

Early Islamic Educational Institutions in Islamic Educational Science

Lamis Ahmad Esmat^{1*}, Nurhakim², Faridi³

Universitas Muhammadiyah Malang

Corresponding Author: Lamis Ahmad Esmat,

lamisesmatt1011995@gmail.com

ARTICLE INFO

Keywords: Islamic Educational Institutions, Early Islamic Institute, Science

Received : 23, December

Revised : 24, January

Accepted: 25, February

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ABSTRACT

Education during the era of the Messenger, may God's prayers and peace be upon him, was completely similar to what exists in our current era. The only difference was in the names, but the institutions during the era of the Messenger had the same characteristics and the same tasks, as well as the same scientific approaches followed, and perhaps the Prophet's approach was better, Since he enjoyed plurality and diversity, and also the method of the Messenger did not follow the external control, but rather the internal control, so each of the Muslims was observing himself in order to perform the best that he had, and therefore it was distinguished by simplicity in the beginning due to the modernity of the era, and then it was characterized by progress in the civil era.. The research method used is literature with documentation data collection techniques. The results of this research are summarized in the fact that during the Meccan period there was one institution based on the education of Muslims, but it was teaching them only the matters of their religion, and this is due to the difficulty of life for Muslims at the time. The difference between both of them, and the characteristics that distinguished each era from them, who were its founders, and the methods used at that time.

INTRODUCTION

Studying Islamic religious education does not mean only studying Islam as a religion, but it is necessary to expand and study the history and development of Islam, and not only that, but also historical studies. teaching of Islamic religious studies, its system and methodology. Studying the science of tarbiyah and the history of Islamic education means examining the birth and development of the Islamic religion, because the growth and development of Islamic education is an integral part of the spread of Islam. Islam is a giant movement that has been running throughout the ages that has changed human culture and civilization (Syaikhu, 2011).

As we know, Islam is the last religion sent down by God Almighty, and this is not a withdrawal, but complements and complements the previous heavenly religions. Islam is the last link of the divine religions which are plenary-universal and functions to perfect the religions that existed before (Rama, 2012). Islamic education is a science as old as Islam itself. Islamic education is not far from Islam, but is derived from it and one of its origins, and it is necessary to study the history of Islamic education so that we can know Islamic education in all its aspects. The science of tarbiyah and Islamic education has a long history throughout the span of human civilization (Azra, 2012).

Islamic education and Islamic education are not what it is today with the presence of schools and universities, it has a completely different existence, but this does not mean that it is a simple or naive existence, it is integrated and great at the same time. time. Rasulullah Shallallahu 'alaihi wa sallam started education from inside the house until there was no longer any control for Muslims to have a place to live, after that Rasulullah SAW moved to Medina and built a mosque and taught there. mosques and schools spread for Islamic education and Islamic education is not only the Qur'an, but Islamic education is a method of life that teaches a Muslim how to live on this earth. The emergence of Islamic education coincided with the birth of Islam itself. Initially, Islamic education was carried out from house to house, in mosques and other places. This is done with simple equipment.

Islamic education as a system is a separate system among the education systems in the world, even though it has many similarities. It is said to be a separate system because of its scope and awareness of human heartbeat, initiative, and work (Mukti, 2007).

LITERATURE REVIEW

In The classical Islamic education curriculum is a classical education system that is different from the current Islamic education system. When viewed from the aspect of goals, teachers, students, curriculum, methods, facilities, and infrastructure, the difference is clear. There have been many developments in the world of Islamic education. The term classical Islamic education in this paper is a process of teaching and learning activities carried

out by individuals, certain groups, or government/government institutions, formal or non-formal in certain periods during the growth and development of Islam. These activities are carried out in homes, assemblies, or mosques/halaqahs with basic education levels (kuttah), secondary (mosques/mosque khan, zawiyah), to high level (madrasah/al-Jamiah) (Al Anika, 2018).

