

**THE THOUGHT OF GEORGE MAKDISI ON CLASSICAL
ISLAMIC COLLEGES (*MADRASA*)**

A THESIS

**BY:
HALIMAH TUSSADDIAH SIREGAR
209031497**

ISLAMIC EDUCATION PROGRAM



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APPROVAL

A THESIS

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BY:

HalimahTussaddiahSiregar
Reg.Number:209031497

Has been approved and signed in partial fulfillment of the requirements
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Medan, February 2013

First Adviser

Second Adviser

Prof. Dr. HasanAsari, MA
NIP: 19641102 199003 1 007

Dr. Syaukani, M.Ed
NIP: 19600716 198603 1 002

Thesis “**The Thought of George Makdisi on Classical Islamic Colleges (*Madrassa*)** by HalimahTussaddiah Siregar. Reg. Number 209031497 was examined on 29th April 2013. Islamic Education Program. State Institute of Islamic Studies North Sumatra Medan. This thesis has been accepted to fulfill requirements for the degree of Master of Arts (MA).

Medan, 29th April 2013

Head of Examiner

Secretary

(Prof. Dr. Abd.Mukti, MA)
NIP. 19591001 1986 1 002

(Dr. FaisarAnanda, MA)
NIP. 19640702 199203 1 004

Board of Examiner

(Prof. Dr. Abd.Mukti, MA)
NIP. 19591001 198603 1 002

(Dr. FaisarAnanda, MA)
NIP. 19640702 199203 1 004

(Prof. Dr. HasanAsari, MA)
NIP. 19641102 199003 1 007

(Dr. H. Syaukani, M.Ed)
NIP. 19600716 198603 1 002

Acknowledged by,
**The Director of the
Postgraduate Program**

(Prof. Dr. NawirYuslem, MA)
NIP. 19580815 198503 1 007

STATEMENT LETTER

I who sign below:

N a m e : Halimah Tussaddiah Siregar
Reg. Number : 09 PEDI 1497
Place of Birth : Medan, 16th June 1986
Occupation : Student of Postgraduate Program
State Institute of Islamic Studies
Address : Jl. Penguin Raya 4 No. 207 Medan

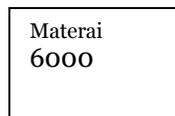
Truly state that thesis entitled “**THE THOUGHT OF GEORGE MAKDISI ON CLASSICAL ISLAMIC COLLEGES (MADRASA)**” is really my work, except for enclosed quotations.

If there is a mistake inside, it wholly will be my responsibility.

Hereby, I make this statement letter.

Medan, 28th February 2013

Signed by,



Halimah Tussaddiah Siregar

ABSTRAK

Sejarah menceritakan banyak hal tentang data dan fakta dalam bentuk tulisan dan peninggalan. Kehidupan hari ini adalah kelanjutan dari kumpulan fase yang telah berjalan. Kondisi sekarang tidak pernah bisa dilepaskan dari situasi sebelumnya. Sejarah menggambarkan bagaimana suatu sebab akibat terjadi dan menjabarkannya secara periodis.

Sejarah Islam merupakan satu bagian paling berpengaruh, tidak hanya terhadap Islam itu sendiri tapi juga terhadap 'pihak lain' yang juga ikut memberikan pengaruh terhadap sejarah Islam. Berbicara tentang sejarah, maka Sejarah pendidikan Islam merupakan bab penting yang mendapat perhatian besar dari berbagai pihak karena pengaruh yang diberikan berdampak luas tidak hanya pada saat sejarah itu sedang berlangsung, tapi juga ketika fakta yang ada telah menjadi sejarah.

Islam sangat menjunjung tinggi peran ilmu dan pendidikan. Melalui proses belajar, ilmu dan pendidikan dikembangkan secara bertahap. Pendidikan adalah usaha manusia untuk mengembangkan diri menjadi lebih baik. Sementara itu, institusi pendidikan adalah sarana pendukung untuk melaksanakan kegiatan intelektual. Institusi pendidikan tentu saja berperan penting dalam sejarah pendidikan Islam. Sistem pembelajaran yang digunakan pada zaman klasik telah ditata baik hingga mencapai performa terbaiknya pada level pendidikan tinggi.

Pendidikan tinggi Islam merupakan lembaga berkembang karena tidak terbentuk secara asal tapi merupakan hasil dari pengembangan dari lembaga-lembaga sebelumnya yang juga berpengaruh sama ketika pendidikan tinggi telah hadir dan memberikan pengaruh luas terhadap dunia pendidikan pada masa itu. Konsep pendidikan tinggi ini kemudian menjadi kajian yang menarik untuk diteliti sebab kehadiran pendidikan tinggi Islam zaman klasik telah mencuri perhatian para sejarawan muslim dan barat yang kemudian melakukan penelitian terhadap 'produk' Islam ini. George Makdisi merupakan salah satu sejarawan barat yang sangat konsen terhadap sejarah pendidikan Islam.

Madrasa dalam penelitian ini adalah hasil dari majlis, *jami'*, maktab dan kuttab, masjid, khan dan madrasa. Pada zaman klasik, madrasah menjadi institusi yg telah mengalami kemajuan dan perkembangan di segala aspek. Diluar itu, madrasah juga memberikan pengaruh terhadap kehidupan politik.

Penelitian ini bersifat *qualitative* dan merupakan studi tokoh. Oleh Karena itu, penelitian ini menggunakan studi pustaka yang menghandalkan karya tulis sebagai sumber referensi. Sumber yang digunakan tidak hanya sumber primer tapi juga sumber sekunder yang mendukung. Penelitian ini dihapkan bisa memberikan pemahaman tentang sejarah pendidikan Islam, khususnya tentang lembaga pendidikan tinggi yg merupakan model lembaga yang juga digunakan oleh pendidikan barat namun dengan label yang berbeda.

ABSTRACT

Siregar, Halimah Tussaddiah, Registration Number: 09 Pedi 1497. *The Thought of George Makdisi on Classical Islamic Colleges (Madrasa): A Thesis, Islamic Educational Study Program. Postgraduate Program. State Institute of Islamic Studies North Sumatera.*

History has narrated many points about data and facts in script and artifact form. Current life is a collection of phase that has proceeded. Today condition is never detachable from previous situation.. History has portrayed how causal effect could happen and has described it periodically.

Islamic history is the most influential part not only for Islam itself but also for 'other' that also gives influence to Islamic history. Talking about history, can be said that Islamic educational history is a crucial chapter that get great attention from others side because it has given wide effects not only when the history was occurring, but also when the fact has been history.

Islam highly glorifies role of science and knowledge. Through learning process, science and knowledge have developed incrementally. Education is human's effort to get better improvement, whereas educational institution is supporting facility to hold intellectual activity. Educational institution surely has significant role in Islamic educational history. Learning system is used in classical age has been arranged well until reach its best performance at higher learning level. The higher learning is *madrasa*

Islamic higher learning (*madrasa*) is a developed institution because it does not formed suddenly but formed of burgeoning result from previous institutions that had influence as well when the higher learning has existed and given wide effects to education sector at that time. This concept, then becomes an interesting study to research because existence of higher learning institution in classical age had stolen attention both of Islamic and Western historian that later do research to this Islam 'product'. This point results pride because scholars who research are not in small number, let alone the researchers are historians that really concern to Islamic history. George Makdisi is one of western historian who really concern to history of Islamic education.

Madrasa is a result of *majlis, jami'*, *maktab* and *kuttab, masjid, khan* and *madrasa* at the end. On classical age, *madrasah* became institution that had progress and development in the whole aspect. On the other side, *madrasah* also gave influence to the political life.

This is qualitative research and a biographical research. Therefore, this research uses library research that relies on texting source as source of reference. Sources are used not only primary source but also secondary source. This research is hoped able to give comprehension about history of Islamic education, particularly about higher learning institutions as model that is used as western education but in different label.

الخلاصة

التاريخ يقول الكثير عن البيانات والحقائق في الكتابة والإرث. الحياة اليوم هو استمرار للمرحلة جمع وقد تم تشغيل. لا يمكن أبدا أن الظروف الحالية لا يمكن فصلها عن الوضع السابق. جوانب الحياة من جميع الجوانب لا تبدأ الآن، ولكن هذه المرة على التوالي في أنه قد تم تشغيلها من 'أمس'. التاريخ يوضح كيف حدث سببية تاريخ الإسلام هي واحدة من الأكثر نفوذا، وليس إلا وتصف تقريرها الدوري للإسلام نفسه ولكن أيضا إلى 'الجانب الآخر' هو أيضا له تأثير على تاريخ الإسلام. الحديث عن التاريخ، تاريخ التربية الإسلامية هو الفصل المهم أن يحصل اهتماما كبيرا من مختلف الأطراف لآثار بعيدة المدى ليس عندما تعطى التاريخ كان يحدث، ولكن عندما أيضا حقيقة أن كان هناك تاريخ الإسلام يحترم دور العلم والتعليم. من خلال عملية التعلم، وضعت العلم والتعليم تدريجيا. كما تتضمن اهتماما كبيرا الإسلامية إلى العلم والتعليم في كريم آل القرآن أن أذكر أن الحقل هو الجانب الذي يستمر طوال حياة الإنسان حياة تشغيل جميع التعليم هو جهد الإنسان لتطوير أنفسهم نحو الأفضل، كما هو وسيلة لدعم المؤسسات التعليمية لتنفيذ النشاط الفكري. المؤسسات التعليمية تلعب بالتأكيد دورا هاما في تاريخ التربية الإسلامية. وكان من المقرر استخدامها في نظام التعلم العصور القديمة حتى تحقيق أفضل أداء سواء على سسات التعليم العالي الإسلام ينمو لأنه لم يتم تشكيلها من مستوى التعليم العالي قبل ولكن الأصل هو نتيجة لتطور المؤسسات السابقة التي تؤثر أيضا على نفس مفهوم التعليم العالي عندما تواجدت والنفوذ واسعة على عالم التعليم في ذلك الوقت التعليم العالي ثم يصبح دراسة مثيرة للاهتمام لدراسة عن وجود العصر الكلاسيكي الإسلامي التعليم العالي وقد اشتعلت انتباه المؤرخين مسلم والغربية التي أجريت في وقت لاحق دراسة عن 'المنتج' الإسلام. هذا هو التباهي عندما يكون عدد من المؤرخين الغربيين لدراسة ليس فقط في كميات صغيرة، وتتركز بشكل كبير ورج مقدسي هو المؤرخين خصوصا أهي تاريخ الباحثين عن تاريخ الإسلام الغربيين جدا تتركز على تاريخ التربية الإسلامية. تلقت القدرات كأستاذ جامعة ادنبره الدراسات الإسلامية اهتماما واسعا جعل البحث من المؤرخين من اليوم. مقدسي يكرس بحثه حول "صعود للكليات" الكتاب الذي يستخدم بعد ذلك كمرجع من قبل العديد من المؤرخين كمرجع للبحث في تاريخ التعليم الإسلامي. وهذا بالطبع يثير علامة استفهام لماذا عمل من العلماء غير مسلم ودراسة العديد من المراجع التاريخية

الأساسية الفائدة التي الدافع وراء الكتاب إلى تطوير البحوث من التربية الإسلامية عن تاريخ التربية الإسلامية في حين العثور على "الخاصة" البحث مقدسي الأستاذ. كان نقطة مثيرة للاهتمام للدراسة العلاقة بين التربية الإسلامية والتربية الغربية

هذا البحث هو دراسة نوعية والحرف. ومن هنا، فإن هذه الدراسة يستخدم الأدب يستخدم ورقة كمصدر مرجعي. استخدام مصادر ليس الا بالمصادر الأولية ولكن مصادر ثانوية التي تدعم ومن المتوقع أن تقدم هذه الدراسة فهما للتاريخ التربية الإسلامية، وخاصة مؤسسات التعليم العالي على المؤسسات النموذجية التي تستخدم أيضا من قبل التعليم الغربي ولكن مع تسمية مختلفة

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She would like to intend her thanks to her friends for great care given. Academic communication has contributed memorable points that improved the writer in better understanding about something new in 'new world'.

