

The Concept of Islamic Education during the Period of Khulafaur Rasyidin

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Abstract

This study examines the concept of Islamic education during the time of the Khulafaur Rasyidin and its comprehensive approach to forming intellectual, spiritual, and moral aspects. This research aims to deeply understand the Islamic education system during that time and analyze the educational approaches adopted by Islamic educators during the Khulafaur Rasyidin. The research method used is a qualitative approach with a historical perspective. Primary data is collected through an in-depth literature review, including primary sources such as quotations from the works of Islamic scholars at that time and relevant secondary sources. Data analysis is conducted using descriptive and interpretative methods to obtain a comprehensive understanding of Islamic education during the time of the Khulafaur Rasyidin. The study's results indicate that Islamic education during the time of the Khulafaur Rasyidin was based on a comprehensive and wide-ranging approach. Educators taught various disciplines, including the Quran, hadith, fiqh, kalam, tafsir, Islamic history, mathematics, astronomy, and literature. They were not only focused on academic aspects but also paid attention to students' spiritual, moral, and social development. This approach reflects the holistic and comprehensive values of Islam.

Keywords : Islamic Education; Khulafaur Rasyidin; Comprehensive; Intellectual; Spiritual; Moral.

Abstrak

Penelitian ini mengkaji konsep pendidikan Islam pada masa Khulafaur Rasyidin dan pendekatannya yang komprehensif dalam pembentukan intelektual, spiritual, dan moral. Tujuan penelitian ini adalah untuk memahami secara mendalam

Artikel Info

Received:

August 10, 2023

Revised:

September 22, 2023

Accepted:

November 21, 2023

Published:

December 15, 2023

sistem pendidikan Islam pada masa tersebut dan menganalisis pendekatan pendidikan yang diadopsi oleh para tenaga pendidik Islam pada masa Khulafaur Rasyidin. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan pendekatan historis. Data primer dikumpulkan melalui studi pustaka yang mendalam, termasuk sumber-sumber primer seperti kutipan dari karya-karya para sarjana Islam pada masa itu, serta sumber-sumber sekunder yang relevan. Analisis data dilakukan dengan metode deskriptif dan interpretatif untuk memperoleh pemahaman yang komprehensif tentang pendidikan Islam pada masa Khulafaur Rasyidin. Hasil penelitian menunjukkan bahwa pendidikan Islam pada masa Khulafaur Rasyidin didasarkan pada pendekatan komprehensif yang luas. Para tenaga pendidik mengajarkan berbagai disiplin ilmu, termasuk Al-Qur'an, hadis, fiqh, ilmu kalam, tafsir, sejarah Islam, matematika, astronomi, dan sastra. Mereka tidak hanya fokus pada aspek akademik, tetapi juga memperhatikan perkembangan spiritual, moral, dan sosial siswa. Pendekatan ini mencerminkan nilai-nilai Islam yang holistik dan menyeluruh.

Kata Kunci : Pendidikan Islam; Khulafaur Rasyidin; Komprehensif; Intelektual; Spiritual; Moral.

A. Introduction

Education has always been one of the essential aspects of human life. Since ancient times, education has played a vital role in shaping knowledgeable individuals with good character (Aminah, 2015; Tawseef, 2018). In Islamic education, this aspect is also inseparable and is one of the main pillars in shaping an excellent Muslim generation.

The history of Islamic education has strong roots in the teachings and practices of Prophet Muhammad during his life in Mecca and Medina (Erfinawati et al., 2019). When Islam began to develop and spread, education became one of the main focuses of the Muslim community. Initially, education mainly focused on memorizing and understanding the Quran and the teachings of Islam and proper worship practices (Erfinawati et al., 2019). The

companions of the Prophet became teachers and spreaders of knowledge in society, ensuring that the knowledge and teachings of Islam were passed down effectively to the next generation.

One significant historical period in Islam's development is the Khulafaur Rasyidin era. During that period, the Islamic government under the leadership of Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib successfully built a strong kingdom and solidified the foundations of Islam. Islamic education also received significant attention from the government and the community in general (Erfinawati et al., 2019).