METHODOLOGY

This research uses the library research. The data collection technique uses documentation which is a way to obtain important data and information form of books and document journals in the form of information that can support research 6. In this case, books, journals, and other literature relating to Islamic Education Institutions in Indonesia. At the same time, the data analysis technique uses editing by re-examining data for clarity and harmony of meaning and organizing by organizing the data obtained as a frame of reference. By conducting further analysis of the results of organizing the data in the form of established principles, theories, and methods, they found that conclusions are obtained from the three formulations of the problem. Researchers use this model because this model is a simple model and can be completed in a fast and precise time frame.

RESEARCH RESULT AND DISCUSSIONS

1. Classical period Education

Before talking about the classical period, it is necessary to define and define the term classic. Western writers identified the classical period from the 7th to 13th centuries AD as the dark age. Muslim writers identify with the golden age (The Golden Age or al-'ashr al-dzahabi) (Suwendi, 2004). Therefore, it is necessary to determine the classical time period, because it is considered a historical period, so it is necessary to determine a certain period for that era. The division was carried out by Harun Nasution, where he divided Islamic history into three periods. First, the classical period, starting from 650 to 1250 AD (from the birth of Islam to the destruction of Baghdad). Second, the middle period, from 1250 to 1800 AD (since the destruction of Baghdad until the ideas of renewal emerged in Egypt). Third, the modern period, from 1800 AD to the present. Thus, this paper limits education during the time of the Prophet Muhammad. (The birth of Islam) until the Abbasid period (Nasution, 1985).

2. Education during the jahiliyah (pre-Islamic) period

It is known that the Arabs of the time of the Jahiliyah were not as interested in education as they were in commerce and prided themselves on their ancestry and affiliation with tribes, but in doing so they taught their

children poetry and prose, and one of the most important things important for them is to write poetry and short stories and stay away from strange words. To the scribes so that they learn some things like chanting poetry or magic and so on. According to Langgulung (1998), this education system in classical Islamic education has never been found, because the education system is not separate from other systems, such as the political system (al-nizham al-siyasi), management system (al-nizham al-idari), the financial system (al-nizham al-mali), and the judicial system (al-nizham al-qadhi)(Langgulung, 1988).

Therefore, it was quite natural for the Prophet not to be educated, but through this he learned the manners, traditions and customs of the Arab people. At the time of the Prophet Muhammad, there was no educational organization system in Arabia. The Bedouin boy goes to learn from his father how to herd camels, take care of tents and is engrossed in reading, while the boy from the oasis masters the art of date culture. As the girls married in their early teens, everything they learned was from their mothers. Although some of the Christians and Jews, as well as scribes and some of the more progressive townspeople, knew how to read and write, most Arabs were illiterate, (Dodge, 1962).

Among the clear evidence that education did not spread during the Jahiliyya period, there were only 17 students, and educated numeracy skills showed clear evidence that they were known because no other Arabs studied at that time. Pre-Islamic educational conditions were basically not outstanding, especially regarding the tradition of reading and writing, so that it is not very well developed in society. In the opinion (Yahya Mukhtar, 1973).

That only about seventeen people were good at writing and reading before the arrival of Islam. But he did not glorify educated Arabs or interested in education, but they judged the strengths and weaknesses of character by one's ability to memorize his poetry and prose. Munzir explained that the lack of development in literacy had something to do with the memorization of the Arabs, who were known to be very strong. For pre-Islamic Arab society, the ability to memorize is self-esteem, so if someone uses writing, it shows a weak memorization power (Munzir, 2004).

3. Education during the Age of Mecca

The first place where Muslims studied was Dar Al-Arqam bin Abi Al-Arqam. Therefore, this house is very important because it carries out several tasks and this place is not chosen randomly, but about careful planning. In the beginning, it is necessary to define Al-Arqam.

- Al-Arqam bin Abi Al-Arqam Al-Arqam bin Abi Al-Arqam, whose name was Abd Manaf bin Asad, Abu Abdullah Al-Makhzoumi, the companion of the Prophet - may Allah and peace be upon him - was one of the first predecessors, and he witnessed Badr and Al-Hakim narrating in his translation in Al-Mustadrak that he embraced Islam in the seventh year out of seven, and he was 16 years old, he died in fifty-five Hijra, and he recommended that Saad bin Abi Waqqas - may Allah be pleased with them both pray for him.

