

## Utilization of Mosques as Learning Means for Islamic Education During the Abbasid Dynasty

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### ABSTRAK

Dinasti Abbasiyah telah melahirkan banyak tokoh penting yang memberikan kontribusi besar bagi perkembangan peradaban Islam. Para khalifah seperti Abu al-Abbas al-Saffah, Abu Ja'far al-Manshur, Harun ar-Rasyid, dan Al-Ma'mun memainkan peran yang sangat baik dalam memajukan kekhalifahan Abbasiyah, baik dari segi politik, ekonomi, maupun ilmu pengetahuan. Perlu diketahui bahwa Dinasti Abbasiyah adalah pemerintahan Islam yang menerapkan kebijakan yang lebih terbuka dan toleran terhadap non-Muslim, seperti Kristen, Yahudi, dan Zoroastrian. Sehingga melahirkan pluralisme, dengan ini mendorong perkembangan ilmu pengetahuan dan kebudayaan yang lebih beragam pula. Adapun tujuan dari penelitian ini adalah untuk mengetahui metode pembelajaran yang digunakan di masjid pada masa Dinasti Abbasiyah dan menganalisis pengaruh masjid terhadap perkembangan ilmu pengetahuan dan pendidikan Islam pada masa Dinasti Abbasiyah. Penelitian ini dilakukan dengan pendekatan sistem literatur review. Pendekatan ini melihat literatur yang ada sebagai bagian dari suatu sistem yang saling terkait, di mana setiap elemen (teori, konsep, temuan penelitian) saling mempengaruhi dan berinteraksi untuk membentuk pemahaman yang lebih komprehensif. Hasil penelitian ini menunjukkan bahwa yang menjadi ciri khas dari puncak kejayaan Dinasti Abbasiyah adalah kemajuan signifikan dalam bidang ilmu pengetahuan, ditandai dengan banyaknya ilmuwan muslim pada era Abbasiyah dan yang menjadi faktor utama kejayaan Dinasti Abbasiyah adalah didirikannya Bait al-Hikmah, kuttab, dan masjid sebagai sentral pembelajaran pada masa itu.

**Keyword:** Masjid; Pendidikan; Abbasiyah; Peradaban

### ABSTRACT

*The Abbasid Dynasty has produced many important figures who made great contributions to the development of Islamic civilization. Caliphs such as Abu al-Abbas alSaffah, Abu Ja'far al-Manshur, Harun ar-Rasyid, and Al-Ma'mun played a very good role in advancing the Abbasid Caliphate, both in terms of politics, economy, and science. It should be noted that the Abbasid Dynasty was an Islamic government that implemented a more open and tolerant policy towards non-Muslims, such as Christians, Jews, and Zoroastrians. Thus, giving birth to pluralism, thus encouraging the development of more diverse science and culture. The purpose of this study is to determine the learning methods used in mosques during the Abbasid Dynasty and to analyze the influence of mosques on the development of Islamic science and education during the Abbasid Dynasty. This research was conducted using a literature review system approach. This approach views existing literature as part of an interrelated system, where each element (theory, concept, research findings) influences and interacts with each other to form a more comprehensive understanding. The results of this study indicate that the characteristic of the peak of the glory of the Abbasid Dynasty was significant progress in the field of science, marked by the large number of Muslim scientists in the Abbasid era and the main factor in the glory of the Abbasid Dynasty was the establishment of Bait al-Hikmah, kuttab, and mosques as centers of learning at that time.*

**Keyword:** Mosque; Education; Abbasid; Civilization

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## 1. INTRODUCTION

During the Abbasid Dynasty, mosques not only functioned as a means of worship, but also as centers for the world of education and scientific development. In this case, the use of mosques as a means of learning Islamic education should also be carried out at this time, so it will be relevant in forming an advanced Islamic civilization and changing it to something more positive.

One of the learning methods applied during the Abbasid dynasty was the 'ilmiyyah method, which aimed to form a deep way of thinking. This method not only strengthens theoretical aspects, but also direct learning practices and laboratory experiments, which produce critical thinking and connect theory with actual facts. Education today continues to change and adapt to situations and conditions, with educational formats that have various forms and types ranging from formal (madrasas, Sufi dormitories), non-formal (halaqah in mosques or shaykh's houses), to informal (home education). (Dhaiman et al., 2023).

Apart from that, during the reign of Caliph Harun ar-Rasyid, there were significant developments in the epistemology of Islamic education. The cause is the translation movement, the construction of the Bait al-Hikmah, and optimizing the function of the mosque as a center for the world of education which has contributed greatly to the progress of Islamic science and education. Caliph Harun ar-Rasyid also provided support for the existence of scientists around him, who contributed to the progress of science, civilization and Islamic education. (Ghofur et al., 2021).