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Medan, 28th February 2013

The Writer,

Halimah Tussaddiah Siregar

CHAPTER I INTRODUCTION

A. Background of Study

History of Islam is in fact, a continual knowledge or skill, which is preserved in thousands of voluminous books authored and composed by the renowned scholars.¹ As the branch of knowledge, only history which enables us to know and understand the importance of great events and the personalities of the world occurring and existing respectively in their concerned period. It can rightly be said that history means the writing or written parts of those specific events and the pieces of the concerned information at a particular time or after their occurrences.² As an academic discipline, History has been the great source of information and helps in progress and the prevention of down fall in nations. Whenever any nation developed, it made history its the source of its guidance.³

History hardly ever attached from historians or historical characters. They had contributed information and widened horizon by presenting fact from their writing either created by them directly or by the second part researcher. In Islamic history, there were many Moslem historians and western historians who had taken their part to explore history more detailed and more intelligible. They had booked their works on original sources to produce trustable and well-known works. History had aroused a lot of great names on its development. A history equally developed with time and situation that naturally happened and left meaningful messages and lessons. There were many unspoken stories and facts that might still be unknown on this time. To acquire the fact, certainly, trustable sources that may available manuscripts written by historian who lived at that time and specialized on that field are required.

Learning history is a way to achieve information about former situation. Today condition is accumulation that formed the past. Islam is so rich with its civilizations and its heritages. As one of the greatest power in this world, Islam had contributed a number of great points that formerly still be able to keep their identity, but then, it lose its identity because of foreign interference. If analyzed well, based on the noted of history; Islam indeed, is pioneer of all sides in life. Furthermore, Islam is a way of life. Refer to *Al-quran* as source to run life and create a "life", Islam ever led era for a long time. This achievement, certainly, related to the concept had texted in Islam and applied by brilliant historians and scholars that covered by western scholars, who actually adopted Moslem idea and finally adapted as theirs.

Before arrival of Islam, system of education still restricted on verbal tradition not written yet. Arab at that time was a tribe who learn on a sandy desert. While knowledge inherited only verbally from time to time. This condition, was possibly caused by inadequacy of facility. Moreover, people at that time learnt about basic skill and knowledge only, adapted with the condition and environment where they lived because they were nomad. The other interesting side from Arab activity was control of poetry (*syi'r*) as media of expression and tradition. For Arab, expressing something in poetry form was more

¹Maulana Akbar Shah Khan Najeebabadi, *History of Islam* (New Delhi: Adam Publisher, 2007), p. 31.

²*Ibid.*, p. 35.

³*Ibid.*, p. 27.

prestigious than in prose. So, unastonishing if poetry was one of the most essential part of culture activity from former time to now.⁴

Education for Arab formerly was something uninstitutionalized. They learnt from their life environment. They learnt and expressed all points about life activities, nature, earth and everything related to it. Poetry was media that used to catch learning values applied on the whole aspects of life. It was used to state and present any wonder and admiration. Simplicity was specific style that presented on their works.

Education is a lifelong process. Everybody can do it anytime and anywhere. No limit to do that, even without any supporting facilities, knowledge can be reached. In every sides in this life, knowledge hands crucial role. To get knowledge must not in a learning institution and not from certain person, knowledge can be required autodidact or systematically indeed.

No one denies that knowledge is a precious thing. It is proven by coming of many learning institution that had created spontaneously or systematically. In Islam, education is placed in a central and essential position. As first revelation, which had been received by Muhammad prophet, Allah had reminded us that reading is study-step to get knowledge. Allah also had reminded us that the best step to start reading is by beginning it with *bismillah* in order to get blessing. Revelation did not deliver that reading is always link with book or any reading media, but it can be done by taking care of surrounding and learning from nature. Nomad in Arab had proved that learning from nature made them know about God and life. This was skipped point that hidden behind of that revelation. Any point can be known and understood by reading. Reading is a gun and power to get what we want to know and to do.

Civilization has been built by reading. People in the past and at present connected and completed their information by reading and keep it in writing. Secrets and questions need to be opened up. For several cases, a curiosity should not be satisfied by doing research, reading or even the easiest one is by asking. Doing an observation, that actually part of oral reading is a way to get answer. Related to revelation, at present, reading is not about old fashioned style anymore, in its development, reading has presented in modern form that is e-reading. This access, again and again has showed that reading is a crucial and significantly invested activity.

The juncture of reading as crucial activity and essence puts on as its role as source of science and knowledge. Education is hardly attached with life. As mentioned above, education is a lifelong process which proceeded as long as live runs. Progress of this development is fascinating point. Started from pre writing era up to modern era, educational institutions arise more and much better.

Education introduces human to science and knowledge and teaches human to live by using minds (*'aql*). Education has developed equally since the coming and developing of time. Islamic education had developed since the coming and developing of Islam itself. In Arabian context, in which Islam was born first, the coming of Islam was completed with the efforts of education. Structurally, it consists of teacher, science, institution and student.

Education is dissimilar with teaching. Education, in its true concept is a process to educate student in order to be able mastering knowledge and having good attitude. But for

⁴ Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung: Cita Pustaka Media, 2007), p. 4.

the second; teaching, is a process in which knowledge becomes priority. In conclusion, teaching more oriented to set specialists who concern with their field only.

Awareness of knowledge had pushed the rise of educational institution dynamically. The improvement of educational institution motivated by learning spirit which appeared higher together with great movement to hold education better. This situation at last became historical moment in Islamic education.

Education, commonly connected with Islam as a religious system-resulted new definition, implicitly inquired characteristics owned. Totally, definition of education in Islamic context inherent with "*tarbiyah*", "*ta'lim*" and "*ta'dib*" that must be comprehended alike. Those terms contain deep meaning about human and people and their environment in its relation to God related to each other. All those terms explained the scope of Islamic education; "*Informal*", "*formal*", "*non-formal*".⁵

In its development, formal education is still unhold well. Education at that time can be called as an informal education and tend to do *da'wah* (religious preaching) and the teaching of Islamic values.⁶ Formal education just appeared later after having betterment in all aspects.

Formerly, informal education was more dominated than formal one, even it could be stated that formal institutions were nothing. In addition, informal institutions were root of formal institutions. In the beginning, the system of education was made in simple way, simple method and simple material only. At that time, education just about how to read and to write first. This effort, finally got its top when Islam moved to Madinah and it had developed well. The power of the simple system had produced people who can read well then, able to teach and to devolve science and knowledge. Good progress seems clear from the transition of institutional form; from the simplest one to the most excellent one. In its development, Islamic institutions had significantly improved and had applied effective way to teach education.

Simplicity which appeared at the first, moved to be better adjusted with condition and need at that time. From *kuttab*, mosque, mosque-khan until *Madrassa* had designated significantly improvement in whole aspect. For the last form; *Madrassa* that got much attention because its role as a *par excellent* institution and as higher learning institution. Even mosque was regarded as a root of the developing of institution and took great role in history, but *Madrassa* which spoken as an institution, claimed as typical of institution of which western institution inspired. In addition, this institution "had forced" several great western historian to research it and to open the fact up.

There is no specific definitions about higher learning. Though education had classified into basic level, mid level and high level, but it is still quite difficult to get true definition of higher learning. Contradictive with modern system that managed education and divided into some levels based on the class, curriculum and degree. In former, systems were used in the teaching process were same. At that time, teacher, place and material were provided to transfer knowledge to the students. But as mentioned above, most of the teaching material were about Islamic values and tend to *da'wah*. Islamic education could rightly be said appears together with the development of Islam itself.

⁵ Azyumardi Azra, *Pendidikan Islam* (Jakarta: Logos Wacana Ilmu, 1999), p. 4-5.

⁶ Charles Michael Stanton, *Pendidikan Tinggi dalam Islam*, translated by Hasan Asari and H. Afandi (Jakarta: Logos Publishing House, 1994), p.

In one side, the above condition had aroused a lot question and curiosity about the role of western historian that specialized their field on Islamic history. But in contrast, it is a pride, because western historian who were interested on that field were not in small number but in quite big number. Even, some of them admitted that western should confess to Islam about system that claimed as their own way.

Institution in Islamic history had fascinated western side. As result, western historian had attracted to research and applied it as part of their identity. The development of educational institutions could be seen as a part of growth that contained reaction to the condition of social religious.⁷

Islamic history, further, concern with Islamic educational institution. There are a lot of historians who discussed and noted this part on their study, but only George Makdisi who really concerned on institutions that developed at that time. Makdisi particularly had examined Islamic educational institutions. As a professor of Islamic studies in a well-known university, Makdisi had shown his specialization as historian in Islamic education and presented his contribution. Makdisi had done his research seriously. It could be seen from his efforts to know about Islamic educational institutions purely from the trustable sources. To do that, Makdisi analyzed Arabic books and cooperated with other historian included Moslem historian. Personal/biographical research is first step surely needed to know researcher's research.

Affection of knowledge had pushed intellectual movement that seemed in whole educational aspect. This movement luckily was supported by government, thus development of knowledge progressed significantly. Endorsement of the effort was motivated by awareness that knowledge had crucial role in life. *Al-quran* had delivered it by repeating '*ilm* in many times to remind that anywhere, anytime and with anyone learning is infinite which always be together with life.

The existence of Islamic educational institution was not only glorious in that era but also developed further and even, influenced to Western world. This part became so happening because there was misconception that happened about originating of higher learning. Refer to present condition the highest level for educational institution is university which was realized as an English word;

“University is an educational institution at the highest level, where you can study for a bachelor's degree, a master degree, or a doctorate, and where people also do research.”⁸

From the definition clear that university is an institution that focuses on higher learning in order to make a person get a degree.

Educational institution is not restricted on learning system only. On this research, all elements that related to educational aspects are involved and get attention as well. Talking about educational institution is sure detachable from the related elements, supporting aspects and government. Higher learning in classical age did not rise suddenly but through

⁷ Asari, *Menyingkap Zaman*, p. 2.

⁸ Karen C. Marwick et al. *Longman Advanced American Dictionary* (United Kingdom: Pearson Education Limited, 2007), p. 1152.

dynamic process which showed how Islam so attentively. Step by step that had passed by the institution showed that knowledge got extraordinary position.

This topic rises as an interesting topic because then, concept of higher learning is unidentifiable easily because “university” word widely known as an English word. So that, public had thought that the institution was Western’s product which totally used known system. This convoluted should get true clarification to straighten the factual condition. Western and Islam had built their history with their own story, but behind of that, role of Greece in history may not deny because it participated in history too. Greece undeniable contributed their existence in developing civilization and education, at least Greece had stimulated others to developed memorable history.

Research is an effort to find out data and fact about something. In doing research, data can be acquired easily and lose question mark that passed by in mind. Historians also do the same when they want to research past and present it at present. Present historians sure need past historians’ research to be able to develop their research and find something new out. This effort is done because written documents are trustable data which can be used to support information.

Educational institution particularly not only had noted in written documents but also in an artifact which can be regarded as a proof of historical event that directly able to show how the model used was.

On the basis of that fact, The writer has made up her mind to choose this topic. She thinks that the complicated points are interesting background to immerse and to know deeper about specific reason of Makdisi’s interest and analysis about Islamic educational institution in classical age. Makdisi, however was a Professor of Arabic and Islamic studies. This study tends to know Makdisi’s analysis that poured through his thought. Finally, she thinks that there are number of complexities in analyzing Islamic history. She thinks that such complexities are worth revealing.

B. Formulation of the Problem

This research is designed to provide a critical analysis of Makdisi’s thought on classical Islamic colleges. In doing so, the following questions are going to be answered:

1. What are Makdisi’s thoughts on the origin of Islamic colleges?
2. What are Makdisi’s thoughts on the contents of education in classical Islamic colleges?
3. What are Makdisi’s thoughts on the relation between Islamic colleges and political power?
4. What are Makdisi’s thoughts on the relation between classical Islamic colleges with western colleges?