- Place of Dar Al-Arqam bin Abi Al-Arqam Dar Al-Arqam bin Abi Al-Arqam Al-Makhzumi is located on Mount Al-Safa, and isolated from the sight of polytheists and polytheists, it is called Dar al-Islam; Many people embraced Islam.

The reason for choosing Dar al-Arqam as a place of preaching If we examine the narrations which speak of Dar al-Arqam, we know the reasons for choosing Dar al-Arqam as the base of Da'wah, and what it contains of unsurpassed wisdom and good planning, and these reasons are as follows:

- 1) his house belongs to the tribe that bears the banner of war against the Bani Hasyim, namely the Bani Makhzoum tribe, and they are led by Abu Jahl, as unlikely that the Messenger of Allah -peace and blessings be upon him - and his companions were lost in the hearts of the enemy.
- 2) As for the owner of this house, he is a young man at the age of sixteen, and he is not known for converting to Islam.
- 3) Dar al-Arqam is close to al-Safa; That is, opposite Dar al-Nadwa, which is a safe place away from suspicion, so how could the Messenger of Allah hide with his companions in such a close location, Therefore, it is not heard that the Quraysh revealed the meeting place, but the most they achieved is their doubt that a gathering of Muslims will take place in Al-Safa.

- Number of Companions who embraced Islam in Dar Al-Arqam

The Messenger of Allah -may Allah bless him and grant him peace- continued by invitation in Dar Al-Arqam until the number of Companions reached forty people, and some of their names are given below:

1. Omar Ibn Al-Khattab (may Allah be pleased with him)

Omar Ibn Al-Khattab embraced Islam in Dzul-Hijjah, the sixth year of prophethood, so Allah honored Islam with him. On the authority of Ibn Masoud and Anas that the Prophet -hopefully Allah swt -said: (O Allah, make Islam more loved by the two people you love: Omar Ibn Al-Khattab or Abu Jahal Ibn Hisham), and the most loved by Allah is Umar radhiyallahu 'anhu. One of the sharpness of the character of Omar Ibn Al-Khattab and his hostility to the Messenger of Allah - may Allah and peace be upon him - was that one day he came out with his sword, wanting to destroy the Prophet - may Allah pray and peace be upon him. So Naim bin Abdullah met him and said: Where did you baptize, Omar? He said: I want to kill Muhammad, he replied: Will the Banu Hashim leave you when you kill their son! So, he told him that his sister Fatima and her husband had converted to Islam, so Umar walked till he came to them and they took Khabab bin Al-Arat with him, with a newspaper containing Surah Taha, which he recited to them. bin Zaid told him that it was from the Koran, and that Islam was the true religion, so Umar kept beating him until Fatimah came and saw that. Umar was sorry and embarrassed, and asked to read the newspaper, but Fatima did not give it and told him that polytheists are unclean, and only those who are pure touch the Koran. in honor, honor and happiness.

2. Musab bin Omair (may Allah be pleased with him)

Musab bin Omair preferred heaven and its happiness over this world and the pleasures of this world, and he secretly went to Dar Al-Arqam and announced his conversion to Islam there. He is one of the master preachers of God's religion.

3. Talib bin Omair (radhiyallahu 'anhu)

It is narrated that he embraced Islam at Dar Al-Arqam, and when he came out, he called his mother Arwa bint Abdul Muttalib, the aunt of the Holy Prophet (peace be upon him). and peace be upon him - for Islam, and he converted to Islam.

4. Salma bint Sakhr

Mother of Abu Bakr al-Siddiq radhiyallahu 'anhu had embraced Islam in Dar al-Arqam when Abu Bakr radhiyallahu 'anhu took him and asked the Prophet. may prayers and peace be upon him - to invite him to Islam. And pray to God for him in the hope that through you He will save him from Hell. pray for him that God will guide him to Islam, and he converts to Islam. At that time, Hamzah bin Abdul Muttalib radhiyallahu 'anhu- uncle Rasulullah Shallallahu 'alaihi wa sallam, Ammar bin Yasir, and Suhaib bin Sinan al-Rumi, embraced Islam. Rasulullah's choice of the house was successful, and we did not hear about a single attack by the infidel Quraysh against the Muslims in the house of Al-Arqam, and they remained in this secure state for many years. they met at home, which was at least six full years until the time of Islam Omar Ibn Al-Khattab, may Allah be pleased with him Or the headquarters may continue to do its work until the end of the entire Mecca stage. That is, thirteen years, and it was continues after that.