Nafthawih once said that Harun ar-Rasyid had continued what his grandfather Abu Ja'far had done. In historical records there has never been a caliph before him (Harun), who gave on one occasion as much as his gift to Sufyan ibn 'Uyainah 100,000, Ishaq al-Maushili 200,000, Marwan ibn Abu Hafshah for his qashidah 500,000 dinars, clothes, vehicle saddles, and 10 Roman jewels. (As-Suyuthi, 2010).

Thus, overall the use of mosques as a means of learning Islamic education during the Abbasid Dynasty not only played a role in the development of science, but also in the formation of the character and spirituality of Muslims. This shows the important role of mosques in the history of Islamic education and how the learning models of that time can be an inspiration for the current Islamic education system. So that apart from enriching knowledge, it also forms the foundation of a strong and sustainable Islamic civilization.

In line with Muhammad Fadhil al-Jamaliy's theory, it is related to Islamic education as an effort to develop and encourage students to live more dynamically, based on moral values and morals in achieving a better and nobler life. (Munawir et al., 2020).

However, although the importance of the role of mosques in Islamic education during the Abbasid era is recognized, there is still limited research that examines in depth how mosques during that period were used as educational institutions. Research on learning methods applied in mosques during the Abbasid Dynasty and their influence on the development of science has not yet been widely explored in scientific literature, especially in the context of the transformation of Islamic education. From this, the researcher considers that "The Use of Mosques as Learning Means for Islamic Education during the Abbasid Dynasty" is important to research.

## 2. RESEARCH METHOD

This research was conducted using a System Literature Review (SLR) approach, namely a systematic methodological approach to compiling and analyzing existing literature on a research topic (Halimah & Dewi, 2024), assessing and interpreting all available research evidence with the aim of providing answers to specific research questions. Data collection was carried out using the documentation method, namely works or references related to the theme. This research uses qualitative data analysis (Subagiya, 2023), with an interactive analysis model which includes data reduction, data presentation, and drawing conclusions. (Rijali, 2019).

## 3. RESULTS AND DISCUSSION

The following are the results of relevant research that already exists and has been tested previously, shown in Table 1.

Tabel 1. Relevant Research

No	Author Name	Article Title	Obtained Information Data
1	Lannuria	Mosques as Centers for Islamic Education in the Classical Period	Mosques played an important role in the advancement of Islamic science, which brought various kinds of knowledge, during the Muawiyah and Abbasid periods. In a mosque there are many halaqahs, each mudarris in the halaqah teaches a different discipline, such as tafsir, fiqh, and so on. Apart from that, the mosque also functioned as an intellectual center during the Abbasid dynasty. There are halaqah al-Fadh, halaqah al-Fiqh, halaqah al-tafsir wa al-hadith, halaqah al-Riyadiyyah, halaqah al-Sirr wa al-Manners in the first phase, namely 132–232 AH (750–847 AD), especially at the Basrah Mosque.
2	A. Najili Aminullah	The Abbasid Dynasty, Politics, Civilization and Intellectuals	Kuttab and mosques are the lowest educational institutions, where children learn the basics of reading, counting and writing, and where teenagers learn the basics of religious knowledge, such as tafsir, hadith, fiqh, and language.
3	Yulia Ermawati	Analysis Of Islamic Education In The Era Of Khulafa Ar-Rashidin And Abbasid Dynasty	<i>The methods of Islamic education in the Abbasid era were oral, written, memorization, discussion, and discovery or research methods.</i> (Metode pendidikan Islam di era Abbasiyah adalah lisan, tulisan, hafalan, diskusi, dan metode penemuan atau penelitian).
4	Wira Kurnia Listari	Islamic Education During the Abbasid Dynasty and the Development of Islamic Education in the Modern Period	Islamic educational institutions that existed during the Abbasid dynasty can be categorized into 3 types. Which consists of informal educational institutions; such as the ulama's house, non-formal educational institutions; such as kuttab, mosques, bookstores, libraries and formal educational institutions, for example madrasas. The large number of educational institutions shows that this is in accordance with the belief in Islam which requires the pursuit of knowledge and is considered as a form of worship. Therefore, places to study are very diverse, not only concentrated in certain places

Several journal articles explain the Islamic education system during the Abbasid Dynasty, learning methods in mosques, and the influence of mosques on the development of science. In this case the researcher combines the results of primary research to provide more accurate and clear facts. More details are explained one by one below.

#### A. Islamic Education System During the Abbasid Dynasty

##### 1) Islamic Education Material

Islamic education material in high school is divided into two majors, namely the first major; which studies religious sciences, Arabic grammar and Arabic literature, this study is known as the science of nagliyah which gives birth to the science of tafsir, procedures for reading the Koran, the science of hadith, fiqh, ushul fiqh, the science of nahwu, sharaf, balaghah, linguistics, and literature. While the second major; teaches general sciences or known as aqliyah sciences, which will give birth to mantiq sciences, natural sciences, chemistry, music, exact sciences, geometric sciences, falaq sciences, divine sciences (divinity), animal sciences, plant sciences and medical sciences. (Ifendi, 2020).