C. Aims of the Study

In relation to the problems, it is obvious that the aims of the study are:

1. To get deeper analysis about Islamic educational institution in classical age concern with Islamic colleges (*Madrasa*), precisely about the development and the influence. More specifically, this study wants to get Makdisi’s thoughts on the origin of Islamic colleges.
2. To know Makdisi’s thoughts on the contents of education in classical Islamic colleges.

3. To know Makdisi's thoughts on the relation of Islamic colleges to political power.
4. To know Makdisi's thoughts on the relation of classical Islamic colleges with western colleges.

Finally, this topic purposes to provide information for anyone who interested in history of Islamic education.

D. Scope of the Study

This study concerns with the thoughts of George Makdisi in doing detailed examination on Islamic studies. It focuses on how Makdisi describes history of Islamic education by getting the source from the manuscript and contribute his thinking as a precious work. Data will be explored from the manuscript.

This study concerns on Makdisi's thought, specifically about his thought in explaining Islamic colleges definition and its form as an educational institution based on historical fact, or more than that based on modern concept applied. The contents of this thesis will be dominated by theories and descriptions based on the historical source.

Restricting a research to the concept or thinking of a figure automatically means restricting the scope of literature that must be analyzed and constricting the distance of time.⁹

E. Method of the Study

The term methodology in a board sense refers to the process, principles and procedures by which we approach problems and seek answers. In the social sciences, the term applies to how one conducts research. As in everything we do, our assumptions, interests and goals greatly influence which methodological procedures we choose.¹⁰

Briefly defined, research is a systematic process of collecting and logically analyzing information (data) for some purpose. This definition is general because many methods are available to investigate a problem or question. Research methods (sometimes called "methodology") are the ways one collects and analyzes data. These methods have been developed for acquiring knowledge by reliable and valid procedures. Data collections may be done with measurements techniques, extensive interviews and observations, or a collection of documents. Research methodology is systematic and purposeful. Procedures are not haphazard activities; they are planned to yield data on a particular research problem. In a broader context, methodology refers to a design whereby the researcher selects data collection and analysis procedures to investigate a specific research problem. It is possible to have a design that provides no valid or reliable data on the problem, but the deliberate choice of design increases the likelihood that the data will yield information on the research question.¹¹

Documents are records of past events that are written or printed; they may be anecdotal notes, letters, diaries, and documents. Official documents include internal papers,

⁹ Hasan Asari, *Menguak Sejarah Mencari 'Ibrah: Risalah Sejarah Sosial Intelektual Muslim Klasik* (Bandung: CitaPustaka Media, 2006), p. 1.

¹⁰ John Willey and Robert S. *Introduction to Qualitative Research Methods* (United States, 1975), p. 1.

¹¹ Macmillan and Schumacher. *Research in Education: A Conceptual Introduction* (United Status: Addison Wesley Longman, 2001), p. 9-10.

communications to various publics, student and personnel files, program descriptions, and institutional statistical data. In interactive data collection technique, the researcher finds these documents at the site or a participant offers to share these personal records with researcher. Documents may also provide background information on the topic. Documents are the most important data source in concept analysis and historical studies. Documents are usually catalogued and preserved in archives, manuscript collection repositories, or libraries. The documents must first be located by the historian, who uses indexes to archives and then permission must be obtained to work with the original texts.¹²

Scientific research and method that used in a particular knowledge highly depend on the object of the knowledge.¹³

This research uses library research and focuses on study of figure. Library research can simply be defined as a kind of research that use relevant books. This point focuses on historian, so it uses library research. Figure research is a kind of research to the thinking or concept of a character totally or partly.¹⁴ One of historical research is biography research; a kind of research which concerns on life of a character that attached with society, traits, character and effect of the thinking.¹⁵

Historical research implies studying and analyzing an event to get explanation.¹⁶ This research also use historical approach; an approach that is done by seeing the fact in history and get the descriptions by doing research and analysis by comparing the institutions at that time, then in its development and finally compare it with the exists now.

In this research, The concept that want to be revealed is the concept of George Makdisi who gives contribution by doing deep research about Islamic study. The contribution seems on his thought. To get the sources, this research uses primary and secondary sources.

1. Source of Data

The source of data used in this research related to the topic. In this case, the source of data consists of two sources, that is:

a. Primary Source

Primary Source is a term used for original source about the information of the topic. Primary source is an artifact or manuscript that written or created by person at the time. Reading and analyzing history form the primary source is a way to keep the originality of the research. It is difficult to get a manuscript of a source to get a real information about an object of research.

Artifacts are material objects and symbols of a current or past event, group, person, or organization. These objects are tangible entities that reveal social processes, meanings, and values. The qualitative researcher is less interested in the artifact itself and more interested in the meanings assigned to the artifact and the social processes that produced the artifact.

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¹² *Ibid.*, p. 42

¹³ See Anton Bekker, et al., *Metode Penelitian Filsafat* (Yogyakarta: Kanisius, 1990), p. 41 in Syahrin Harahap. *Metodologi Studi Tokoh* (Jakarta: Istiqamah Mulya Press, 2006), p. 5.

¹⁴ Syahrin Harahap, *Metodologi Studi Tokoh* (Jakarta: Istiqamah Mulya Press, 2006), p. 7.

¹⁵ Santono Kartodirjo. *Pendekatan Ilmu Sosial dalam Metodologi Sejarah* (Jakarta: Pustaka Utama, 1993), p. 77.

¹⁶ Dudung Abdurrahman. *Metode Penelitian Sejarah* (Jakarta: Logos, 1999), p.3.

¹⁷ Macmillan and Scumacher, *Research*, p. 42.

Primary sources in this research are main sources of George Makdisi. All these works are the Makdisi's manuscripts. They can be listed as follow;

1. *The Rise of Colleges*
2. *The Rise of Humanism in Classical Islam and the Christian West*
3. *The Madrasa as a Charitable Trust and the University as a Corporation in the Middle Ages:*
4. *Muslim Institutions of Learning in Eleventh-Century Baghdad*
5. *Madrasa and University in the Middle Ages, The Origin of the College in Islam and the West*
6. *The Topography of Eleventh-Century Baghdad: Materials and Notes*
7. *The Madrasa in Spain: Some Remarks, Law and Tradisionalism in the Institutions of Learning of Medieval Islam and An Islamic Element in the Early Spanish University.*
 - a. Secondary Source

Secondary source is one that was created later by someone who did not experience first-hand or participate in the events or conditions researching. For the purposes of a historical research project, secondary sources are generally scholarly books and articles. Also included would be reference sources like encyclopedias.¹⁸

Secondary sources that used in this research are references that refers to the primary sources. The sources are books which has correlation and relevant with the main source but it is not created directly.

2. Data Collecting

Data collecting that used in this research is from content analysis.¹⁹ Content analysis is a research technique for the objective, systematic, and quantitative description of manifest content of communications.²⁰ In other definition content analysis as its name implies, identifies, describes, and analyzes in detail the components of verbal or pictorial in objective, systemic, and quantitative manner.²¹

3. Data Analysis

After doing data collecting based on primary and secondary source, so the next step must be done is doing data analysis. Data analysis uses qualitative descriptive method that applies topics and reason for choosing the topic and also theory as defined in the concept. of the figure has been analyzed descriptively based on the primary source. This step is intended to find the real data that appropriate with the topic is being analyzed

CHAPTER II GEORGE MAKDISI; AN INTELLECTUAL BIOGRAPHY

¹⁸ <http://www.library.illinois.edu/village/primarysource/mod1/pg2.htm> accessed on february 7, 2012.

¹⁹ Klaus Krippendorff, *Content Analysis: Introduction to Theory and Methodology*, terj. Farid Wajidi (Jakarta: RajaGrafindo Persada, 1993), p. 149.

²⁰ Berelson Bernard. *Content Analysis in Communication Research* (New York: Free Press, 1952), p. 74.

²¹ Ralph Thominson, *Sociological Concepts and Research: Acquisition, Analysis, and Interpretation of Social Information* (New York: Random House, 1967), p. 74.

A. Family and Education

Makdisi was born in Detroit, Michigan in 1920. He is an American that descendant of Arabic. Arab Americans are among the many ethnic groups that make up the United States. They trace their roots to the Arab world, which stretches from North Africa to West Asia. Arab Americans are just as diverse as the Arab world itself. They come from rural and urban areas in 22 different countries, practice different religions, work in a variety of fields, and have a range of educational backgrounds and political affiliations. Despite this diversity, Arab Americans have a shared sense of history, language, and cultural heritage. Whereas the majority of the people who come from an Arab country identify themselves as Arab Americans, some might identify by their country of origin such as Syrian Americans or Palestinian Americans. Some might identify themselves by their ethnic backgrounds such as Chaldean Americans. Arabs have been coming to the United States for hundreds of years. Like others, they came seeking better opportunities. The first significant number of immigrants came between 1880 and 1920. This slowed down drastically because of restrictive immigration laws passed after World War I. Since the 1970s, the number of Arab Americans has increased rapidly due to a change in these laws, and because of wars and economic hardships in some Arab countries. It is estimated that by 2000 there were about 4.2 million Arab Americans.²²

Makdisi is survived by his second wife, Nicole; and children from his first marriage, sons John and Thomas; daughters, Catherine Viscusi, Theresa Walsh, Ann Mazur and Jeanne Makdisi; sister, Mary Fayad; ten grandchildren; and two great-grandchildren. His first wife, Margaret Anderson Gray, predeceased her husband in June 1974. Makdisi died at his home in Media, Pennsylvania in the United States of America on Friday, 6 September 2002. Pennsylvania.²³

Following an early educational career in both the United States and Lebanon, Makdisi pursued graduate studies in France where he obtained the degree of Docteur es-Lettres at the Sorbonne in 1964. He taught at both the University of Michigan and Harvard before coming to the University of Pennsylvania as Professor of Arabic in 1973. He continued to teach Arabic and Islamic Studies until his retirement in 1990. During that period he served as Chair of the Department of Oriental Studies, and convened a series of conferences with his academic colleagues in Europe that were aimed at bringing together American and European research on the Arab-Islamic and Byzantine worlds during the medieval period.

George Makdisi is Professor of Arabic and Islamic Studies, University of Pennsylvania. Having been Professor of Arabic at Harvard.²⁴ In addition, Makdisi is Director of the Center for Medieval studies: Islam, Byzantium, and the Latin West, University of Pennsylvania.²⁵

²² <http://www.arabamericanm1.org/coming-to-America.id.18.htm>. Accessed January, 13 2013.

²³ www.middleeastmedievalists.org/Makdisi.html. Accessed January 10, 2012.

²⁴ George Makdisi, *The Rise of Colleges* (Edinburgh: Edinburgh University, 1981)

²⁵ George Makdisi, *The Rise of Humanism in Classical Islam and the Christian West* (Edinburgh: Edinburgh University, 1981)

As an American that grow up in western environment and known as non Moslem historian, Makdisi well-known as Professor of Arabic and Islamic studies. As a historian, Makdisi researches history synchronically. Synchronic means that facts made before, continue with the next facts, deals with research has done.

Makdisi had booked his works in English as manuscript that used as reference and primary source for academician, scholar, researcher and anyone who interested at study of Islamic education.

Makdisi is generally acknowledged on a world-wide scale as one of the greatest Arabists and Islamicists of his generation. His greatest interest was in the study of Arabic texts from the great classical age of Islamic thought.²⁶ It can be said that Makdisi is regarded as one of the western historian who concerns to *classical legacy of Islam*. Especially, which related to the development of Islamic educational institution. As a historian, Makdisi uses *historical approach* to do his research.

Professor Makdisi studies the historical development of Islamic intellectual movements in depth, and shows that two major movements which have long been considered as of exclusively Western origin have their roots deep down in Islamic soil.²⁷ The first of these movements, scholasticism, is that of the school guilds in the Middle ages; the second is that of humanism in the Italian renaissance. They came to the Christian West around 1100 in the influx of Arabic books from classical Islam through Spain and Sicily. The wealth of material provided in this volume enables Medieval and Renaissance scholars to take into consideration historical sources from classical Arabic Islam from the seventh to the fifteenth century, in addition to those of the Latin West and Byzantium. The west generally has yet to realise that an essential part of its intellectual culture, namely its university and scholarly culture, is Arabo Islamic.²⁸

Frankly writing, it is extremely difficult to acquire complete data about Makdisi, Still do not know why Makdisi himself did not enclose his biography completely on his books.

