system.¹

The second stage (11th century) educational and teaching activities were regulated by the government and at this time had been influenced by non-Arab elements.⁴⁹ The Abbasid period of Islam in its history showed the importance of education; this can be traced from several historical records. Educational Institutions and Institutions in the Abbasid Period Islamic education institutions organized during the Abbasid era can be categorized as follows:²

First, educational institutions before the First Madrasa, Maktab / Kuttab. Is a primary educational institution. The subjects taught are khat, calligraphy, al-Quran, faith and poetry. Kuttab can be classified into two, namely those that are closed to general science and those that are open to general knowledge. In the Islamic encyclopedia, it is explained that Kuttab is a kind of place of learning that was first born in the Islamic world; initially it served as a place to provide writing and reading lessons for children, and it is stated that this kuttab already existed in Arab countries before the arrival of Islam. However, not yet known. Among the inhabitants of Mecca who had studied was Sofwan bin Umayyah bin Abdul Syam.³

Second, halaqah means circle. Halaqah is an Islamic educational institution at the level of advanced education or college. This system is a typical representation of students who gather to study at that time. Teachers usually sit on the floor explaining, reading their essays, or other people's comments on a thought work. The pupils will listen to the teacher's explanation sitting on the floor, which is wrapped around the teacher. Third, assemblies are educational institutions that are used for scientific transmission activities from various disciplines, so that there are many kinds of assemblies. There are seven kinds of the panel, namely: (1) assembly of al-Hadith; (2) al-Tadris council; (3) al-Munazharah assembly; (4) assembly of al-Muzakarah; (5) alSyu'ara assembly; (6) the al-A assembly and the; and (7) the al-Fatwa Majel.⁴

There are not many descriptions of the various assemblies. Fourth, the mosque is an Islamic educational institution that has existed since the time of the Prophet. Mosques that were established by the authorities were generally equipped with various educational facilities such as learning places, library rooms and books from various scientific disciplines that were developing at that time. Fifth, Khan. Serves as a student dormitory and a place for religious teaching, including fiqh. Sixth, ribath is a place of activity for Sufis who want to get away from a worldly life to concentrate on worshipping solely. Ribath is usually inhabited by poor people.

¹Ali Murtopo, 'Politik Pendidikan Pada Masa Daulah Abbasiyah (Kasus Madrasah Nizhamiyah Di Baghdad)', *Ta'dib*, 19.02 (2014), 313–328.

²Serli Mabroes, 'The Awakening of the Abbasid Children in the Historical Perspective of Islamic Education', *Jurnal Tarbiyatul Islam*, 1.1 (2015), 77–108.

³Muhammad Subail Thuqanwisy, 'Tarikh Al-Daulah Al-'Abbasiyah', *Tarikh Al-Islam*, 22.3 (2011), 61–81.

⁴Sayyed Farooq Shah and others, 'Quality and Features of Education in the Muslim World', *Universal Journal of Educational Research*, 3.4 (2014), 243–57.

Third, the houses of scholars, are used to transmit religious knowledge and general science and possibly other scientific debates. Ulama who are not allowed to teach informal educational institutions will teach in their homes. Eighth, bookstores and libraries, play a role as a place for the transmission of knowledge and Islam. Baghdad has 100 bookstores. Ninth, observatories and hospitals as a place for the study of Greek science and philosophy and transmission of medical science. Based on the search for Islamic education institutions, there is a significant concern for knowledge transmission.¹

Madrasas have existed since the beginning of the Abbasid Islamic rule such as Bait al-Hikmah, the first Islamic higher education institution built in 830 AD by the caliph al-Makmun. Institutions that carved out a new history in Islamic civilization with a multicultural concept in education, because the subject of tolerance, ethnic, cultural differences, and religion are well known and commonplace. On another note, al-Makrizi assumed that the first madrasa was the Nizhamiyah madrasa which was founded in 457 H.⁵³ Madrasas are always associated with the name Nizam Al-Mulk (W. 485 H / 1092 AD), one of the viziers of the Saljuk dynasty since 456 H / 1068 M until his death, with his efforts to build Nizhamiyah madrasas in various prominent cities in the Seljuq-controlled areas.