5. Education and Curriculum at Dar Al-Arqam bin Abi Al-Arqam

- A. the curriculum is very pure; The only source of education is the Holy Qur'an and the noble hadiths of the Messenger of Allah, may Allah and peace be upon him, and thus a solid, sound, clean and correct foundation, without any confusion or ambiguity.
- B. The method was very simple, there were not many branches, nor many laws, and they did not appear in their known form except during the Medina period.
- C. The most important thing about this approach is to build true belief, pay attention to the spiritual aspect, and deepen the dimension of faith. Believers at this stage must know their Lord well, and they must know their Messenger and their Book, and they must also know the End Times in its details. These are the basic rules to build a solid foundation.
- D. At this time the Prophet sallallahu 'alaihi wa sallam was also concerned with the deepening of moral values in Muslim society, purification of the soul, purification of the heart from sins and the worship of noble morals, and always associated them with noble morals. the pleasure of Allah SWT and heaven, then Muslims come out of this stage while glorifying honesty and trustworthiness. Generosity, justice, chivalry, mercy, chastity, purity of tongue, eyes, ears and all limbs, and these are things

that should not be done. the people were right without, until the Messenger of Allah, may Allah bless him and grant him peace, limited his prayers to them.

- E. The Prophet sallallahu 'alaihi wa sallam really wanted to strengthen the bonds of unity and intimacy between the first Muslim community, and for Muslims to feel the concern of his brothers and sisters, so he would move into their house. helps, and comes to their aid, and this is what drives a friend, may God be pleased with him, after that frees slaves, and takes care of the poor, and the fence unfolds, supports this meaning, and encourages him; Such as Sur: Al-Maon, Al-Fajr, and Al-Balad.

- F. The curriculum is also based on historical education

The Qur'an tells them the stories of the righteous and the corrupt, the stories of the prophets, what their people did to them, what the reactions of the believers were, and what is their response. result in the end. This is especially important at this point; Because Allah Subhanahu wa Ta'ala has an unchanging and unchanging Sunnah, we saw it in the past, and we saw it in the hadiths, and it will be repeated in the future. Studying history makes us feel as if we see the future, and that is a great blessing for people of da'wah; Hence, we find that this period, or the Meccan period in general, is full of surahs full of stories such as al-Aaraf, the poet, Hud, al-Qasas, Sheba, al-Naml, Ghafir and others, and it is an unforgettable lesson for those who want to build a strong nation (Departemen Agama, 2004).

- G. The educational curriculum was not comprehensive on a theoretical basis that was only heard by friends during this period; But it also includes practical costs that are carried out by every Muslim man or woman separately, or they do together, and the most important of these expenses is prayer. the beginning of the revelation, the narrators commented that the revelation of sura al-Muddathir before the obligatory prayers, and this means that the obligatory prayers are very close to the beginning of the revelation, and the prayers are not performed five times like that. worn in Ascension; But it is two rak'ahs before sunrise, and two rak'ahs before sunset, and they used to recite in them what was revealed to them from the Qur'an, and they took it lightly at home or on the streets. The Islamic education curriculum during the Prophet's period, both in Mecca and Medina, was the Koran which was revealed according to the conditions and situations, events and events experienced by Muslims at that time (Nizar, 2007). Therefore, in practice it is not only logical and rational, but also natural and pragmatic. The results of this method can be seen from the spiritual and mental attitudes of its followers which are emanated into a mental attitude and spirit that is tough, steadfast, and patient but active in solving the problems it faces. (Anwar, 2018).

6. Education during the Medieval Age in the Medani era

Education and educational institutions spread. Education takes place in the Prophet's Mosque and in the Ahl al-Sifa House, which plays the role of a

university in our time, the Quba Mosque, and also the Reader's House Not only that, but books are distributed to teach children -child and youth religious and secular sciences, the Islamic state opened to the east of the earth and the Maghreb, and the Arabs took knowledge from all sides. In subsequent historical developments, it turned out that they were core cadres of preachers and educators who were brilliant and militant in facing all challenges and trials (Soekarno et al., 1990).