B. His works

Makdisi has been known as a historian who really concern with developing of Islamic education. He books his research into several renowned works and journals. As a historian, Makdisi has totally been known serious on the study of Islamic education. His seriousness appears on his works. Some of his works are monumental work that cover all parts about Islamic education in classical age. To realize his writing, Makdisi asisted by the other scientists such as W. Montgomery Watt and A.R. Turnbull from Edinburgh University. W. Montgomery (14 March 1909 – 24 October 2006) a Scottish historian, an Emeritus Professor in Arabic and Islamic Studies at the University of Edinburgh. Watt was one of the foremost non-Muslim interpreters of Islam in the West, was an enormously influential scholar in the field of Islamic studies and a much-revered name for many Muslims all over the world. Below are Makdisi's works;

Books

²⁶ <http://www.middleeastmedievalists.org/Makdisi.html>. Accessed March 4, 2012

²⁷ George Makdisi, *The Rise of Humanism in Classical Islam and The Christian West with Special Reference to Scholasticism* (Edinburgh: Edinburgh University, 1990), (inside cover)

²⁸ George Makdisi, *The Rise of Humanism in Classical Islam and The Christian West with Special Reference to Scholasticism* (inside cover)

a. History and Politics in Eleventh-Century Baghdad (Collected Studies)

George Makdisi is, to start with, concerned with the growth, topography and local history of Baghdad. This is of interest in itself, as a study of one of the principal urban centres of the medieval world, but it also has a broader significance. For Baghdad, as the seat of the Abbasid caliphate and the centre of government, represents a microcosm of much of the Islamic world at that time: the rivalries between different rulers and their ministers and the conflicts between secular and religious authorities find their reflection in the physical structure of the city and in the writings of those who lived there. This theme of authority and power is then developed further in the second set of articles, concerned in particular with the relations between Caliph and Sultan after the arrival of the Seljuks.

b. Ibn 'Aqil: Religion and Culture in Classical Islam

This biography of the Muslim scholar and humanist Ibn 'Aqil (1040-1119) sheds light on one of the most important periods of classical Islam -- one which has had a significant impact on religious and intellectual culture in the Christian Latin West.²⁹

c. Religion, Law and Learning in Classical Islam.

This book concentrates on the schools of religious thought and legal learning in the medieval Islamic world and their defence of "orthodoxy". The author aims to review and re-assess the implications of the conflict between, first, the "rationalist" and the "traditional" theologians (the one accepting the influence of Greek philosophy, the other rejecting it), and then between one of these traditionalist schools -the Hanbali school of law -and Sufi mysticism. One of the most important consequences of the first of these confrontations, he contends, was the emergence of the schools of law as the guardians of the faith and theological orthodoxy. The final section of the book also looks at the structure of legal learning, at the institutions themselves, their organization and the principles upon which they operated. As well as entering the debate over the existence of corporations and guilds of law in classical Islam - maintaining that they did exist - these articles further suggest links between such institutions and the evolution of universities in the medieval West, and the Inns of Court in England, and discuss the Islamic and Arabic contribution to the concepts of academic and intellectual freedom and to the development of scholasticism and humanism.³⁰

d. The Diary in Islamic Historiography: Some Notes.

²⁹ http://www.goodreads.com/book/show/689767.Ibn_Aqil.25022013. Accessed January 12, 2012.

³⁰ http://www.goodreads.com/book/show/689768.Religion_Law_And_Learning_In_Classical_Islam Accessed February, 25 2013.

This book tells about the product of a heightened sense of individualism and self awareness, had to wait for the Renaissance, after the close of the Middle Ages, is said to have been needed in order to produce the personal diary, as differentiated from the keeping of daily public records. In striking contrast to the West, Islam developed the diary very early in its history, earlier than has heretofore been known.³¹

- e. **The Rise of Colleges: *Institutions of Learning in Islam and the West*. Edinburgh: Edinburgh University Press, 1981.**

The book tells about Makdisi's important work traces the development and organisational structure of learning institutions in Islam, and reassesses scholarship on the origins and growth of the Madrasa.³²

- f. **The Rise of Humanism in Classical Islam and the Christian West. Edinburgh: Edinburgh University Press, 1990.**

The book tells about a survey of the historical development of two major intellectual movements. It shows that these movements, which have long been considered as of exclusively Western origin, in fact have their roots deep in Islamic soil. Professor Makdisi argues that scholasticism (the movement of the school guilds in the Middle Ages), and humanism (a movement from the Italian Renaissance) came to the Christian West around 1100 through Spain, via an influx of Arabic books from Classical Islam.³³

Articles

- a. An Islamic Element in the Early Spanish University, *Islam: Past Influence and Present Challenge*. Edinburgh: Edinburgh University Press, 1979.
- b. Al-Ghazali, Disciple de Shafi'i en droit et en théologie, *Ghazali: La raison et le miracle*. Paris: Éditions Maissonneuve, 1987.
- c. Madrasa and University in the Middle Ages. *Studia Islamica*, No.32. 1970.
- d. Muslim Institutions of Learning in Eleventh-Century Baghdad', *BSOAS*, XXIV, 1961. *BSOAS: Bulletin of the School of Oriental and African Studies*

³¹http://www.goodreads.com/book/show/689770.Rise_of_Colleges. Accessed February, 25 2013.

³²<http://www.jstor.org/discover/10.2307/2505304?uid=3738224&uid=2129&uid=2134&uid=2&uid=70&uid=4&sid=21101701824773>. Accessed February, 25 2013.

³³http://www.goodreads.com/book/show/521819.The_Rise_Of_Humanism_In_Classical_Islam_And_The_Christian_West.25022013. Accessed February, 25 2013

- e. On the Origin and Development of the College in Islam and the West', *Islam and the West: Aspects of Intercultural Relations*, ed. K.I.H Semaan. Albany, New York: SUNY Press, 1980.
- f. The Guilds of Law in Medieval Legal History: *An Inquiry into the Origins of the Inns of Court*. 1984.
- g. The *Madrassa* as a Charitable Trust and the University as a Corporation in the Middle Ages. 1970
- h. The *Madrassa* in Spain: Some Remarks, Law and Tradisionalism in the Institutions of Learning of Medieval Islam and An Islamic Element in the Early Spanish University. 1973.
- i. The Scholastic Method in Medieval Education: *An Inquiry into its Origins in Law and Theology*. 1974.
- j. The Topography of Eleventh-Century Baghdad: *Materials and Notes*', 1959.

The Rise of Colleges and The Rise of Humanism in Classical Islam and the Christian West with Special Reference to Scholasticism are claimed as Makdisi's prime work.

In writing his books, Makdisi uses good references either from Moslem thinker or Western thinker. He uses many classic references such as:

- a. Ahmad Shalaby. *History of Muslim Education*. Beirut: 1954.
- b. Al-Ghazzali. *Mizan al-Amal*. Cairo: 1327-8/ 1899.
- c. Al- Subki. *Tabaqat as-Syafi'iyah al-Kubra*
- d. Ibn Muflih (al-Adab al-Shar'iyah wa 'l-Minah al-Mar'iyah),
- e. al-Syirazi (al-Tanbih fi 'l-Fiqh 'ala Madhhab al-Imam al-Shafi'i),
- f. al-Baghdady (al-Faqih wa'l-Mutafaqqih). Cairo: 1975.
- g. Abu Ya'la (Ahkam al-Sultaniyah),
- h. al-Maqdisi (Ahsan al-Taqaqim fi Ma'rifat al-Aqalim),
- i. Ibn an-Najjar (Dhail tarikh Baghdad)
- j. Ibn Kathir (al-Bidaya wa 'l-Nihaya fi 'l-Tarikh),
- k. Ibn Nadhim (al-Fihrist). Cairo: ar-Rahmaniya Press, 1348/1929.
- l. Ibn Taimiya (Majmu at-fatawa)
- m. Ibn 'Aqil (Kitab al-Funun). Beirut: Institut de Lettres of Orientales, 1970.
- n. F. Rosenthal. *A History of Muslim Historiography*. Leiden: E.J. Brill, 1952.
- o. I. Goldziher. *Muhammadanische Studien*

- p. J. Schahct. *An Introduction to Islamic law*, Oxford: The Clarendon Press 1964.
- q. J. Ribera. *Disertaciones y opusculos*. Madrid. 1928.
- r. M. Nakosteen. *History of Islamic Origin of Western Education*. Colorado: University of Colorado Press.
- s. Richard W. Bulliet. *Patricians of Nishapur*. Cambridge, Mass: Harvard University Press, 1972.
- t. W. M. Watt. 'The Closing of the Door of Ijtihad.' in *Orientalia Hispencia*
Leiden: E. J Brill
- u. N. Daniel. *Islam, Europe and Empire*. Edinburgh: Edinburgh University Press, 1966.
- v. Yaqut (Irshad al-Arib ila Ma'rifat al-Adib),
- w. Ibn Taimiya (al-Kamil fi 'l-Tarikh),
- x. al-Maqrizi, *al-Mawa'iz wa 'l-I'tibar bi-Dhikr al-Khitat wa 'l-Athar*. Cairo: Bulaq, 1270/18

CHAPTER III GEORGE MAKDISI'S THOUGHT ON MADRASA

A. The Origin of *Madrasa*

In classical age Islamic education institutionally appears in various models. It was formed consistently with the need at that time. In Islamic history, a number of institutions represent its each systems.

Learning institutions on Middle Age appeared relevant with developing of need and knowledge. *Madrasa* could be stated as a solution or an answer to present a true learning institution. Evolution that happened significantly had showed that education had crucial position in creating civilization and education.

Islamic institutions, at that time, were distinguished became two that is 'schools of law' and 'colleges of law'. They were distinguished into two terms which adjusted with the buildings in which instruction took place. For 'school of law' Makdisi defined it as a place where groups of jurisconsults who shared the experienced of belonging to the same of locality, and were called 'geographical schools' whereas 'colleges of law' defined as a place where groups who were designated as followers of a leading jurisconsults, and were called 'personal schools'.³⁴ In more popular term, 'school of law' is 'madhab', meanwhile 'colleges of law' is '*Madrasa*'.

Because of the centrality of the *Madrasa*, the other institutions in Islam may be divided into two periods: pre and post *Madrasa*. As Islam separated the Islamic sciences from those it referred to as the 'foreign sciences', institutions in the pre-*Madrasa* period may further be divided into those exclusive, or inclusive, of the foreign sciences. The pre *Madrasa* institutions exclusive of the foreign were the *Jami'* with their halqas, and the masjids; those inclusive of these sciences were the various institutions whose designation included the terms *dar*, *baithkhizana*, essentially libraries, as well as the hospitals³⁵. The *Madrasa* itself, exclusive of the foreign sciences, developed without, as well as with, the adjunction of a mosque, whether of the masjid, or *Jami* variety.³⁶

1. Pre- *Madrasa* Institutions

a. The Term Majlis and The Primacy of the Mosque

The mosque, masjid, was the first institution of learning in Islam. The term majlis gives philological evidences to this effect. It was used in the first century of Islam to designate a hall in which the teaching of hadith took place. It was also used to designate the lesson or lecturer itself. It also designate the people of the majlis.

In Morphology, the term majlis is a noun of place (ism makan, nomen loci) of the verbs *jalasa* which, when used loosely, means to *sit*, and as such, is a synonym of *qa'da*. But, properly speaking, *qa'da* means to sit down, whereas *jalasa* means *to sit up, to sit up straight*. The action of *jalasa* takes place from a sleeping, reclining, or prostrate position. The texts are not lacking wherein a professor is said to have first performed his prayer in the mosque and then to have sat up, *jalasa*, in order to teach; and where he sat up to teach

³⁴George Makdisi, *The Rise of Colleges*, p. 1.