Madrasah Nizhamiyah is the initial prototype for higher education institutions; it is also considered a new milestone in the implementation of Islamic education. It is a characteristic of the Islamic education tradition as an official educational institution with a boarding system. The government or the authorities are involved in determining objectives, curriculum, teaching staff, funding, physical facilities and others. However, Nizhamiyah madrasas can preserve scientific traditions and spread Islamic teachings in specific versions. However, the connection with standardization and preservation of teachings has not been able to support the development of innovative science and research—madrasah in Mecca and Medina.²

Information about madrasah has received much support from various kinds of literature. However, unfortunately, historians are not quite interested in talking about madrasas in Mecca and Medina. This resulted in incomplete tracking of information about the problem. Furthermore, quantitatively there are more madrasas in Mecca than in Medina. Among the Abu Hanifah, Maliki, ursufiyah madrasas, muzhafariah madrasas, while the magnificent madrasas found in Mecca are the qoi't bey madrasas, founded by the Mamluk Sultan in Egypt. Hierarchically, during the Abbasid era the schools consisted of several levels, namely:

- a) Low school level, the name Kuttah as a place of learning for children. Besides Kuttah children are studying at home, in the palace, in shops and on the edges of

¹Murtopo, *Politik Pendidikan Pada Masa Dinasti Abbasiyah (Kasus Madrasah Nizhamiyah Di Baghdad)*, *Ta'dib*, 19.02 (2014), 313–32

²Mahyuddin Barni and Diny Mabdany, 'Al Ghazali's Thoughts on Islamic Education Curriculum Abbasid Era', *Dinamika Ilmu*, 17.2 (2013), 251–60.

markets. The lessons taught include: reading the Koran and memorizing it, the main points of Islamic teachings, writing, the story of the great people of Islam, reading and memorizing poetry or prose, counting, and also the primary points of nahwu shorof.

b) Middle school level, namely in mosques and literature and science assemblies as a connection to lessons in kuttab. The lessons taught include the Koran, Arabic, Fiqh, Tafsir, Hadith, Nahwu, Shorof, Balaghoh, exact science, Mantiq, Falaq, History, natural sciences, medicine, and also music.

c) College level, such as Baitul Hikmah in Baghdad and Darul Ilmu in Egypt (Cairo), in mosques and others. At this level, universities generally consist of two departments: • Department of religious sciences and Arabic language and literature. Ibn Khaldun named this knowledge with Naqliyah Science. The knowledge taught in this department includes Interpretation of the Koran, Hadith, Fiqh, Nahwu, Sharaf, Balaghoh, and also Arabic.¹

Department of wisdom sciences (philosophy), Ibn Khaldun named it Science Aqliyah. The knowledge taught in this department includes Mantiq, Natural and Chemical Sciences, Music, exact sciences, Measurement Science, Falaq, Ilahiyah (divinity), Animal Science, and also Medicine.

Arabic Language Education Curriculum and Materials during the Abbasid Daula

The curriculum developed in Islamic education at that time, namely: first, the primary education curriculum consists of reading, writing, grammar, hadith, basic principles of mathematics and poetry lessons. There are also those who supplement it with nahwu subjects and stories. There is also a curriculum that was developed to memorize the Koran and study the necessary basics of religion. Kuttab Institution as an introductory level education with the primary curriculum is the Qur'an, literacy skills, Arabic grammar, stories of the prophets, especially the traditions of the Prophet Muhammad, the basics of Arithmetic.²

The following is a history that can provide an overview of the educational curriculum at the primary level at that time. Al Mufadhal bin Yazid told that one day he met the son of a Baduwi. Feeling attracted to the child, then he asked his mother. His mother said to Yazid: "... when he is five years old I will hand him over to a muaddib (teacher), who will teach him to memorize and recite the Koran and then he will teach him the poetry. Moreover, when he was an adult, I would have people teach him to ride horses and carry weapons, and then he would go back and forth in the halls of his village to hear the voices of people asking for help...".³

¹Handoko Ja'far, 'Indonesian Islamic Education: Towards Science Development', *Walisono: Jurnal Penelitian Sosial Keagamaan*, 23.2 (2015), 331.