Another explanation states that during the Abbasid Dynasty the curriculum taught was adjusted to the level and nature. For the lower level, the educational material is learning the Koran, reading, writing and poetry, then added with nahwu knowledge, stories, archery, horse riding and swimming as well as other basic Islamic sciences. For students who come from the families of caliphs, governors and officials, the lower level learning material is supplemented with khatabah lessons, namely history, war stories, ways of getting along and studying the basics of religion, knowledge of the Koran, sya'ir, and fiqh.

The material for Islamic education at the secondary level still varies in all Islamic regions, due to differences in customs and culture. However, the basic material taught is not different, namely material on how to read the Qur'an, Arabic grammar and literature, fiqh, tafsir, hadith, nahwu, sharaf and balaghah, exact sciences, mantiq science, falaq science, history science, scientific knowledge. nature, medicine, and music. Students who have completed this intermediate level will be allowed to choose their preferred scientific field at a higher level, such as linguistics, history, philosophy, economics and medicine.

##### 2) Islamic Education Method

Provide a statement that what is expected, as stated in the "Introduction" chapter can ultimately result in "Results and Discussion" chapter, so there is compatibility. Moreover, it can also be added the prospect of the development of research results and application prospects of further studies into the next (based on result and discussion).

Talking about the Islamic education system during the Abbasid era means that it cannot be separated from discussing the concept of education. In general, the concept of multicultural-based education was already becoming known at that time, although the name was only recently categorized, in line with developments in science. This multicultural concept means that students can express their opinions more freely, not closed, but accompanied by a spirit of tolerance/mutual respect and equality of position for each student in seeking knowledge. Islamic education in this era also experienced its peak of glory because it was influenced by several factors, including being able to implement a multicultural education system that emphasized the principles of tolerance, justice, freedom, openness and democracy. It was also supported by educators who had a culture-based vision and mission so that it was undoubtedly one of the successes in making educational Institutions at that time a model of international education. (Lahmi et al., 2015).

Another dimension in strengthening the level of education in this era is the rapid translation of scientific books from various languages into Arabic, the birth of scholars in various schools of thought, the science of hadith is studied more deeply and arranged in such a way, the science of tafsir is further developed, and the The caliph built medical schools, and established the largest and most complete library of his time as well as a translation agency, such as Bait al-Hikmah. This brilliant scientific progress occurred during the caliphate of Harun ar-Rashid, he made many brilliant changes for the smooth running of education, such as building observatories, ennobling the lives of educators with high salaries, functioning state assets in building educational facilities and infrastructure, and establishing cooperative (diplomatic) relations with other kingdoms in exchanging scientific information.

### 3) Islamic Education System

Conceptually, the educational progress of the Abbasid era was founded on a good education system, where aspects of the curriculum, methods, students and educational institutions were well developed. The curriculum aspect is a series of educational materials that must be studied by each student, starting from the learning plan to the final stage, namely evaluation. Likewise, the method aspect is very developed and diverse. Several types of methods, such as: oral, written, memorization, role playing, recreation, question and answer, discussion and others have become an inseparable part of the education system. What is no less important is the dimension that students have gained considerable freedom in studying the desired field of science and there are no limits on study time (lifelong education) and place of study, this stage is known for its scientific spirit. In addition, the basic levels of educational institutions have been introduced and determined, such as primary, secondary and tertiary school levels.

### 4) Islamic Education Curriculum

During the reign of the Abbasid dynasty, there was one component that played a role in advancing Islamic education, namely the curriculum. In this case the curriculum helps to facilitate learning activities. Al-Qur'an, literacy, writing and poetry are usually used as low-level curriculum. This dynasty dominated religious sciences in the educational curriculum. Furthermore, young people today are very enthusiastic about studying hadith, which is the second source of religion after the Koran.

### 5) Islamic Education Institute

Mosques as places of worship were also used as educational centers before formal educational institutions were built. Then, to facilitate scientific activities, the caliphs during the Abbasid dynasty established educational institutions, namely: (Dea Apriningrum et al., 2023).

#### a) Kuttab

Kuttab is a place or facility that functions for children to learn. In several Medieval sources it can be concluded that the age at which children enter kuttab education does not have standard rules. According to Ibn Hazm, age 5 is the ideal age to enter kuttab education. This is different from Ibn al-Jawzi's opinion, who stated that he started kuttab education at the age of 6, but many of his classmates were older than him. Some even enter kuttab education at the age of 10 years. (Laili et al., 2019).

