

**THE PATTERN OF ISLAMIC EDUCATION  
IN THE GOLDEN AGE OF THE DAULAH ABBASIYAH:  
A STUDY OF ROBERT GLASSER'S LEARNING MODEL**

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**ABSTRAK**

Artikel ini merupakan penelitian kualitatif deskriptif dengan menggunakan pendekatan model pembelajaran Robert Glasser. Hasil dari penelitian ini bahwa masa kejayaan (*Golden Age*) Daulah Abbasiyah dalam bidang Pendidikan Islam terjadi pada kepemimpinan Harun al Rasyid dan puteranya al Ma'mun dengan dibangunnya Lembaga-lembaga Pendidikan, dan pola Pendidikan Islam yang berdasarkan model pemberjaraan yang digagas oleh Robert Glasser ada empat tahapan yaitu pertama *Instructional Goals* (Sistem Objektif) dengan pola Pendidikan Islam ilmu *Naqli* (al Qur'an dan Hadist) dan ilmu *Aqli* (Rasional atau Nalar), kedua *Entering Behavior* (Sistem Input) ditunjukkan dengan model pengajaran dengan cara *Halaqoh* dan *student oriented*, ketiga *Instructional Procedures* (Sistem Operator) menunjukkan prosedur pembelajaran dengan *sama'*, *imla'* dan *fahmul maqru'*, keempat *Performance Assessment* (Output Monitor) berupa harapan pendidik agar peserta didik dapat menguasai ilmu pengetahuan dan bertaqwa kepada Allah. Berdasarkan hasil tersebut hipotesis peneliti terjawab bahwa pola Pendidikan Islam pada masa golden age daulah Abbasiyah masih relan diterapkan pada masa sekarang. Semoga artikel ini berkontribusi dalam menambah dunia Pendidikan Islam khususnya pada masa kejayaan Daulah Abbasiyah, secara umum menjadi refrensi dalam bidan kependidikan.

**Kata Kunci:** pendidikan Islam, Daulah Abbasiyah, model pembelajaran, Robert Glasser

**ABSTRACT**

*This article is a descriptive qualitative research using the Robert Glasser learning model approach. The results of this study show that the Golden Age of the Daulah Abbasiyah in the field of Islamic Education occurred in the leadership of Harun al Rasyid and his son al Ma'mun with the establishment of Educational Institutions, and the pattern of Islamic Education based on the learning model initiated by Robert Glasser is four stages, namely the first Instructional Goals (Objective System) with*

*the Islamic Education pattern of Naqli science (the Qur'an and Hadith) and Aqli science (Rational or Reason), the second Entering Behavior (Input System) is shown by the teaching model by Halaqoh and student oriented , the third Instructional Procedures (Operator System) shows the learning procedure with the same ' , imla' and fahmul maqru', fourth Performance Assessment (Output Monitor) in the form of educators' expectations so that students can master science and fear Allah. Based on these results the researcher's hypothesis was answered that the pattern of Islamic education during the golden age of the Abbasid daula was still relatively applicable today. Hopefully this article contributes to adding to the world of Islamic Education, especially during the heyday of the Abbasid Daula, in general it becomes a reference in the education field.*

**Keyword:** *Islamic education, Daulah Abbasiyah, learning model, Robert Glasser*

## INTRODUCTION

Education is an important element in a civilization because education will grow quality human resources. Education in an era will show the development of civilization that was owned at that time so that it can increase intellectual and high social order, according to Sudijono (Sudijono, 2011) educational institutions are miniature communities to improve intellectual abilities that are not only based on rationality but require creativity and spirituality. So education has a goal, namely as a medium for achieving a good life with an empirical effort and teaching that adds scientific insight that has an impact on attitudes and behavior related to social, individual and professionalism (Al-Syaiban, 1979). The dynamics that occurred from the times marked the civilization of the time, in the context of Islamic Education from the era of the "khulafaur rashidi" era of the "Umayyads" and the era of "Abbasids" had different patterns of Islamic Education. Especially during the "Abbasid" era, the world of education developed rapidly throughout the Islamic world with the construction of educational places such as madrasas, Baitul Hikam, and translation centers (Rahim, 2008). The purpose of Islamic Education at that time was to become a servant of Allah "abdullah" and to become a leader in the world "khalifatullah", so that in balancing the will of Allah (masyiatullah) and the will of his servant (*masyiatul 'ibad*) it could be achieved by means of education (Mahroes, 2015).