³⁵*Ibid.*, p. 10.

³⁶*Ibid.*

was his majlis for teaching. The term majlis, therefore, originally, meant the position assumed by the professor for teaching after first having performed the ritual prayer in the mosque. It was then used, by extension, to apply to all sessions wherein the activity of teaching and or other learned discussions took place, and later to a number of activities. The several types of majlis:³⁷

- 1) *Majlis an-nazar* and *majlis al-ilm*: meeting place of scholars who discuss. More particularly, the *majlis an nazar* or *majlis al-munazara* meant meeting place for disputation, whereas *majlis al-'ilm* was a meeting usually referring to discussions regarding hadith, and more generally discussions on subject whether of religious or scientific knowledge, with the term majlis al-hadith designating unequivocally the meeting place for the teaching of hadith, a classroom for the purpose.
- 2) *Majlis al-hukm* meant the place in which a qadi held his hearings, a court-room.
- 3) *Majlis al-wa'zis* the meeting place for the popular or academic sermon; and
- 4) *Majlis at-tadris* is the place in which the teaching of law took place, a classroom used for this purpose.
- 5) *Majlis as-shuara* is a meeting place of poets; majlis al-adab, for belletrists; majlis al-fatwa, for a juriconsults, in which he issued solicited legal opinions. The term majlis designated also what a professor dictated during the lesson. This meaning was made clear when the term was coupled with the word for dictation, *majlis al-impla*.

The mosque preserved its primacy as the ideal institution of learning, and law, its primacy as the ideal religious science.

2. The *Jami'* and its Halqas in Baghdad

a. The *Jami'*

The terminology used for the designation of institution of learning is not always easy to pin down. This is especially true of the early centuries of Islam, when the terminology was fluid, during a stage of development when institutions were still in flux. There was, however, a definite distinction made between the two types of mosque in Islam: the Congregational Mosque, *Jami'*, and the ordinary, every day mosque, masjid. The term *Jami'* is elliptical, being originally the adjective in the phrase *al-masjid al-Jami* (the mosque that brings together, unites, the congregation of the faithful). The elliptical term, *Jami'* came to be used for the Friday Congregational Mosque in contradistinction to the term masjid, for the non-congregational mosque; the former being the mosque which had the chair of the preacher, designated as the khatib, who delivered the Friday sermon called the khutba.

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³⁷ *Ibid.*, p. 11.

³⁸ Makdisi, *The Rise of Colleges.*, p. 12.

The *Jami'* as an institution of learning had halqas, study-circle, in which the various Islamic sciences were taught. The halqa was common to all *Jami'*s. The *Jami'*s of Damascus and Cairo differed. However, from those in Baghdad, in that they had *zawiyas*, referred to also as *Madrasas*, where law was taught according to one of the four Sunni madhabs.³⁹

In Baghdad, the halqa of a *Jami'* served other purposes besides that of teaching one of the various Islamic sciences or their ancilleries, such as the issuing of legal opinions (*li'l-fatwā, li'l iftā'*), for regular sessions of disputation (*li'n-naẓar, li'l-munāẓara*), for a combination of both (*li'l-fatwā wa'n-naẓār, li'l fatwā wa 'l-munāẓara*), for delivering academic sermon (*li 'l-wa'z*), for both disputation and academic sermon (*li 'l-munāẓara wa 'l-wa'z*).⁴⁰

There is, therefore, a fundamental distinction to be made between the two types of mosque, a distinction related to the type of religious service involved. The khatib who delivered the khutba, Friday sermon, in which the name of sovereign was mentioned, was appointed by caliph. The khatib mentioned the name of the caliph alone, when the caliph had the armies under his command; the names of both caliph and sultan had succeeded in making a show of force greater than all other contenders of power. The sultan then asked the caliph to have his name included in the Friday sermon. The latter had to comply by reason of the sultan's effective show of force.⁴¹

b. Variety of subjects in Halqas

The institution of learning in the *Jami'* was called a halqa, study-circle. Dozy gives the following meanings: '*a meeting of students around a professor; hence, course, succession of lessons, where a professor gave lessons*'. There were many halqas in a *Jami'*, each belonging to a professor appointed by the caliph. Halqas were sometimes known by the discipline taught in them; as, for instance, the study-circle of the grammarians, halqat an-nahwiyin; the study-circle of the hadith scholar, halqat ahl al-hadith. They were also known by their occupants, as in the case of the study-circle of the Barmakids, halqat al-Baramika. This halqa was probably named after the Barmaki family, the father Abu Hafs 'Umar b. Ahmad al-Barmaki (d. 387/997), and his three sons.⁴²

In making his appointments to halqas, the caliph could be prevailed upon by mean of influence of great scholarly reputation in favour of a particular candidate. A halqa was a professorial chair. The size of the halqa varied according to the subject taught in it. A halqa where hadith was dictated was, generally speaking, larger than one, say, on law or grammar. The size was also affected by the attendance for hadith, assistants were hired to help in relaying the voice of the professor to those rows of attendants who were too far removed from the professor to be able to hear him clearly. The assistants, called *mustamlis*, repeated the text dictated by the professor so that all could take it down in dictation.⁴³

c. The Maktab and the *Kuttab*

The maktab was the institution of learning where elementary education took place and the studies of which led to the level of higher education, such as specialization in law. The

³⁹*Ibid.*

⁴⁰*Ibid.*

⁴¹*Ibid.*

⁴²*Ibid.*, p. 18.

⁴³*Ibid.*

studies of the maktab led to study in a masjid-college or *Madrassa*, and to the halqas of the *Jami'*. Both the maktab and *kuttab* were schools for elementary education. However, there is reason to suspect that there were a difference between the two, at least in Nishapur.⁴⁴ The maktab existed in all parts of the Muslim world, including Spain and Sicily in the West.

In the beginning, *Kuttab* was the first institution and known as fundamentally institution which focuses on reading and writing to teach. The reading and writing skill much more important equally with the growing of Moslem community in Madinah.⁴⁵ The model of this institution is private, means the learning system is handled by one teacher.

The elementary school (*kuttab*) was an adjunct of the mosque, if not the mosque itself. Its curriculum centred upon the Koran as a reading text-book. With reading and writing. On visiting Damascus in 1184 *Ibn-Jubayr* noticed that writing exercises by the pupils were not from the Koran but from secular poetry, for the act of erasing the word of Allah might discredit it. Together with reading and penmanship the students were taught Arabic grammar, stories about the prophets, particularly hadiths relating to Muhammad, the elementary principles of arithmetic, and poems, but not of erotic character.

Through out the whole curriculum memory work was especially emphasized. Deserving pupils in the elementary school of Baghdad were often rewarded by being paraded through the street on camels whilst almonds were thrown at them. In one instance the shower had tragic results by destroying the eye of a young scholar. Similar scenes enacted in honour of young pupils who have memorized the Koran are not infrequent today in Moslem lands. In certain cases the scholars were granted a whole or partial holiday whenever one of them had finally mastered a section of the Koran.⁴⁶

Girls were welcome to all the religious instruction in the lower grades of which their minds were capable, but there was no special desire to guide them further along the flowery and thorny path of knowledge.

At first, *Kuttab* took place in the houses of the teachers (*mu'allim, mu'addib*) or in the yard of mosque. The subjects that used in reading and writing are Arabic poetry and proverb contained good traditional values.⁴⁷

Kuttab was existed already in the first Islamic century, and that the students attending it were a socio-economically mixed student-body, consisting of the children of freeman as well as of slaves. Umm Sulaim, mother of the hadith scholar Anas b. Malik (d. c. 93 H), asked the school teacher, 'the *muallim* of the *kuttab*' to send her some boys to help her with wool carding, and added, 'do not send me a freeman'.⁴⁸ The maktab existed in all parts of the Muslim world, including Spain and Sicily in the West.

Two kinds of *Kuttab* in history of Islamic education are mainly based on curriculum, teacher, and its growing time. For the first type; *Kuttab*, functions to teach reading and writing poetries in Arabic texts, then, most of the teachers are non Moslems (at least in the early time). For the second, *Kuttab* functions as the place to teach Al-quran and basic

⁴⁴ *Ibid.*

⁴⁵ Asari, *Menyingkap Zaman*, p. 24.

⁴⁶ Philip K Hitti, *History of The Arabs* (London: Macmillan Press Ltd, 1970, p. 408.

⁴⁷ Asari, *Menyingkap Zaman*, p. 25.

⁴⁸ Makdisi, *The Rise of Humanism in Classical Islam and the Christian West with Special Reference* , p. 48.

teachings of Islam.⁴⁹ In *kuttab*, minimum age of a student is five years old, but in other opinion, minimum age is six years old, besides total of the students just few. In this level, students are taught reading and writing, Arabic poetry, Al-quran, Arabic grammar and Arithmetic. Learning period for this level is not based on study-time but based on the skill of students to finish lessons of holy books.

Kuttab had developed since beginning of Islamic history and more developed in line with civilizations. As an early institution, *Kuttab* had produced productive persons that resulted great works in several study. At that time, the main aim of the education was to write revelations *Khatt* and calligraphy known as art expression that so outstanding on civilization of Classical Islam. The *Maktab*, or *kuttab*, is usually portrayed as a school of elementary education only. It is true that school education began in the *maktab*, where the literary arts were taught as propaedeutic to the two other divisions of knowledge: the Islamic sciences, and the 'foreign sciences.' But the historical evidence indicates that teaching, in this institution, was dispensed at a level higher than what is normally understood in modern times as elementary. Besides being a school of elementary and secondary education, it also functioned as a 'finishing school', whose graduates could continue studies on their own as autodidacts, or apprentice privately with a master, or go to reside among the Arabians, gathering lexicographical and historical materials, and to enrich their repertoires with the poetry and prose of pure classical Arabic.⁵⁰

Kuttab today may equal with TPA; a kind of elementary education that specialization on religion education and basic knowledges that become Alquran as reference. TPA is an institution where children can run their elementary education by learning while playing, besides, the children are also taught reading and writing. In addition, in TPA children are educated to behave well because on this level, the growing of *Aqeedah* becomes priority, equally with the good method to be able to read Alquran even to memorize it. The next is Mosque; a place that at that time had bigger function than today. For the first, Mosque was a place for doing pray only, as we know, Mosque commonly functions as place to do sholat, zikir and and other religion activities

3. The *Jami'* in Damascus

The *Jami'* in Damascus, the Umayyad Mosque, differed from that of Baghdad with regard to the institutions of learning within it. Whereas in Baghdad the *halqa* was the only institution of learning within the *Jami'*, the Umayyad Mosque in Damascus boasted several technical terms for its institutions. Nu'aimi gives a breakdown of these institutions for the period in which he was writing his book (tenth/sixteenth century).⁵¹

a. *Halqas and Mi'ad*. There were three *halqas* for hadith referred to as *mi'ads*, and eleven *halqas* for *istighal*, graduate work, in the field of law. These *halqas* were designated by the names their incumbent professor at that time of Nu'aimi's writing.

⁴⁹ Asari, *MenyingkapZaman*, p.26.

⁵⁰ Makdisi, *The Rise of Humanism in Classical Islam and the Christian West with Special Reference*, p. 49.

⁵¹ *Ibid*.