²Wasito, 'Islamic Education And World Civilization In The Study Of Daulah Abbasiyah', *Jurnal Pendidikan Islam Dan Peradaban*, 26.3 (2015), 201–19.

³Mochamad Muksin, 'Islam And The Development Of Science & Technology (Study Of The Development Of Science And Technology Of The Abbasid Dynasty)', *Jurnal History Of Islam*, 18.3 (2016), 18–41.

Second, the higher education curriculum. In this phase, the curriculum and learning materials are in order to prepare themselves to deepen religious issues, broadcast and defend them. However, it did not mean that at that time only religion was taught, because knowledge which was near related to religion such as language, history, tafsir and hadith was also taught.¹

Mahmud Yunus said that the Madrasah Nizhamiyah curriculum was not known. However, it can be concluded that the material of shari'ah is taught here, while the science of wisdom (philosophy) is not taught. From other information, it is stated that the lessons at Madrasah Nizhamiyah are centered on the Koran (reading, memorizing, and writing),² Arabic literature on the history of the Prophet Muhammad SAW and counting by focusing on the Shafi'i school and the Asy' ariyah theological system. Based on the above information, it can be seen that madrasah Nizhamiyah do not teach worldly science, but are more focused on religious studies, especially fiqh

Arabic Language Education Methods in the Abbasid era

At this time, the educational / teaching methods used could be grouped into three types; spoken, memorized and written. The oral method is in the form of 'imla' dictation; the discussion 'al-sama' method; qiro'ah method is usually used to learn to read. The method of memorizing is a common characteristic of that era, where students repeatedly read so that they can express it again and contextualize it in everyday life, and discussions.

Can respond, break opponents, or argue with his new opinion.⁶⁸ The writing method is considered the most essential method; it is useful for the process of mastering science as well as for multiplying the number of textbooks because there is no printing press. Apart from these methods, the discussion method 'munaqasah' 'debate/dialectic was also found. The small stick is considered an important learning tool that must be owned by an educator and approved by the caliph for use on students.

The learning process for higher education at this time can be targeted from the teaching process at Madrasah Nizamiyah which runs by the way teachers stand in front of the class presenting lecture materials (lectures / talqin), while students listen on the small tables provided. Then proceed with a discussion (munaqasyah) between the teacher and students regarding the material presented in an atmosphere of high scientific enthusiasm. Once upon a time, ibn Jubayr attended a lecture that was delivered afternoon by a critical professor.³

The teacher stood on the pulpit while the students sat in front of him listening, writing and asking questions orally until the time of Asr arrived. Each lecturer has an assistant whose job is to repeat the lecture material after class hours are over and explain it to

¹A. Najili Aminullah, 'Dynastic Bani Abasiyah, Politics, Civilization And Intellectuality', *Journal Political Islam*, 7.1 (2011), 17–30.

²Akhtar and Rawat. *A Historiography of the Educational System of the Muslims during the Umayyad's and the Abbasid's Period.*, *Dialogue* (1819-6462), 9.4 (2014), 356–72

³Wasito. *Islamic Education And World Civilization In The Study Of Daulah Abbasiyah*, *Jurnal Pendidikan Islam Dan Peradaban*, 26.3 (2015), 201–19

students who are less responsive to understanding the material. In all scattered theological tertiary educational institutions, the science of hadith is used as the basis of the curriculum, and the teaching methods emphasize memorization methods, diaries and memoranda are not yet cultured, and memorization is a reliable source, dominated by hadith scholars and poets.¹