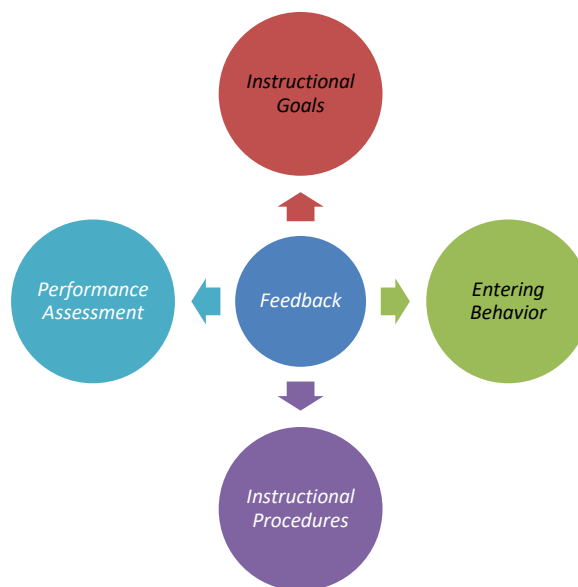
Education can be carried out in a simultaneous and comprehensive way both in terms of competency skills 'making scientific skills' and the ability to have a 'making scientific attitude', so in order to synergize intellectuals, attitudes, values, insights, skills, communication, and sensitivity to the environment requires the means Education that leads to the needs of 'child oriented' students does not only lead to the needs of 'teacher oriented' educators (Mahroes, 2015). This is in line with the learning pattern initiated by Robert Glasser, which focuses the learner on students based on a simple learning model design (Rusman, 2010). Glasser's learning design is by guiding and directing students to the behavior and attitudes of educators then implementing it in the reality of life according to the phenomena presented in the conditions and situations of students, therefore a model like this can make students develop well, because they are able respond and overcome the problems that exist in students (Rusman, 2012:152). Based on this background, the researcher feels it is important to examine how the pattern of Islamic Education during the Abbasid Daula period provided education both in terms of the institutions that were built and the way the education was implemented, so that the researcher hopes to be able to provide an overview of whether the pattern of Islamic Education during the Abbasid Period is still relevant if applied in the current era, as well as researchers trying to be useful and contribute to the scientific body so that it becomes charity for researchers.

## **DISCUSSION**

Departing from the problems and objectives of the researcher, this article presents the results of research using a descriptive qualitative approach, the use of this descriptive qualitative approach is based on the research hypothesis that the pattern of Islamic education during the revival (golden age) of the Abbasid Daula can provide an overview of the current pattern of education and is still relevant to be applicable, therefore to prove the researcher's hypothesis, here using the learner model approach initiated by Robert Glasser. There are at least four stages in Glasser's learning model, namely:

1. Instructional Goals (Objective System) is learning carried out directly using objects that are adapted to teaching materials and teaching objectives, so that students can directly interact with the object, in other words students are directed to implementation or practice
2. Entering Behavior (Input System), namely the provision of teaching by direct student observation to the field which emphasizes attitudes and behavior
3. Instructional Procedures (Operator System) is the suitability of learning procedures or teaching procedures in achieving a learning objective
4. Performance Assessment (Output Monitor) is the hope of educators for students to be able to change attitudes and behavior consistently well (Akharil, 2011:78).

Chart 1. Robert Glasser's Learning Model



Relevant research based on problems provides technical guidance. By referring to previous studies with the same problem, novice researchers will get clear information. (Personal, 2018).