On the one hand, it reveals the idealism of the triumph of hegemonic past Islamic civilization, but on the other hand, Islamic education has been influenced by the swift currents of global change which indicate practical demands (Arif, 2008). Ahmad Amin (1965) in *Fajr Al Islam*, explained that 17 people from the Quraysh who are proficient in literacy, are; 1) Umar bin Khattab, 2) Ali bin Abu Talib, 3) 'Usman bin 'Affan, 4) Abu 'Ubaidah bin Al-Jarrah, 5) Talhah, 6) Yazid bin Abu Sofyan, 7) Abu Huzaifah bin 'Utbah, 8) Hatib bin 'Amr, 9) Abu salamah bin Abdul Asad Al-Makhzomy, 10) Aban bin Sa'id bin Al-'Ash bin Umaiyah, 11) Khalid bin Sa'id , 12) His brother Khalid bin Sa'id, 13) Abdullah bin Sa'd bin Abu Sarh Al-Amiry, 14) Huwaithib bin Abdul 'Uzza, 15) Abu Sufyan bin Harb, 16) Muawiyah bin Abu Sufyan, 17) Juhaim bin As-Shalt. 11 Throughout the period of Islamic classical education, the determination of the development of primary, secondary and higher education was in the hands of the clergy from a group of people who were knowledgeable and accepted authoritatively in matters of religion and law. Their belief is rooted in religious conservatism and a firm belief in revelation as the core of all knowledge (Anwar, 2018).

1. Nabawi Mosque

The first work that the Prophet undertook upon his arrival in Medina was building a mosque, and the story of its construction is well known, as he says, O Bani Al-Najjar, tell me the price of this wall. the companions to seek knowledge, and sometimes he, peace be upon him, would sit on the pulpit and people around him teach them about their religion, and sometimes he would sit and people gather around him, and the story of three people who came to the circle in the mosque, so two sat down and the third went Allah's Apostle said, "Shall I tell you about three people? As for one of them, he forced a curse, then Allah protect him, and for the other, he is ashamed, then Allah is ashamed of him, and as for the other, he turns away, so Allah turns away from him." Bukhari took it out(Rama, 2012).

2. University of the suffa people

If this is the case with the Prophet's Mosque, then let us not forget that the first Islamic university, the greatest University of the Suffa, and it is next to the Prophet's Mosque. This university is for immigrants and those who come to the city from outside, and this university is distinguished by hosting students and sponsoring them and by order of the Prophet, may Allah swt, and concern for them. The affairs of the people of that attribute are very orderly. The Prophet appointed Abu Huraira as their leader to represent them in the mission. This is similar to what is currently student housing. This is considered as a preliminary

agreement by the Prophet sallallaahu 'alaihi wa sallam to represent associations, trade union owners, professions, and Student Unions. Perhaps the choice fell on Abu Hurairah. Because he was disconnected from seeking knowledge, he was always present with them at all times, which made him aware of their conditions and needs. It should be noted that the Prophet, may Allah bless him and grant him peace, appointed a teacher for them. to teach them, besides what the Prophet, may Allah bless him and grant him peace, taught them. Among these teachers were Abdullah bin Saeed bin Al-Aas and Ubadah- Ibn Al-Samit and Abu Zar Al-Ghafari.

The most important characteristics of these educated people are asceticism, contentment, and the desire to acquire this knowledge. People with this quality are not few in number, for they number around 900 and a very large number if we take into account their weaknesses. ability and lack of resources, but it is the prophetic care and sense of responsibility of the Companions towards the hosts of Islam and students of knowledge with incomparable faith and etiquette. Abu Hurairah related a story which has meaning, namely that if they gathered to eat dates and one of them ate two dates together, he said to his companions, "I eat two, then eat two so that he does not eat more than they(Arif, 2008).