In the context of present-day Islamic education, we need to understand the educational approach during the era of the Khulafaur Rasyidin. Islamic education during that era was known to be conducted with a comprehensive approach, integrating academic, spiritual, moral, and social aspects. Educators during the era of the Khulafaur Rasyidin, such as the companions of Prophet Muhammad, scholars, reciters, and jurists, played a significant role in providing comprehensive and in-depth religious

understanding to students. Islamic education was not limited to understanding the Quran and Hadith but also included disciplines such as theology, interpretation, jurisprudence, mathematics, astronomy, Islamic history, and literature (Rachman & Widodo, 2023). This approach reflects a holistic and comprehensive attitude to developing human potential. Furthermore, Islamic education during the era of the Khulafaur Rasyidin also focused on character formation and noble ethics. Educators served as teachers and exemplary role models that inspire students to live a religious and communal life.

Islamic education an essential reference in building a quality and comprehensive education system. Therefore, studying Islamic education during the period of the Khulafaur Rasyidin with a comprehensive approach to shaping intellectual, spiritual, and moral aspects is relevant and necessary. This research aims to deeply understand the Islamic education system during the era of the Khulafaur Rasyidin and study the educational approach applied by Islamic educators during that period (Nasir, 2023).

This research is expected to provide a deeper understanding of the concept of Islamic education during the era of the Khulafaur Rasyidin and its relevance in the context of present-day Islamic education. Additionally, it is hoped that this research can provide valuable input for developing a quality, holistic, and future-oriented Islamic education system and contribute to present-day Islamic education by enriching understanding and adopting a more holistic and comprehensive approach to learning.

B. Research Methods

This research uses a qualitative method with a Historical and literature study or library research approach. Literature study refers to a research method that focuses on collecting, selecting, and analyzing relevant sources of information found in various types of written works, such as books, journal articles, papers, and online sources. All the data in this paper are sourced from various readings or literature. The researcher uses information literacy to identify quality sources, take notes on significant findings, and analyze and interpret data related to the concept of

Islamic education during the Khulafaur Rasyidin.

C. Results and Discussion

A *comprehensive approach* is an approach that refers to a holistic and comprehensive approach in the learning process. This approach aligns various intellectual, spiritual, and moral aspects of education (Zidniyati, 2014). This approach aims to ensure that education is not only focused on academic aspects alone but also develops an understanding of religion, broad knowledge in various disciplines, and the formation of good character and morals.

The importance of developing intellectual, spiritual, and moral aspects in Islamic education.

Intellectual, spiritual, and moral development plays a vital role in Islamic education. The formation of spiritual and moral aspects in Islamic education can help individuals to become high-moraled and noble-charactered human beings and to live a responsible life by Islamic principles, developing critical and analytical thinking abilities in understanding and practicing the teachings of religion (Nur'aini & Hamzah, 2023).

Having a solid knowledge foundation about Islam, individuals can teach religion correctly, make wise decisions based on deep understanding, and face contemporary challenges with intelligent thoughts. Furthermore, spiritual development in Islamic education enhances self-awareness and the relationship with Allah. Through deep understanding and practicing religion, individuals are empowered to achieve higher meaning and purpose in life. The spiritual formation also contributes to increasing gratitude, enduring trials, and the mental and emotional strength needed for living a meaningful life (Busthomi et al., 2020; Nurdiansyah, 2017).

Moreover, moral development in Islamic education helps individuals understand the ethical principles and Islamic values governing their actions about themselves, others, and the environment. Moral formation cultivates a sense of responsibility, integrity, honesty, and compassion. With good moral values, individuals inspire others, build strong relationships in the community, and create a harmonious environment (Nur'aini & Hamzah, 2023).

Islamic education during Khulafaur Rasyidin focused on forming noble character and morals.

During the Khulafaur Rasyidin period, Islamic education focused on forming noble character and morals (Erfinawati et al., 2019; Miftakhul & Aisyah, 2021). They understood that religion is about performing rituals and how an individual should behave in society. During that time, Islamic education encompassed values such as simplicity, honesty, justice, wisdom, and social concern. These caliphs led by example through their actions, conveying that having good character and respecting others is the primary goal of Islamic education.