### **Golden Age Daulah Abbasiyah**

The Abbasid dynasty was born after the Umayyah daulah was destroyed, which was initiated by the leadership of Abdullah al Suffah bin Muhamma bin Ali

bin Abdullah al Abbas, had 4 periods during the domination of this dynasty in accordance with the model of government that was practiced having their respective differences in terms of politics, culture and culture. social system, golden age in the power of the leader Harun Al-Rashid ruled from 786 AD to 809 AD, and was continued by his son al Ma'mun who ruled from 813 AD to 833 AD this heyday was not separated from the second role wise ruler and benefactor because many educational institutions, hospitals, scientific development, literature, and culture are supported by the wealth owned by Harun al Rasydid and his son al Ma'mun personally. So that science during this golden age is developing rapidly (Rahmawaty, 2005:11).

### **Pattern of Islamic Education during the golden age of the Daulah Abbasiyah**

Djamaludin's opinion that Islamic education is teaching that is delivered from educators to students with Islamic material content that leads to the behavior of a person who embraces the Islamic religion, the systematics of Islamic education consists of several elements in education including, educators, students, materials, facilities and infrastructure that support on learning, as well as teaching and learning processes (Djamaluddin, 1999:10). Education is a series of systems consisting of supporting components in achieving learning objectives, these elements or components are educators, students, learning tools, learning materials, supporting facilities and infrastructure (facilities). Islamic education is aimed at forming individuals who have broad scientific insights and good behavior in the world and in the hereafter through worshiping Allah by carrying out His commands and staying away from everything that is prohibited (Roqib, 2003:82).

The era of the Abbasid dynasty was the golden age of Islam, both in terms of education and technological progress. At this time, the Muslims had rational knowledge (Aqli) in criticizing science as well as a way of thinking in a naqli way. many Islamic figures emerged who were experts in their respective scientific fields. Success is not only in the field of literature and art, but in other scientific fields which are categorized as Aqli science and Naqli science, Aqli science includes mathematics, chemistry, geography, medicine, biology, history, astronomy, optics and so on. The science of Naqli includes hadith, interpretation of the Qur'an, Fiqh, Ushul Fiqh, Sufism, monotheism, and so on. Among the well-known figures are

Ibnu khaldun and Ibnu Malik at Thai, the author of the nahwu book *Alfiyah Ibnu Malik* (Wahyuningsih, 2014: 111).

The development of the world of Islamic education during the Abbasid Daulah was inseparable from the elements that existed in learning such as methods, learning, curriculum materials, educators, students, educational institutions, and the Islamic education system, as follows:

### 1. Learning Method

The learning method is an internalization and way of conveying knowledge from educators to students (Rahmawaty, 2005:73). In the era of the Abbasid daulah, learning received by students through the method from person to person was not yet class-based, so an educator would form a circle (*halaqah*). Meanwhile, according to Hanun, the learning methods in the Abbasid era there were three classifications, namely oral, written and rote. The oral method includes delivery from an educator in the form of lectures, reading, dictating '*imla*'. The oral method in the form of lectures is also said to be the same, where an educator explains learning material and students hear and listen. The reading method is *fahmu maqru'*, an educator gives reading material to students and then understands the contents of the reading. The dictation method is the delivery of an educator to students by being guided and then students copy or rewrite what has been conveyed by the educator (Hanun, 1999:77). The writing method is an important way of his work based on the way of writing of the figures during the time of the Abbasid Daula who gave birth to his great works. The memorization method at that time was a distinctive and characteristic way of preserving learning material. Stanton's opinion as an educator When he is going to deliver his learning material, he begins by following the '*Ta'liqah*' syllabus according to the curriculum which contains the core of learning materials up to the references used (Rahmawaty, 2005:18).

### 2. Curriculum

During the heyday of Islam, the subjects for the lower level school curriculum were the Qur'an and hadith, religious studies, writing, reading, and the arts. In various cases nahwu, stories, and other skills such as swimming are

added. In other cases it is devoted to reading the Qur'an to understand hadith and some of the main principles of religion. Meanwhile, for the children of emirs and rulers, the low-level curriculum is slightly different, namely the importance of teaching khitabah, history, war stories, ways of socializing. The curriculum in educational institutions during the era of the Abbasid daulah adapted cultural, social and technological developments (Hanun, 1999: 73). The progress of intellectuals and religious knowledge in Islam became the basis for determining the curriculum used at that time and developed in new scientific fields such as mathematics, optics, astronomy, medical philosophy, language, literature and other sciences.