- b. *Tasdirs*. Nu'aimi states that there were at the time in questions seventy-three mutasaddirs, holders of a post of *tasdir*, for teaching the Koran, too many, he said, to cite them by the name of their holders.
 - c. *Sab's*. The term *sab'* refers to the Koran, in several ways: the seven verses of the opening chapter; or chapters two to eight of the Koran; or the whole Koran; and *asba'* Alquran refers to the seven sections, or volumes, of the Koran.
 - d. *Zawiya*. The *zawiya* in the Umayyad Mosque was referred to also as a *Madrasa*. There were eight such *zawiyas*; two Shafi'i, one Hanbali, three Hanafi, one Maliki, and one designated *ash-Shaikh*iyah, named after Ibn Shaikh al-Islam.
4. The *Jami'* in Cairo
- a. *Zawiya*. The phenomenon of the *zawiya* as a college of law within the *Jami'* is also found in the earliest *Jami'* in Cairo.
 - b. *Halqa*. Maqrizi said that there were also *halqas* in this Mosque, more than forty of them before the plague of 749 H., for teaching the Islamic sciences (*li-iqrā' al-'ilm*)
 - c. *The Madrasa-Jami'*. J. Pedersen saw no distinction between *Madrasa* and mosque because he was concentrating on the Mosques of Cairo, the *Jami's* which were *Madrasa-Jami's*. Indeed, the main function of many *Jami's* in Cairo was that of an institution of learning primarily, while serving secondarily as a Friday Mosque, whence the great number of *Jami's* in the city. This practice, going counter to the previous custom of Baghdad, was censured by al-Maqrizi, who pointed out that in one case the call of the muezzin of one mosque was well within earshot of another mosque. The custom, based on a tradition of the Prophet, was that a city should have only one great mosque for the Friday congregational service, the presence of more than one thus being unusual and requiring justification and approval by fatwa.

5. The Masjid

Masjid existed as college early in Islam. Masjids were designated by the names of those who taught in them; as for instance, the Masjid of 'Abd Allah b. Al-Mubarak (d. 181/797) with an adjacent khan as a residence for out-of-town students. There were many other masjid known by the name of the professor for whom they were founded or by the founding professor: the Masjid of Shafi'i (d. 204/820), located on Saffron Road in Baghdad; the Masjid of Qadi Abu Hassan az-Ziyadi (d. 242/856); the Masjid of Abu Bakr ash-Shafi'i (d. 354/964). Masjids continued to be used as colleges long after *Madrasas* were founded

in various part of the eastern caliphate; for instance, the Masjid of Ibn Shafi' al-Jili (d. 543/1148) and the Masjid of Ibn al-Muna (d. 583/1187) in Baghdad; and many others in Nishapur.

Masjid thus served as colleges for the Islamic sciences and their ancillaries, including grammar, philology and literature. They later came to be used mostly for legal studies, before the advent of the *Madrassa*, around the time the madhabs began to diminish in number, finally crystallizing into the four that came down to modern times. Though masjids could not be used for lodging, they were known to have been the lodging place of ascetics for long periods of time, in addition to serving as a resting place for wayfarers and the destitute. Professor leading ascetic lives were also known to have lived in the masjids in which they taught. The professor, who was usually also the imam of the masjid, often lived in a house nearby. This was the case with Abu Bakr al-Khawarizmi (d. 403/1012) on 'Abduh Road in Baghdad, who resided in a house opposite his masjid. Sibt Ibn Mansur al-Khaiyat (d. 541/1164) lived in an upper-floor room of his masjid.⁵² Mosque, afterwards considered as starting point for emerging of higher learning. Masjid on classical age had classified into two types, first "daily mosque" in where Moslems run daily prayer, second; *Jami'* mosque, a place which special for doing Friday prayer, and on the other days, it used as educational institution. Mosque which was finally labeled as masjid-khan, provided inn or dormitory for all students around the mosque. Besides serving as institutions for teaching the Islamic sciences, the masjid-mosque was used for the teaching *adab* studies were taught in the mosques, small as well as great.⁵³ Mosque had graded function to a larger aims. It's not only as a place to do pray but also as place to accomplish education. Mosque took its role as centre of civilization, as noted in Islamic history that on prophet era, mosque was a place for teaching Alquran, for discussing problems happened at that time, for constructing basic mental of Moslems to face wars, until improving prosperity. All the points were done in mosque. Due to that, mosque is a symbol of unity. In mosque, there was learning system named *Halaqah* (Study-circle/Learning circle). *Halaqah* held in mosque and divided into two, *first*, in which Islamic sciences taught generally in high level; *second*, which specialized to learn fiqh in one of four *madhab* existed. In classical Islamic period, there were two well-known mosques. *First*, was *Jami'* that built by government under-controlled by caliph or governor as gathering place for *jama'ah* to listen *khutbah* and do Friday pray. *Jami'* also functioned as place to announce things about country and religion to public. This type, commonly, is a big building that designed beautifully that paid from the treasury. Caliphs, officially made *Jami'* as connector between government and its people. In a city such as Baghdad, there were only five or six mosque which run such function, it is totally different with the custom of Islam. Commonly, Cairo had so many *Jami'*s. Based on *hadith*, each city has one *Jami'* only; addition only can be done deals with justification of law.⁵⁴ *Second*, is *non Jami'*; an exclusive local mosque. Commonly, it has small size. It was built as need for a group of people that lived in certain society or a group of adherent of a madhab. This type got fund from its follower; its patronage or from one *Waqf*. It spread in big number in Islamic city; in 11th century, Baghdad had hundred of such type. *Halaqah* in a

⁵² Makdisi, *The Rise of Colleges*, p. 22.

⁵³ Makdisi, *The Rise of Humanism in Classical Islam and The Christian West with Special Referencet*, p. 52.

⁵⁴ Charles Michael Stanton, *Pendidikan Tinggi dalam Islam* Translated by Affandi and Hasan Asari. (Jakarta: Logos Publishing House, 1994), p. 34.

mosque led by a *syaikh* that be appointed by caliph to teach fiqh or certain Islamic study. On its process, noble man often to influence caliph in choosing a *syaikh*. In provinces, this process was done by a governor. One *halaqah* took a corner in mosque; held in a certain period, generally in the morning. Like mentioned above, name of *halaqah* adjusted to the name of the *syaikh*. The term mudarris and *syaikh* were used to designate the holders of the topmost teaching level. Mudarris, when used without a complement, designated the professor of law; whereas *syaikh* was generally used for professors of all other fields; Koranic science; hadith; grammar; including the literary arts; Sufism; and all fields of the 'foreign sciences'; the complement designated the field concerned.⁵⁵

A *syaikh* may not lead more than one *halaqah*. In several cases, the name of *halaqah* adjusted with the name of the study. In a certain situation, a *syaikh* may be appointed in other mosque. It aims to increase income for the *syaikh*. A *syaikh*, generally, got appointment once in a life, but it is possible for a *syaikh* to be fired if they made a mistaken or taught deviation. History noted that leadership of some *halaqah* inherited from a father to his child for several generations. A well-known *syaikh* can be moved from one mosque to another mosque during his career, trying to get a position in a more prestigious institution.⁵⁶

Halaqah in a Mosque offered many lesson as *hadith*, *tafsir*, *fiqh*, *ushul al fiqh*, *nahu*, *sharaf*, dan Arab literature. *Halaqah* that reviewed Islamic studies, generally more attractive and had more students than *halaqah* in which reviewed *fiqh*, because it was regarded more specialized and less flexibility of its graduation. Commonly, *halaqah* consists of 10 until 20 students.

Mosque was also known as multi-function place. Not only as praying place, but it also had known as place for teaching, house of justice, meeting hall for army and house for welcoming ambassadors. Before *Madrassa* existed, mosque was a general place to held education and to accommodate all activities above. Though, education that held in mosque at that time had significantly excellent that is freedom. In mosque, students were free either to choose *halaqah* they want or to do debate. This function, in its development, got re-consideration, consequently created new institutions. In this case, there were a number of theories that explained reasons why mosque got re-consideration as an educational institution. Because of that, transformations from mosque to other institution happened.⁵⁷

First, educational activities that done in mosque regarded had bothered main function of that institution as praying place. Syalabi said that in the beginning of Islam era, many people interested to learn Islam. Year to year, much more people attended meeting to learn science (*halaqh ilm*). Each group produced sounds voice of a teacher who delivered lesson and voice of students who asked and debated to each other. Because of that, it caused noisy sound that disturbed of praying. So clear that it was difficult to use it either as praying place or studying place.⁵⁸

Second the increasing of need, as result of developing of science. By developing of sciences, man lessons could not be taught in mosque totally. In this relation, Ahmad Syalabi said that "sciencedeveloped with time development". Such situation could be understood,

⁵⁵ Makdisi, *The Rise of Colleges*, p. 153.

⁵⁶ Charles Michael Stanton, *Pendidikan Tinggi (Trans)*, p. 36.

⁵⁷ Maksum, *Madrasah*, p. 55.

⁵⁸ *Ibid.*

because in the 4th century the nearest time with establishing of *Madrassa*- a movement of thought had been developing greatly.⁵⁹

Third; The coming of new orientation to hold education. Some of teachers thought to get sustenance through educational activities. Among teachers who work as teacher did their work whole day to get an adequate income. To guarantee that thing, the other institution like *Madrassa* was built as a solution to give what teachers did not get in mosque.

6. The Khan

The *khan* served many purposes in medieval Islam: in a town, it served as a hotel or inn; on the road, as a way-side inn; so also in the desert. It also served as warehouse or commercial centre with many shops. *Khans* were also income-producing *Waqf* property, the income of which went to pay the stipends and defray the expenses of a *Waqf* foundation.⁶⁰ Besides these function, the *Khan* also served as dormitory for out-of-town students attending a mosque-college of law. In the first half of the fourth/tenth century, there was a khan founded by the wealthy merchant Di'lij b. Ahmad b. Di'lij. It was located in Suwaiqat Ghalib. In the second half of the fifth/ eleventh century, on his first visit to Baghdad, Nizam al-Mulk reconstructed the Khan and made a contribution of one hundred dinars to the *waqf*. In the second half of the fourth/tenth century, and over a period of three decades, a vast network of khans for students of law were endowed by Badr b. Hasanawaih.

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The khan as an inn is also known to have been used for private teaching or tutoring; as in the case of a jurisconsult, a stranger in town, who rented the upper-floor room in order to give lessons on law.⁶²

Khan was an institution that facilitated with dormitory that still side by side with mosque. Not same with the common mosque, *Khan* provided an enough representative lodging for all students who came from out of town. This level reached its peak in 10th century. After mosque and *khan*, *Madrassa* which created specially as an educational institution appeared. Thus, *Madrassa* unified mosque and *khan*. Complex of *Madrassa* consists of study-room, lodging, and mosque.

Library had essential role since educational institution had developed greatly. Admiration of knowledge had brought book as something precious. As source of science and knowledge, book was regarded as access to get any information and education.

The various institution cited under this rubric were essentially libraries, not locales for the teaching of regularly constituted courses of study. Youssef Eche made an excellent study of these institutions. Six words are involved in the terminology used to designate them. Three of these designate locales: *bait* (room), *khizana* (closet), and *dar* (house); and three relate to content: *hikma* (wisdom), *'ilm* (knowledge), and *kuttub* (books). From a combination of these words Eche derives seven terms designating libraries: *bait al-hikma*, *khizanat al-hikma*, *dar al-hikma*, *dar al-'ilm*, *dar al-kutub*, *khizanat al-kutub* and *bait al -*

⁵⁹ *Ibid.*, p. 55-56 .

⁶⁰ Makdisi, *The Rise of Humanism in Classical Islam and The Christian West with Special Reference*, p. 23.

⁶¹ *Ibid.*, p. 24.