It is written in history that when Umar bin Khattab appointed Abu Bakar as the leader of the Muslim community after the death of Prophet Muhammad S.A.W., the Declaration of Safiqa was born (Aminah, 2015). The first statement of Abu Bakar as the Khalifah was:

"I have been appointed as your leader, but it does not mean I am the best among you. So, if I am right, help me; if I am wrong, correct me!"

This statement is an example of Abu Bakar's educational pattern in educating: to be honest and trustworthy as a leader (Zebua et al., 2020). In

Islamic education during Khulafaur Rasyidin, the main focus was the importance of forming noble character (Miftakhul & Aisyah, 2021). They understood that a person cannot be judged solely on how much they worship but on how they interact with others and the community.

Islamic education during the time of Khulafaur Rasyidin encompassed disciplines such as theology, interpretation of the Quran, Islamic jurisprudence, mathematics, astronomy, Islamic history, and literature.

Islamic education during the time of the Khulafaur Rasyidin involved various disciplines, such as theology (kalam), interpretation of the Quran (tafsir), and Islamic jurisprudence (fiqh). Kalam focused on the principles of religion and Islamic theology. Tafsir was used to understand and explain the meanings of the Quran. On the other hand, Fiqh studied the Islamic laws related to worship, social practices, and daily life. During the Khulafaur Rasyidin, there was a strong emphasis on a deep understanding of religious teachings through intensive teaching and discussions in these disciplines.

In addition, Islamic education during the time of the Khulafaur

Rasyidin also included lessons on other scientific and humanities subjects. Mathematics, astronomy, and Islamic history were studied to develop an understanding of the universe, civilization, and the journey of the Islamic community throughout history. Students were also taught Arabic literature, providing them with an understanding of the art and beauty of the Arabic language. The holistic approach in Islamic education during the Khulafaur Rasyidin enabled students to integrate solid religious understanding with broad knowledge and cultural insights. This approach reflected the understanding that religion should encompass all aspects of life, including knowledge, to achieve progress and the community's well-being.

The concept of Islamic education during Khulafaur Rasyidin was comprehensive.

During the time of the Khulafaur Rasyidin, a comprehensive concept of Islamic education was implemented. This concept meant that the Khulafaur Rasyidin had a holistic view of education, involving various disciplines in the learning process (Munawaroh & Kosim, 2021). The goal of Islamic

education during the Khulafaur Rasyidin was to continue and preserve what was achieved by the Prophet Muhammad to pass on Islamic values and culture to the next generation. Additionally, during the time of the Khulafaur Rasyidin, Islamic education experts used the term "al-Maddah" to refer to the curriculum concept, which referred to a series of subjects taught to students. The Islamic education curriculum during the time of the Khulafaur Rasyidin consisted of subjects related to religious education, such as the Qur'an and hadith, Islamic law, community life, governance, defense and security, and social welfare. The curriculum included basic literacy skills such as reading and writing, learning the Qur'an and memorization, strengthening faith, worship, morals, and physical skills such as swimming, horse riding, and archery. Education also included reading and memorizing poetry and proverbs (Gultom, 2022). During Khulafaur Rasyidin's time, the teaching methods used included lectures, discussions, memorization, reading and writing, individual preaching covertly and openly, and the halaqah method (Dalimunthe, 2019). The leaders of that time, such as Abu Bakr, Umar bin

Khattab, Uthman bin Affan, and Ali bin Abi Thalib, believed that education should go beyond mere religious understanding and encompass broad knowledge in various disciplines.

During the Khulafaur Rasyidin, several educational institutions played a significant role in spreading knowledge and Islamic teachings. Two main institutions were the mosque and kuttab (Ifendi, 2021). The mosque served as a place of worship and a center of education, where scholars gave lectures and teachings to the community, expanding knowledge and providing guidance in this religion. Meanwhile, kuttab was a small school near the mosque, where children and adults gathered to learn the Qur'an, the Arabic language, and the principles of Islam. Mosques and kuttab made significant contributions to the development of the Muslim community at that time through the dissemination of knowledge and religious learning, which formed the spiritual and intellectual foundation of the Muslim community (Rachman & Widodo, 2023). They divided students into several groups, including newly converted adults, newly converted children, existing Muslim community

members, and individuals who wanted to deepen their knowledge of Islam.