The Islamic education curriculum during the Abbasid Daula was dominated by the religious sciences, especially focusing on the main teaching of the Qur'an. Apart from the Qur'an, hadith is the most important subject because it is the second source of religion after the Qur'an, hadith has considerable interest in studying hadith. During the time of the Abbasid Daula, the curriculum also included learning the science of interpretation, this was considered important because it was needed to respond to questions from people who left Islam (Apostasy) and opponents of Islam. There is also a fiqh learning curriculum, one of the influences of which is to become a position in the court which gave birth to many figures in the field of fiqh. It was the knowledge taught during the Abbasid daulah that made the golden age (Wahyuningsih, 2014:113).

### 3. Educators and Learners

The relationship between educators and students is like children and their parents. If the child makes a mistake, the educator will reprimand and direct gently and harshly when he is no longer in control of the situation. educators also direct advanced lessons that must be taken in accordance with the talents, abilities, and intelligence of children. For example, if a student is strong in his memorization, he will be advised to study hadith. Because of that, it is possible for a student to enter higher level education directly without having to take further education, or complete basic education first. Therefore,

it can be concluded that the learning time taken by a student is not the same or uniform.

The characteristics of the Islamic education system in the Classical period include: (1) Students are given the freedom to study from anyone and whenever they complete their studies, (2) The quality of an education depends on educators, not on institutions or Teacher oriented, not institution oriented. In line with that, Deden Makbuloh said that the student did not choose a good school but instead chose a teacher (syekh) who was known for his wisdom and piety. Students are free to choose educators. If the teacher's teaching is not satisfactory for him, he may move to another educator, and (3) Rihlah ilmiah system, namely wandering or long journeys to seek knowledge. This method became the most interesting characteristic of Islamic education in the classical period because it was not only the students who made scientific trips, but also the teachers. They move from one place to another to teach as well as study, so that this scientific rihlah system is called a learning society. From the characteristics of the Islamic education system during the Abbasid daula, it can be concluded that student life was marked by scientific and spiritual integration. Intellectual progress is supported by persistence, critical attitude, creative and imaginative. As for the popularity of a teacher or sheikh (a figure) because of his real works, services, and the support of students who love the works of their educators (Makbuloh, 2005:60).

#### 4. Educational Institutions

Islamic educational institutions during al Ma'mun's leadership were also called Classical Islamic education. George Maksidi divides classical Islamic educational institutions based on the criteria of subject matter taught in Islamic schools into two types of education, namely: types of educational institutions that are inclusive (open) to general knowledge and educational institutions that are exclusive (closed) to general knowledge. Whereas according to Charles Michael in (Muhtifah, 2005:27), classical Islamic educational institutions, that based on the criteria for the relationship between educational institutions and the state in the form of a theocracy, there are two types, namely: formal Islamic educational institutions and informal Islamic educational institutions. Modern



Islamic education can be grouped as follows: (1) *Maktab/kuttab* are basic educational institutions. The subjects taught are khat, calligraphy, the Koran and hadith, (2) *Halaqah*, meaning circle. *Halaqah* is an Islamic educational institution at the level of advanced education or college. The subjects taught are teacher lectures about a work of thought by a figure, by reading, explaining, or conveying other people's comments on a work of thought, and (4) *Majlis* are educational institutions used for scientific transmission activities from various disciplines, so many *majlis* variety. There are 7 kinds of *majlis*, namely:

- a) *Majlis al-Hadits*;
- b) *Majlis al-Tadris*;
- c) *Majlis al-Munazarah*;
- d) *Majlis al-Muzakarah*;
- e) *Majlis al Syu'ara*
- f) *Majlis al-Adab*,
- g) *Majlis al-Fatwa*,