Regarding the practice of kuttab education, there are differences based on four regions, namely: (a). Muslims of the Maghrib (Morocco) emphasize the study of the Koran. Children will not learn anything else until they master the Koran well. (b). Spanish Muslims (Andalusia), kuttab here prioritizes writing and reading. (c). Ifriqiyah region (North Africa, includes Tunisia, parts of Algeria, and parts of Libya), this region prioritizes the Al-Qur'an with an emphasis on variations in reading (qira'at), the art of calligraphy, and hadith. (d). The Eastern region (Middle East, Iran, Central Asia and the Indian subcontinent), adheres to a mixed curriculum, the Koran as the core, and does not combine it with calligraphy.

#### b) Basic Education at the Palace

The idea of basic education in the palace emerged because of the wishes of the caliph. The Caliph wants to prepare this basic education so that young children can be introduced to their environment. So, when they grow up, children can be more responsible for their lives and their environment.

c) Book Shops

Thanks to this increasingly brilliant progress in educational science, many people have started writing books from various branches of science. Therefore, many book shops were built. This book shop was used for buying and selling books which developed at that time. This book shop provides many books or books that are used for learning activities by young people.

d) Houses of the Ulama

The residence of ulama also plays a role in the process of transforming religious knowledge and general science. During the reign of the Abbasid dynasty, the ulama's residence was used as a school for young people to study.

e) Majlis Caliph

This assembly is for joint learning activities in the pursuit of knowledge. The activities of this assembly continue to grow rapidly. Moreover, during the reign of Caliph Harun ar-Rasyid, this majlis experienced very rapid development. Caliph Harun really supported the activities at this council, so it is not surprising that during his reign education was of very high quality.

f) Library

To develop science, the Abbasid dynasty established a library. This library functions as a place to carry out research activities and scientific studies. Youth and children are given the opportunity to visit this library to develop and increase their knowledge. With this library, many young people and children often spend time studying there. The very famous library is called Bait al-Hikmah, which means "Building of Wisdom or Building of Knowledge". (Al-Farabi, 2013). Bait al-Hikmah functions as a center for the development of science. Apart from that, Bait al-Hikmah was also used as a place to store ancient books and scriptures obtained from Persia and Byzantium.

Al-Ma'mun also carries out teaching activities and translations of philosophical works and foreign knowledge from various languages at this institution. The most active translators in Bait al-Hikmah during the time of Harun ar-Rashid and Al-Ma'mun were Abu Sahl Fadl al b. Nawbakht and 'Alan al-Syu'ubi, they are Persian, as well as Yuhanna (John) b. Masawayh, a Syrian Christian. Another translator named Hunayn b. Ishak al-'Ibadi, he was not only a pioneer in the search for scientific terminology in Arabic, but also enriched and improved the quality of translations circulating in Arabic among Muslims. In some cases, manuscripts are purchased from parties who own them. Based on historical records, it is also written that in the Abbasid Dynasty, for the first time in history, there was contact between Islam and Western culture, or more specifically with classical Greek culture found in Egypt, Syria, Mesopotamia and Persia. (Philip K, 1970).

6) Learning Methods in Mosques During the Abbasid Dynasty

From Ibn Sirin, he said that when I entered the mosque while al-Aswad ibn Sari' was telling a story. In fact, I saw that mosque experts had gathered and in another part of the mosque there was a halaqah of fiqh experts who were discussing fiqh and discussing. (Lannuria, 2023).

In another reference, it is stated that when Ibn Jubayr attended a lecture given after the Zuhur Prayer by a professor. The teacher stood on the pulpit while the students sat in front of him listening, writing and asking questions verbally until the time for Asr prayers arrived. Please note that each lecturer has an assistant whose job is to repeat lecture material after class time is over and explain it to students who are less responsive in understanding the material. In all scattered higher-level theological educational institutions, the science of hadith is used as the basis of the curriculum, and the teaching method places more emphasis on memorization and daily notes. This memorization is a reliable source, which is dominated by hadith experts and poets. (Mahroes, 2015).

The conclusion is that the learning method in the mosque is by halaqah (doing lots of discussions), writing, by rote memorization, and daily notes with various discussion topics, including fiqh, theology, hadith science, and others. So it is appropriate that nowadays mosques are revived with scientific activities, like the golden age of Islam in the past, namely those carried out by the Abbasid dynasty by holding discussions, lectures (tabligh), so that mosques are not only a means (place of worship) but also a means of educational learning. Islam, thus giving birth to a superior generation and Islam again experiencing glory and giving rise to Islamic civilization.

#### 4. CONCLUSION

Based on the analysis of the research data above, it can be concluded that the use of mosques as a means of learning during the Abbasid Dynasty was very significant in the development of Islamic education. The learning methods used are very diverse/varied and dynamic, and mosques not only play an important role in the development of Islamic science and education, but also in the formation of the character and spirituality of Muslims.

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