3. Quba Mosque

Apart from these two important centres, the Quba Mosque is located three miles from Medina. The Prophet, may Allah bless him and grant him peace, would come to him every Saturday, walking and riding. However, when the Prophet sallallaahu 'alaihi wa sallam visited Quba, a teacher visited him and checked on the condition of those who did not attend his mosque on Fridays. And here's the secret allocating him to go there on the Sabbath. It was stated that there were nine mosques apart from Quba which were also guarded by the Prophet, similar to the Nabawi Mosque(Shaban, 1971).

4. Reader's House

Apart from these three important centers, there is a very important house dedicated to the knowledge of the Qur'an only, and not only that, but also dedicated to the reciters of the Qur'an. And that house is called the House of the Readers, and the owner is called Nawfal bin Makhrama. Maybe there is another special place for reading and writing the Qur'an and transcribing it, and indoctrinating the characteristics of the Companions, may Allah be pleased with them, on the smallest matter and the most difficult.

5. Kotatib

The kotatib appeared among Muslims since the time of the Noble Prophet, may Allah and peace be upon him, and spread with the spread of Islam in various countries, and was founded through the pure work of Islam, and is a central place in Islam. world for the education of young people, and enjoys a very important place in Islamic life, especially because it is a place where in it, boys learn the Qur'an, in addition to the position of knowledge in the eyes of Islam , as an obligation upon every Muslim , as well as the example we take

through the words and actions of the Messenger of Allah, may Allah bless him and grant him peace, when he urged the need for study, so he assigned every prisoner of war after his battle of Badr to teach twelve Muslim children for ransom(Amin, 1965).

6. Analysis of differences of Mecca and Medani Era's:

The difference between the Meccan and Medina era in terms of educational institutions that were established by the Messenger and existed in the first era of Muslims was a great difference, as there were in the Meccan era several factors affecting the existence of any Islamic institutions, whether educational or even social, and therefore in the Meccan era fear was widespread and was not There is security from the polytheists. Therefore, Dar Al-Arqam bin Al-Arqam was made, and it was different, as it was a secret society, and he was not known about it, and after that the Muslims moved to Medina, and from there the civil era began, where Muslims became guaranteed safety within the city, and they became one social and religious entity, and thus the Messenger began the establishment of educational and religious institutions Such as the Prophet’s Mosque, Dar Quba, and others, and here we will see the difference between each of them:

Table 1. of differences between Mecca and Medani Era

	Mecca Era	Medani Era
Situation	Hard situation	Suitable situation
Foundation	Dar Al-Arqam bin Abi Al-Arqam	1-Nabawi Mosque 2-University of the suffa people 3-Quba Mosque 4-Reader's House 5-Kotatib
Number of Companions	4 Companions	All the Muslima can teach
Advantages	<ul style="list-style-type: none"> The method was very simple. The curriculum is very 	<ul style="list-style-type: none"> Characteristics of these educated people are asceticism. Saturday school

	<p>pure.</p> <ul style="list-style-type: none"> • The curriculum is based on historical education. • The method strengthens the bonds. • The educational curriculum was not comprehensive on a theoretical basis. 	<ul style="list-style-type: none"> • The kotatib appeared among Muslims since the time of the Noble Prophet • The house dedicated to the knowledge of the Qur'an only. • Well know place to teach them about their religion.
Disadvantages	The fear of the Musyrekeen was Infront of Muslims to do as in the Medani Era	It was perfect

CONCLUSIONS AND RECOMMENDATIONS

The conclusion of this study is that educational institutions are divided into two parts,

1. Mecca Era
2. Medani Era.

In the era of Mecca, there was no ability to set up educational institutions because of the persecution of the Quraysh. Only the house of Al-Arqam ibn Abi Al-Arqam was found, which performed its role perfectly.

As for the Medani period, the Muslims completed their agreement and became safe from the Quraysh polytheists and others. Therefore, the Prophet built

1. Nabawi Mosque
2. Ahl al-Suffa University
3. Quba Mosque
4. The Reader's House

many mosques and schools were founded there. Thus, we find that there is a big difference between Mecca and Medani era with regard to educational institutions in terms of differences, diversity and multiplicity as well.

ADVANCED RESEARCH

This research still has limitations so it is necessary to carry out further research related to the topic “Early Islamic Educational Institutions in Islamic Educational Science” to perfect this research, as well as add insight for readers.

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