Bookstores and libraries act as places for the transmission of knowledge and Islam. In Baghdad there are 100 bookstores. While the libraries that existed at that time were public libraries and private libraries. (a) Public library. The public libraries during the Abbasid daulah era were as follows: (1) *Bayt al-Hikmah*. This institution combines a library, literary workshop, study circle, and observation and (2) the *Baghdad Nizamiyah Madrasah Library*. This library contains 6,000 book titles. (b) Private library in. The following are some of the private libraries that existed during the Abbasid daula, including: (1) *Al-Mutawakkil's friend, AlFath Ibn Khaqan*, (2) *Ali Bin Yahya's Khizanatul Hikmah Library*, (3) *Jamaluddin al-Qifti's library*, (4) *Library owned by Muwaffaq bin Mutharan Dimasyqi*, and (5) *Khizanatul Pole owned by Adhud Al-Daula*, (6) *Observatory and hospital as a place for studying Greek science and philosophy and transmission of medical science as a Basic Concept of Multicultural Education in Islamic Education Institutions*, (7) *Bayt al-Hikmah* is the first Islamic higher education institution built by the leader al Ma'mun in a human civilization where even the West is not familiar with it, namely the

multicultural concept in education because tolerance, cultural ethnic differences, and religion are well known and are commonplace.

#### 5. Islamic Education System

The concept of education found during the Abbasid Daula, especially during the Caliphate of I Ma'mun, was the basic concept of multicultural education. The application of this concept in Bayt al-Hikmah institutions is different from other institutions. The application of the basic concepts of multicultural education in Bayt al-Hikmah is external and general, namely that all people are free to express, open, tolerant and equal in seeking knowledge, translating, worshiping, working, and doing all useful activities. Meanwhile, according to (Muhtifah, 2005:30), the application of this concept other than in Bayt al-Hikmah is more internal and specific which places more emphasis on the aspects of diversity and equality of students in the learning process.

The description of the basic concept of multicultural education in institutions other than Bayt al-Hikmah is as follows: (a) The values of freedom and equality. Students have the freedom to choose subject matter, teachers, and form halaqahhalaqah, (b) The values of justice, poverty, and backwardness of minority groups can be seen in the student recruitment process. Students who are unable or orphaned, are given the opportunity to study. They are paid monthly, provided with study stationery and receive extraordinary facilities from waqf institutions, (c) The values of justice and harmonious relationships are reflected in the relationship between teachers and students. The teacher gives equal attention and treatment to all students. The concept of multicultural education in (Muhtifah, 2005:31), turns out to have a very big influence on the progress of the nation's civilization, including: (1) the establishment of assimilation between Arabs and other nations who experienced developments in science and technology earlier, ( 2) the translation movement which is managed in an atmosphere of diversity, equality, cultural differences tolerance towards all groups and religions, especially Christianity, has an influence on the progress of science as well as religious knowledge, and (3) freedom in choosing materials and teachers for students in the teaching and learning process and the harmonious relationship between teachers and students and the

values of tolerance between the two accelerate the development of science and the birth of madzhab priests.

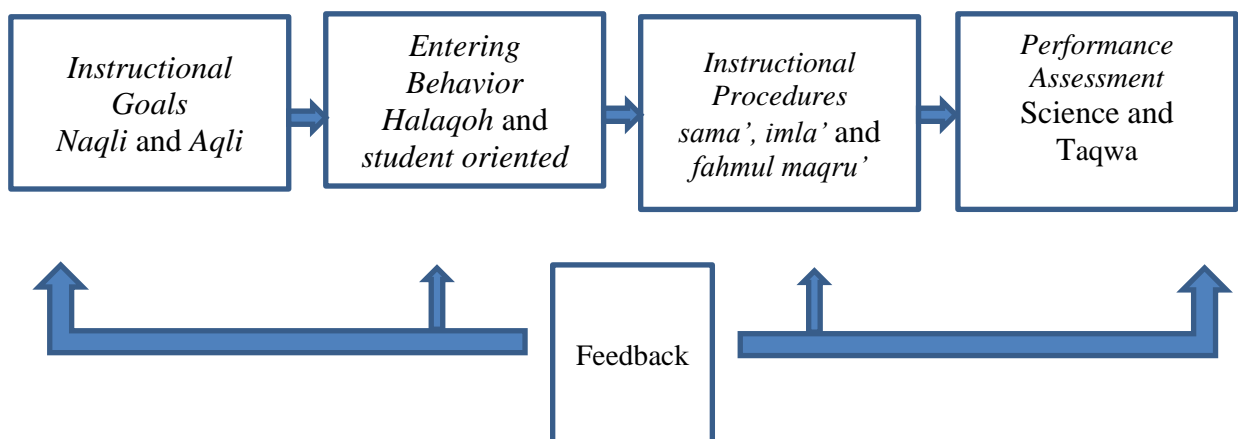
**Analysis of Robert Glasser's learning model**