Islamic education during the Khulafaur Rasyidin involved various individuals with knowledge and qualifications in religion. The companions of Prophet Muhammad who deeply understood Islam, such as Abu Bakr, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Thalib, played a crucial role as primary educators. They provided teachings and guidance to the Muslim community. In addition to these companions, Islamic scholars and intellectuals who also had expertise in religious knowledge, such as Abdullah bin Umar, Abu Hurairah, Ibn Abbas, Aisha, Anas bin Malik, Zaid bin Thabit, and Abu Dzar Al-Ghifari, contributed to educating the Muslim community at that time (Rachman & Widodo, 2023).

The material of Islamic education during the time of the Khulafaur Rasyidin covered various essential aspects of Islam. This education aimed to shape Muslims who have a strong understanding of the religion and noble character and can practice daily life according to Islamic teachings. The educators at that time focused on teaching the Qur'an and understanding

the teachings of Islam (Uliyah, 2021). Children and adults were taught to read, memorize, and understand the Qur'an. In addition, students were also taught the interpretation of the Qur'an, Islamic law, and Islamic ethics, which included noble morals, values of simplicity, justice, and social harmony. Islamic education during the Khulafaur Rasyidin also emphasized the importance of good manners and character, taking examples from Prophet Muhammad and his companions.

Examples of comprehensive educational approaches used during the time of the Khulafaur Rasyidin

During the Khulafaur Rasyidin, education was not limited to classrooms and theory alone but also involved direct practice in daily life. Leaders and educators, such as Khalifah Umar bin Khattab, directly educated the community by setting examples and practicing Islamic teachings in their lives. They taught principles of justice, honesty, and wisdom through their actions and fair leadership. This approach allowed the community to understand and internalize Islamic teachings through practical experiences,

educating them comprehensively in classrooms and daily life.

During the time of the Khulafaur Rasyidin, several examples of comprehensive educational approaches were used. First was a dialog and discussion-based educational approach (Dalimunthe, 2019). Leaders like Khalifah Umar bin Khattab often held gatherings for discussions and dialogues with companions and the general public. In these gatherings, they exchanged opinions and debated to understand Islamic teachings better. This approach enabled the community to actively engage in learning, ask questions, and gain a deeper understanding of religious teachings (Saifuddin, 2018).

Second, there was an observation and practical learning-based educational approach. Leaders like Khalifah Uthman bin Affan often directly engaged in community activities. They observed and studied the needs and issues faced by the community and then provided solutions based on Islamic principles. This approach helped the community to see and experience firsthand the application of Islamic teachings in daily life, making it easier to understand and internalize these principles.

Third, there was a value and character-based educational approach. Leaders like Khalifah Ali bin Abi Thalib emphasized cultivating values like honesty, justice, and wisdom in education. They acted as role models who lived according to Islamic principles. In this regard, education was focused on teaching theory and shaping strong character and morals. The leaders also paid attention to individuals' quality in fulfilling their responsibilities, respecting others, and dedicating themselves to the public interest.

Islamic Education during the period of Khalifah Abu Bakar As-Siddiq (11-13 H/632-634 M)

The period of Khalifah Abu Bakar As-Siddiq played a significant role in the history of Islamic education because there was a noticeable development in the quality of education after the death of Prophet Muhammad S.A.W.(Niswah, 2015). During this time, Abu Bakar continued the tradition of Islamic education from the time of the Prophet through the Quran and Hadith teaching methods(Rachman & Widodo, 2023). Another researchers explained that Khalifah Abu Bakar As-Siddiq also developed a well-organized education

system by spreading Islamic teachings to every province or region in Arabia, as evidenced by the establishment of educational institutions such as mosques and kuttabs after the conquest of several areas (Miftakhul & Aisyah, 2021; Ramayulis, 2012). Abu Bakar As-Siddiq was also known for his commitment to imparting Islamic knowledge to the younger generation (Kurniawan, 2021). This action demonstrated Abu Bakar As-Siddiq's commitment to improving educational standards among Muslims and producing knowledgeable, just, intelligent young people who upheld Islamic values in their lives. Through the efforts of Abu Bakar As-Siddiq, Islamic education became more developed and dynamic, providing solutions within the growing Islamic society and state at that time.