⁶² *Ibid.*

kutub. Two others may be added: *bait al-ilm* and *al-khizana al-'ilmiya*. Thus, all possible combinations of these terms were, in fact, used. ⁶³

Eche divided the history of these institutions into two periods; the period of *Bait al-Hikma*, and the period of *Dar al-'ilm*. This division, although probably justifiable, can only be regarded at this stage of our knowledge as one personal to the author, based more on intuition than on historical facts. This difficulty is that at the present stage of documentation, the sources belong, for the most part, to a period later than that of the institutions treated; moreover, the terms in these sources were used interchangeably, and perhaps anachronistically. ⁶⁴

In the library which he called *Khizanat al-Hikma*, 'Ali b. Yahya al-Munajjim received visitors who came to study the books in his library, giving them food and lodging, at his own expense. Nothing is said here of a *waqf*, or a charitable trust, set up in perpetuity. In the *Dar al-'ilm* of Ja'far b. Muhammad al-Mausili, the books were made *waqf* for the use of seekers of knowledge; no one was to be prohibited from access to the library and when a stranger came to it seeking culture, if he happened to be in financial straits, he [Mausili] gave him paper and money. Here, the books were made *waqf* for the use of seekers of knowledge without exception, and they were helped financially on an individual ad hoc basis.⁶⁵

The activities that took place in libraries were those involved with books, such as reading and copying. Meetings were known to have taken place there for the purpose of discussion, disputation and the like. As for the actual teaching of courses, one rare case is known regarding the library in Basra cited by the geographer al-Maqdisi when he compares it with that of Ramhurmuz. Here, al-Maqdisi cites the activities of both libraries; for those seekers of knowledge who came to these two libraries and assiduously read and copied books, subsistence was given them, the difference between the two libraries being that the Basrian library was greater, more frequented and had more books. Then the passage continues- and this is the thing of rare occurrence; and in this one [the Basrian library] there is perpetually a professor under whom one may study Kalam-theology according to the doctrines of the Mu'tazilis. These institutions were libraries essentially; nothing in the sources allow us to assimilate them to colleges.⁶⁶

Regarding the two sets of terms used in nine combinations, two remarks seem to be called for by the foregoing statements: (1) the first term of combination, *bait, dar or khizana*, seems to have been interchangeable; and (2) of the terms which came second, *hikma* gave way to *'ilm*, and *'ilm* to *kutub* (books), this last being the most appropriate, since the institution was essentially a library, not a college in which courses were regularly taught and led to a licence to teach. After the Inquisition, a gradual process set in, in which the term *hikma*, representing the philosophical sciences, was cast aside, and the term *'ilm* was pressed into service by the traditionalists, in order to represent the Islamic religious sciences and their ancillaries. ⁶⁷

⁶³ *Ibid.*, p. 24-25.

⁶⁴ *Ibid.*

⁶⁵ *Ibid.*, p. 26.

⁶⁶ *Ibid.*, p. 26-27.

⁶⁷ *Ibid.*, p. 27.

Books on philosophy or philosophical theology were not part of the regular curriculum in the colleges of the legal guilds. Such books were nevertheless housed in the various independent libraries, e.g., *dār al-‘ilm*, *dār al-ḥikma* later in the libraries which replaced them, attached to the colleges. In these institutions they were available for reading and discussion outside the regular courses, on a private basis. These libraries and the books they contained were instituted as *Waqf*, and made available for use in perpetuity according to the terms of the founder. Other collections of books could be added to a library already instituted as *waqf*. The basic rule regulating *waqf* was that the corpus had to be real property, tangible and immovable. Books were one of the exceptions to this rule. It is this exception that made possible the preservation of books, in the libraries of the Islamic world, on subjects embracing the three major divisions of knowledge, including books of the ‘foreign sciences’ encompassing subjects banned from the curricula of institutionalized religious learning because of their pagan, non-theistic character. The basis for banning the ‘foreign sciences’ from institutionalized learning was the fundamental rule according to which nothing deemed inimical to those tenets of Islam was to be the object of a *waqf*. As the juriconsults passed final judgement over what was inimical to those tenets, it is not surprising that such subject as philosophy (*falsafa*) and philosophical theology (*kalām*) were banned from the curriculum of *waqf* institutions. The fact is, however, that books on these and like subjects, unacceptable in institutionalized learning, were nevertheless given in libraries the sanction of *waqf*, and preserved in perpetuity for the perusal of interested readers.

The juriconsults not only allowed these works to prosper, they even praised those who were knowledgeable in the fields represented. They came to consider a juriconsult colleague as having attained the summum of perfection in intellectual culture when, in addition to his knowledge of humanistic studies, of the law and the other religious sciences generally, he proved also to be expert in the ‘foreign sciences’. The traditionalist juridical theologians were keenly aware of the benefits of humanistic studies as eye-openers to the world around them, as prophetic to the religious sciences, and as the source of that eloquence which was the very proof of the Koran’s authenticity and divine provenance.

One of the popular library is *BaitulHikma*; a library which is founded by Harun al-Rasyid in Baghdad which then its maintenance was continued by his son, caliph al-Makmun; a learned, high educated and scholar who loves reading and has great art soul. Al-Makmun loves knowledge and literature. During his leadership (813-833), Baitul Hikmah had become well known as library and centre of higher learning in Baghdad. This institution integrated library, literature gallery, study circle and observatorium that all of it was under controlled of the caliph. Intellectual activity in Baitul Hikmah reached its peak when it was controlled by al-makmun. Caliphs in this era were really serious to learn manuscripts of Greece. Because of that, Baitul Hikmah became centre of translating was owned by Islam at that time. Lead by Hunain and his son, the activity appointed a number of brilliant scholars who got rights to learn that manuscripts. To support it, the institution had provided observatory that completed with good tools.⁶⁸

Library has lot of functions in placing its portion as educational institution. The functions are:

⁶⁸ *Ibid.*

- (1) Educative institution. There are many books and source of reading prepared to stimulate reading interest, improving communicative skill and critical analysis.
- (2) Informative institution. Library is “fugitive” place to get unknown answer and curiosity. By getting many sources, knowledge can be updated and upgraded in this place.
- (3) Research room. A research can be done in library. Library research is one of research methodology that familiar for academician.

Library is information center and storage of knowledge. This institution is a facility which able to answer much of curiosity. In addition, library had influenced individual and society life because progression and development can be reached by reading and learning. Islam gives high concern to education and placed book as honorable thing because its role which informs knowledge and moral value as well.

Besides library, hospital also hands essential part. Basic function of hospital is to treat patient and everything related to health. In early time of Islamic educational history, hospital was also regarded as a learning institution because hospital also used as a place to develop medical knowledge, to “born” doctor, nurse and sure knowledge related to this field. Based on that background, hospital was also claimed as educational institution.

As an independent institution, hospital concerns on medical knowledge especially. This institution, though not as *Madrasa* in contributing education, but succeed to create specialist people in medical. Somehow, health had great role in supporting life. No human could do anything if in unwell condition, therefore it took part in developing Islamic educational history. Actually, health was taught in mosque, but still about basic points and theory only, to get more about that subject, hospital was the answer because in the institution both theory and practice were taught equally.

As library which has function in taking its portion as educational institution, hospital was also created for some reasons as center of health; Stated so because undeniable that hospital is institution that concerns on health. In this place, public can get service to maintenance their health, then as health care.

7. The *Madrasa*

Formal education that appeared later was *Madrasa*. *Madrasa* is a traditional school for higher learning. It was regarded as traditional institution because it ignored modern sciences on its curriculum. For this level, all the students are conditioned to memorize Al-quran.⁶⁹The terms of higher learning used to indicate an institution and higher system applied in classical age. Actually, there is no specific reason to determine levels of education at that time. It absolutely different with modern system that divided the levels well-organized because the system related to the degree and institution continuously.

In classical Islam, the *Madrasa* was the institution of learning *par excellence*, in that it was devoted primarily to the study of Islamic law, queen of the Islamic sciences. The masjid, from which it developed, continued to be used for the teaching of the various

⁶⁹ Cyril Glasse, *Ensiklopedi Islam*, Translated by Ghufroon A. Mas’adi, ed 1, cet. 3, Jakarta: RajaGrafindo Persada, 2002.

Islamic sciences, including that of law. The masjid could be devoted to any one of these sciences, according to the wishes of the founder. The *Madrasa*, on the other hand, was devoted primarily to law, the other sciences being studied as ancillaries.⁷⁰

In other definition, *Madrasa* is Islamic school which concentrate on theology and linguistics, as well as teaching Islamic science, history, poetry and literature. They originated in the Middle East in the medieval period and then spread throughout the Islamic world. The schools were attached to mosque. *Madrasa* were state financed.⁷¹

Because of the centrality of the *Madrasa*, the other institutions in Islam may divided into two periods: pre and post *Madrasa*. As Islam separated the Islamic sciences from those it referred to as the 'foreign sciences', institutions in the pre-*Madrasa* period may further be divided into those exclusive, or inclusive, of the foreign sciences. The pre *Madrasa* institutions exclusive of the foreign were the *Jami'* with their halqas, and the masjids; those inclusive of these sciences were the various institutions whose designation included the terms *dār*, *bait*, *khizana*, essentially libraries, as well as the hospitals⁷². The *Madrasa* itself, exclusive of the foreign sciences, developed without, as well as with, the adjunction of a mosque, whether of the masjid, or *Jami* variety.

Libraries all kinds, going by the names of *dār* (house, mansion), *bait* (house, room), and *khizāna* (treasure house), combined with the terms 'ilm (knowledge, learning, science), ḥikma (wisdom), and kutub (books), served as reading rooms and as academics, meeting place for discussion. Instituted at first as independent foundations, libraries began to be founded, in the fifth/eleventh century, as part of other *waqf* institution, the first known being that of the Shrine College of Abu Hanifa and that of the Nizamiya College, in Baghdad. The library of the Shrine College was called at one time, Dar al-kutub ('House of Books'), at another, Khizanat al-kutub ('Treasure House of Books'). That of the Nizamiya, called Dar al-Kutub, superseded the independent library of the humanist historian Ibn Hilal as-Sabi (d. 480-1088), founded in 452/1060, also called Dar al-Kutub. Sabi's foundation was to replace the independent library of Sabur b. Ardashir which had the same designation and which was founded in 381/991.

In classical Islam, Knowledge was organized into three major divisions: (1) the Arabic literary arts, (2) the Islamic religious sciences, (3) the 'foreign sciences' or 'the sciences of the Ancients', especially the Greek.⁷³

Interest in the 'foreign sciences' occurred early in Islam, sometime before the caliphates of Harun ar-Rashid (caliphate: 170-193/ 786-809) and al-Ma'mun (caliphate: 198-218/813-33), the latter mainly responsible for the introduction of Greeks works into Islam and their translation into Arabic. The renaissance, however, did not occur until the fourth/tenth century, after the period of the great influx of great works in philosophy and medicine, and their assimilation, in the third/ninth century. The intellectual awakening took the country by storm. It seized the imagination of all intellectuals, the philosophers, the rationalist theologians, and traditionalist jurisconsults. Before it took its hold on law,

⁷⁰ Makdisi, *The Rise of Humanism in Classical Islam and The Christian West with Special Referencet*, p. 9.

⁷¹ Bruce P Lenman, *Dictionary of World History* (New York: Chambers Harrap Publishers Ltd, 2000), p.496.

⁷² Makdisi, *The Rise of Colleges*, p. 10.

⁷³ Makdisi, *The Rise of Humanism in Classical Islam and The Christian West with SpecialReference*, p. 38.

however, it was used as a weapon by the rationalist theologians against the adherents of traditionalism during the Inquisition.⁷⁴

Madrassa, linguistically consists of *d-r-s* to point at law. Here, law means all teaching in Islam and concern with religions knowledges. It was, later called as higher learning, because the curriculum was better and more complete than before. In addition, facilities and learning system had improved and well managed. The *syaiikh* that handle on subject also prepare material well and chance for student to deliver their own ideas was greater. There are many educational aspects that support an academic process, that is:

1) Curriculum System

Curriculum is part of learning system. Its procedures based on the style of the professor which often used their experience when they were students. This pattern shows that fixed curriculum was unmanaged well.

a. Sequence taught⁷⁵

- a) *Shafi'i* (d. 204/820). Shafi'i's teaching day, proceeded as follows, according to one of his star his disciplis, ar-Rabi' b. Sulaiman. Shafi'I would sit in his halqa after the subh prayer and receive the students of the Koran (ahl al-Quran). At sunrise they would leave, and he would then receive the students of hadith (ahl al-hadith). When the sun had risen to a higher position (idha'rtafa'ati'sh-shams), they would leave and the halqa would be devoted to mudhakara, discussion, and nazar, disputation. In the late morning, the disputants would leave and the students of 'Arabiya, prosody, grammar and poetry would come and remain until close to the noon hour, at which time Shafi'I would get up and leave.
- b) *Abu'l-Hasan an Nahwi* (d. 320/932). The sequence of subjects in a day's teaching for the grammarian Abu'l Hasan an-Nahwi was as follows, according to Abu Haiyan at-Tauhidi (d.414/1023). He would begin by teaching the Koran, and its variant readings. He would then go on to hadith. If an unknown report came up, or an aberrant reading appeared, he would explain and elaborate, and would pose questions to his graduate disciples (ashab) regarding these. He also taught the Mujalasad of Tha'lab mornings and evenings.
- c) *Ibn Abi Muslim al-Farabi* (d. 406-1016). The jurisconsult and Koranic scholar. Ibn Abi Muslim al-Faradi, began his classes every day by teaching the Koran. He had students of all ages attending, whose ranks in class were decided on the basis of

⁷⁴Makdisi, *The Rise of Colleges*, p. 79-80.