The Glasser learning model is a learning model that guides and directs students into attitudes and behavior which the teacher then transforms into real life that happens to students in their environment. So that by giving this way it is believed that students will be able to develop well because they are responsive to the problems they face (Rusman, 2012:152).

The steps that must be taken in developing the Glasser model learning design are by using four ways, namely Instructional Goals (Objective System) which emphasizes the suitability of the material delivered and the goals in teaching, the pattern of Islamic education during the golden age of the Abbasid Daulah, researchers found There are two similarities in the pattern of Islamic education during the golden age of the Abbasid daula, namely naqli covering hadith, interpretation of the Qur'an, Fiqh, Usul Fiqh, Sufism, monotheism, and so on, and Aqli covering mathematics, chemistry, geography, medical, Biology, history, astronomy, optics and so on, and have the goal of Islamic education being able to master the basic knowledge of religion and scientific development.

Based on this discussion, the researcher can explain as in the following chart:

Chart 3. Results of Robert Glasser's Learning Model



Entering Behavior (Input System) is the provision of learning in a direct way to students, the researchers found in the pattern of Islamic Education during the golden age of the Abbasid daula with the halaqoh learning pattern, namely a

circular learning method with oral, written, and rote methods that lead to the ability students (student oriented) so that students have the attitude to develop their abilities, Instructional Procedures are procedures in carrying out learning to achieve a desired learning goal, researchers found procedures in the pattern of Islamic Education during the golden age of the Abbasid Daulah in the form of curriculum and teaching methods, the curriculum applied to Basic Education (Kutab) studies the Qur'an, Hadith, basic religious teachings, reading, writing, nahwu and the arts, other skills such as swimming. There is also a curriculum for nobles who study sermons, history, war stories, ways of socializing, and curriculum in scientific developments and technological advances such as mathematics, optics, astronomy, medical philosophy, languages, literature, and other sciences. With the same teaching method, imla' and fahmul maqru' (Operator System), Performance Assessment (Output Monitor) an educational expectation for students, the researcher found a pattern of Islamic Education during the Golden Age of Daulah Abbasiyah, namely having broad knowledge and good behavior either by carrying out Allah's commands and staying away from Allah's prohibitions (Taqwa) from the knowledge that has been obtained.

## **CONCLUSION**

Based on the studies that have been carried out by researchers, it can be concluded that the pattern of Islamic education is teaching given by educators to students with Islamic material content, while the golden age of the Abbasid Daula in the world of Islamic education occurred in the leadership of Harun al Rasyid and his son al Ma However, because many educational institutions have been established and there is a massive translation movement, we are aware of Robert Glosser's learning model that there are four stages, namely the first Instructional Goals (Objective System) with the pattern of Islamic Education in Naqli science (the Qur'an and Hadith) and Islamic education. Aqli (Rational or Reason), both Entering Behavior (Input System) are shown by the teaching model in a Halaqoh and student oriented way, the third Instructional Procedures (Operator System) show the same learning procedure, imla' and fahmul maqru', fourth Performance Assessment ( Output Monitor) in the form of educators' expectations that students

learn Ik can master science and fear Allah. shows that it is still relevant if the pattern of Islamic Education during the golden age of the Abbasid daulah is applied today.

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