Islamic Education during the period of Khalifah Umar bin Khattab (13-23 H/634-644 AD)

During the Khalifah Umar bin Khattab period, there was significant progress in Islamic education (Erfinawati et al., 2019). Under his leadership, the system of Islamic knowledge expanded, and the pursuit of knowledge became an obligation for all Muslims, including

women and enslaved people. He also ordered the construction of many mosques, madrasas, and other Islamic educational institutions throughout the Muslim territories.

Regarding curriculum development, Umar bin Khattab prioritized the study of the Quran and Hadith, emphasizing the practical application of Islamic teachings in daily life. Teaching methods and learning environments were also improved, encouraging students to engage in critical thinking and discussions with their teachers and peers. During the reign of Khalifah Umar bin Khattab, vocational education and literature played essential roles (Huda et al., 2021). Umar bin Khattab instructed city dwellers to learn skills such as swimming, camel riding, archery, and reading and memorizing simple poems and proverbs.

During the time of Khalifah Umar bin Khattab, the welfare of teachers also received significant attention. Umar bin Khattab was known for his strong commitment to education. He implemented policies that ensured the well-being and financial stability of teachers. One notable example is the

provision of substantial salaries to teachers (Fajriah, 2019; Nurhasanah, 2020). Overall, the educational reforms during the Khalifah Umar bin Khattab period laid the foundation for the development of education and Islamic studies in the following centuries.

Islamic Education During the Period of Caliph Uthman bin Affan (23-35 H/644-656 AD)

During the reign of Caliph Uthman bin Affan, there was a severe focus on Islamic education (Rindra et al., 2023). Uthman bin Affan expanded the Islamic education system established by his predecessors (Hakim, 2021; Mubin, 2020). During the reign of Caliph Umar, the companions who had close relationships and significant influence with the Prophet Muhammad were given the freedom to leave Medina and live in the areas of their choice to spread the teachings of Islam. This policy significantly impacted the implementation of education in those areas (Nizar, 2007).

Uthman bin Affan built madrasas (Islamic schools) in various Muslim regions and sent scholars and teachers to spread Islamic knowledge. Additionally, Uthman bin Affan encouraged the

reproduction and copying of the Quran to ensure uniformity of the sacred text among the Muslim community. His main contribution to Islamic education was the standardization of Quranic writing and the dissemination of officially approved copies throughout the caliphate. With a strong education initiative, Uthman bin Affan sought to enhance the understanding of Islamic law, morality, and religious traditions among Muslims. The educational reforms undertaken by Uthman bin Affan significantly strengthened the foundation of education and the dissemination of Islamic knowledge during his reign.

Islamic Education During the Period of Ali bin Abi Talib (35-40 H/656-661 AD)

During the Caliph Ali bin Abi Talib period, Islamic education continued to receive serious attention. However, numerous obstacles, such as wars, hindered significant progress in education. Ali bin Abi Talib continued the efforts of his predecessors in strengthening the Islamic education system. During the time of Ali bin Abi Talib, Islamic education strongly emphasized teaching and understanding the Quran and the Hadith of Prophet Muhammad (S.A.W.). The aspects of

Islamic education during that period were similar to those of the previous Caliphs (Badwi, 2017; Suriana, 2013).

D. Conclusion

This research concludes that Islamic education during the era of the Khulafaur Rasyidin provided a solid and structured foundation for the development of students' intellectual, spiritual, and moral aspects. The concept of Islamic education during that period has significant relevance for the development of Islamic education today, as it emphasizes a strong understanding of religion and a balance between knowledge and moral values in the education process.

Furthermore, this research has provided a deep understanding of the concept of Islamic education during the era of the Khulafaur Rasyidin, and it is expected to make an essential contribution to the development of the present-day Islamic education system by enriching understanding and adopting a more holistic and comprehensive approach to learning.

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