Differences in Arabic Language Education Systems and Methods During the Umayyad and Abbasid Daula Periods

Along with the expansion of the area of Islam, Arabic during the Umayyad Daula experienced the development of the Umayyad Daula government policy by developing Arabism politics and the translation movement. Arabic education at the beginning of the Umayyad Daula was still in the form of learning cultures, where the spread of Arabic was still carried out orally, unofficially, integrated into everyday life as a means of communication for the Arab community at that time. After that, there has been developed into a teaching culture with learning in the form of halaqah to the madrasa system.²

During the Abbasid Daula era, the development of the Arabic language continued on the movement to purify the Arabic language. Thus, Arabic cannot avoid the influence of non-Arabic languages. The Arabic purification movement ran smoothly because it was assisted by the attitude and attention of the caliphs and ministers who were then in power. Because some of them master Arabic very well, which encourages and continues to support the development of the Arabic language, among others through forums of scientific meetings held in the palace and attended by intellectuals?³

In general, the Arabic education management system during the Umayyad and Abbasid Daulah was teacher-oriented, not institution oriented. The quality of an education depends on the teacher or the strength of the ulama (people who have intellectual commitment) rather than on state institutions or forces (people who have power), even though educational institutions have been built. The Arabic learning system in those two periods was impliedly the same as the Islamic learning system because Arabic was a language medium for studying Islam and other sciences.⁴

The development of Arabic in both periods was due to its strategic position as the language of education, culture, politics and so on in everyday life. This cannot be separated from several essential factors. Among them: First, ideological factors; that Arabic has indeed crystallized with the Islamic religion adhered to by its adherents.⁵

¹Devi Pramitha, 'Abbasiyah Dynasty Methods And Materials Of Basic Education (Kuttab)', *Journal Tarbawi*, 05.3 (2013), 19–31.

²Fahmi Irfani, 'Analysis of Differences in Islamic Education in the Classical Period (Abbasid and Ummayyah Dynasty)', *Fikrah*, 7.1 (2016), 26–35.

³Nurul Hake, 'Distribution Of Books, Development Of Science, And Dakwah In The Process Of Classic Islamic Civilization', *Jurnal Dakwah UIN Sunan Kalijaga*, 11.2 (2015), 105–26.

⁴Salah. duction in Islam: The Role of the Mosque Umayyah and Abbasid Era', *Foundation for Science Technology and Civilisation*, 2002, 1–9
<<http://www.muslimheritage.com/uploads/ACF2C23.pdf>>.

⁵Darmawati, 'Action of Democracy in Islamic Society', *Journal Sejarah Dan Peradaban Dunia*, 8.3 (2014), 46–64.

Second, doctrinal factors; that the Arabic-speaking al-Qur "an emphasizes that its people seek and develop knowledge so that Muslims are motivated to understand and actualize Islamic teachings as contained in the Arabic text al-Qur" an and as-Sunnah. Third, linguistic factors; that Arabic until now still shows as a dynamic developing Fusha language, able to keep up with the times due to various morphological, syntactic, semantic and sociological advantages. Fourth, political factors; rulers and the people who support multilateral and multi-ethnicity of Andalusia (Spain) allows language Arabic evolved and socialized very effectively in various walks of life.

Conclusion

The method required for research is using the historical method, namely using the heuristic method, verification, interpretation, and ending with historiography. This research finds that Arabic during the Umayyad Daula became the language of theology, the language of communication and the language of state administration which developed in line with the regional expansion of the Arabization policy. In the past Daula Abbasid language, Arabic is continuing role of language Arabic at the time of the Umayyad and then developed into a language knowledge that acts as a bridge of knowledge through government policy by performing translation movement. The education system in this classical period was teacher-oriented, not institution oriented, which means that the quality of education depends on the teacher, not on the institution. Whereas in the Arabic learning system in those two periods, it was impliedly the same as the Islamic learning system because of Arabic as a language medium for studying Islam and other sciences.

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