⁷⁵*Ibid.*

their knowledge, irrespective of age and dignity. After his lecture on the Koran, he would personally take up the teaching of hadith, rather than relegating it to an assistant, which practice was widespread because it involved tedious dictation. He would continue the long process of reading and dictating hadith until he had come to the end of his endurance, at which time he would lay down his book, dismiss the class and leave,

b. Sequences Learned

- a) *Abu'l-Qasim al-Qushairi* (d. 465-1073). Abu 'l-Qasim al-Qushairi, author of the famous *Risala* on Sufism, was advised by his father-in-law, the Sufi ad-Daqqaq, to study Islamic sciences. The biographer goes on to say that Qushairi was a very learned man ('allama) in the following fields: fiqh, exegesis, hadith, usul, adab-literature, poetry, the art of the secretary (*kitaba*) and Sufism.
- b) *Abu 'Ali al-Fariqi* (d.528/1134). A resident of Maiyafariqin, Abu 'Ali al-Fariqi, was born in 433/1042, studied fiqh in his home town under Abu 'Abd Allah Muhammad al-Kazaruni (d. 455/1063), a disciple of al-Mahamili. After Kazaruni died in 455 H., Fariqi went to study with Abu Ishaq ash-Shirazi in Baghdad, in 456 H. ; he was now twenty-three years old. He studied Shirazi's law course for four years, then went to study the *Shamil*, a fiqh work, under the direction of its author Ibn as-Sabbagh, after which he returned to Shirazi and remained with him until the latter's death in 476 H. Shirazi and Ibn as-Sabbagh were both professors of Shafi'I law.
- c) *Ibn al-Waqshi of Toledo* (d.489-1096). Speaking of Ibn al-Waqshi al-Katib of Toledo, Yaqut lists the following fields of knowledge to his credit: 'Arabiya, lexicology, poetry, rhetoric or oratory (*khitaba*), hadith, fiqh, constitutional and administrative law(*al-ahkam*), and kalam; and further on in the biographical notice, Yaqut adds: logic, geometry (*handasa*), genealogy, narratives relating to words and deeds of the prophet (*al-akbar*), and duties and right of the executive head of the community, including international law (*siyar*).
- d) *'Abd al-Ghafir al-Farisi* (d. 529-1134). Grandson of the Shafi'I Sufis Abu 'l-Qasim al-Qushairi and Abu 'Ali ad-Daqqaq (d.405/1015), Abd al-Ghafir al-Farisi was born in 451/1059. He attended elementary school (*maktab*) where he learned to recite the

Koran. At the age of five, he was taught the profession of faith in Persian, and began in 457 to learn hadith from his maternal uncles.

- e) *Abu Bakr b. 'Abd al-Baqi* (d. 535/1141). Born in 442/1050, Abu Bakr b. Abd al-Baqi learned the Koran by heart by the age of seven. He had begun to learn hadith in 445 H., at the age of three. He then studied law under Abu Ya'la al-Farra'. On his travels, he was taken prisoner by the Byzantines and held for one and a half years during which period he learned Greek. His biographer Ibn Rajab (d.795/1392) points out that he excelled in mathematics. There is hardly any reason to doubt his authorship of a *commentary* on the tenth book of Euclid, cited by George Sarton in the *Introduction to the History of Science*, given his biography and his autobiographical notes on his imprisonment in Byzantium, his learning of the Greek language and excelling in the field of mathematics. The *Commentary* on Euclid was translated into Latin by Gerard of Cremona.
- f) Al-Luraqi of Andalusia (fl. 618/1221). The Spanish Muslim al-Luraqi studied the Koran in Murcia and Valencia under several teachers; then went to Cairo in 601/1204 continuing his study of the Koran, then to Damascus in 603/1026 for Koranic studies and literature. He studied the grammar of Sibawaih, *al-Kitab*; from Damascus, he went to Baghdad and studied al-Khatib al-Baghdadi's biographical work, *Tarikh Baghdad*, mainly on muhaddithun. His biographer then adds: 'As for his knowledge of the law, legal theory and methodology and the 'science of the Ancients', logic and the like, he was of extraordinary eminence.
- g) *Al-Qifti* (d. 646-1248). Yaqut cites al-Qifti's fields of knowledge, mixing the Islamic sciences with those of 'the Ancients'. He attributes to him the knowledge of all the sciences of the law, barring none. The list of his studies includes: grammar, lexicology, fiqh, hadith, Koranic sciences, usul, logic, mathematic (riyada), astronomy, geometry, history, and hadith criticism (*'ilm al-jarh wa 't-ta'dil*).

The foregoing cases give some idea regarding the sequence of subjects. There was no set curriculum that all had to follow. Each institution had its subjects set for it by the desire of its founder, who, most likely in the majority of cases, followed the desire of the individual professor for whom he had founded the institution. Generally speaking, the arts came before specialization in any particular field. Specialization usually followed the study of the Koran, and *Madrassa*-colleges for law, specialization for the best representative of the Islamic sciences meant excellence in the field of law supported by a high degree of

competence in the other Islamic fields. The tendency in Islam was to encourage a diversification of the sciences to be learned. A learned man should have some knowledge of every science, for every field of knowledge has its seekers.⁷⁶

Ibn Abd Usaibi's biographical notice on 'Abd al-Latif al-Baghdadi gives a detailed description of this intellectual's educational and teaching career, and therefore some insight into one of the best products of the Muslim educational system at the time. 'Abd al-Latif relates that most of this time, in early youth, was taken up with the study of hadith, and that ijazas were obtained for him from the great masters of Baghdad, Khurasan, Syria and Egypt. All of this had been done under the guidance of his father who had seen to his learning of hadith. At the same time, he was learning how to write (al-khatt), memorizing the Koran, studying Arabic literature, including the *Maqamat*, *Assemblies* of al-Hariri, and the poetry of al-Mutanabbi (d.354/965), among others, as well as to epitomes, one of fiqh and another on grammar. Continuing the recital of his student years, 'Abd al-Latif says that he then studied several works under the direction of Ibn 'Ubaida al-Karkhi. Among these were: *Kitab al-usul*, by Ibn al-Sarraj (d.316/929), the grammarian, the copy he studied being part of *waqf* of Ibn al-Khashshab (d.311/923) in the Ribat of al-Ma'muniya in Baghdad. Under his direction also he studied the law of intestacy, and the work on prosody by al-Tibrizi (d.502/1109), lecturer on literature at the *Madrassa* Nizamiya of Baghdad. 'Abd al-Latif heard the lectures of Ibn al-Khashshab on *Ma'ani'l-Qu'an*, the latter having studied the work under the direction of the woman scholar shahda bin al-ibari (d.574/1178). After this, 'Abd al-Latif studied alchemy for some time under the direction of Ibn an-Na'ili who had come to Baghdad from north Africa. Ibn an-Na'ili influenced him particularly by his method of teaching, regarding which 'Abd al-Latif does not elaborate, and by opening his eyes to other fields of knowledge. After Ibn an-Na'ili's departure, he gave himself over to independent study (istighlal). Forsaking sleep and pleasures, he applied himself eagerly to the study of Ghazzali's works, of which he names *al-Maqasid*, *al-Mi'yar*, *al-Mizan* and *mihakk an-nazar*. From Ghazzali's works he turned to those of Ibn Sina (Avicenna; d.428/1037), citing *kitab an-Najat*, which he learned by heart, and *ash-Shifa*, which he transcribed and studied. He also studied *at-Tahsil*, by Bahmanyar (fl.430/1031), a disciple of Ibn Sina.⁷⁷

'Abd al-Latif died in 629/1231. He had gone to Baghdad to see the caliph al-Mustansir and to present him with some of his works. But he fell on his arrival, died and was buried next to his father in the Wardiya Cemetery in Baghdad after a forty-five year absence from his native city. It is possible that his return to Baghdad and his presenting some of his works to Mustansir may have been connected with eventual appointment to the celebrated new *Madrassa* of Mustansir for which ground was broken that year, the inauguration taking place after the usual two years of construction. In that case, 'Abd al-Latif would have most likely been its professor of Shafi'i law. Ibn Abd Usaibi has quoted extensively from the autograph notes of 'Abd al-Latif. The following text contains his advice to students, a spiritual legacy that affords further important insights into the Muslim System of education⁷⁸:

⁷⁶*Ibid*, p. 84.

⁷⁷*Ibid*, p.84-86.

⁷⁸*Ibid*, p 88-91.

First; Every night, as you go to bed, you must call yourself to account, and look to see what good deed you accomplished during your day, thanking God for it; and what evil deed you have committed, that you may ask His forgiveness, resolving not to repeat it. Then concentrate on what good deeds you can perform the next day, asking Him to help you them.

Second; I commend you not to learn your sciences from books unaided even though you may trust your ability to understand. Resort to professor to each science you seek to acquire; and should your professor be limited in his knowledge take all that he can offer, until you find another more accomplished than he. You must venerate and respect him; and if you can render him assistance from your worldly goods, do so; if not, then do so by word of mouth, singing in praises.

Third; When you read a book, make every effort to learn it by heart and master its meaning. Imagine the book to have disappear and that you can dispense with it, unaffected by its loss. Once you apply yourself eagerly to studying a book, trying to understand it, take care not to work on another, spending on it time which should be reserved for the one alone.

Fourth, Take care not to work on two subjects all at once, rather devote yourself steadily to the one subject for a year or two, or whatever period is necessary. Then when you have achieved your purpose with it, pass on to the next. Nor should you suppose that when you have acquired a science you can rest easy; on the contrary, you will have to keep it up so that it will grow and not diminish. The way to do this is to keep it in fresh rehearsal, calling it often to mind; and if you are a beginner, by reading aloud, and studying, and holding discussions with your peers.

Fifth, One should read histories, study biographies and the experiences of nations. By doing this, it will be as though, in his short life span, he lived contemporaneously with people of the past, was on intimate terms with them, and knew the good and the bad among them.

Sixth, You should model your conduct on that of the early Muslims. Therefore, read the biography of the prophet, study his deeds and concerns, follow in his footsteps, and try your utmost to imitate him.

Seventh, you should frequently distrust your nature, rather than have a good opinion of it, submitting your thoughts to men of learning and their works, proceeding with caution and avoiding haste. Do not be conceited, for vanity will make you stumble, and obstinacy will bring about your downfall.

Eighth, when you have finished your study and reflection, occupy your tongue with the mention of God's name, and sing His praises, especially at bedtime, so that your very essence becomes soaked up and your imagination permeated with Him, and you talk of Him in your sleep.

Ninth, Do not complain if this world should turn its back on you; for were it to turn its attention to you, it would distract you from the acquisition of excellent qualities.

Tenth, All methods of acquiring the things of this world call for spare time, skill and complete application. The student occupied with his studies is capable of none of this. When a man masters his subject and becomes famous for it, he is courted from all sides, and offers of posts are made to him; the world comes to him submissive, and he takes it without sacrificing his dignity; his honor and piety are kept chaste.

2) Class Procedure

Go on to the class procedure as part of learning system. Position in class is included to this system. Smarter student be closer to professor. In other words, student with more knowledge get closer position to professor. Next is class prayers that common do in learning system. Actually prayer is a must in the beginning and in the end. In one college, three days of the week were days on which there was no school, as would appear from a legal opinion. This was a college of law in which student attendance was kept, and where there were no stipulations in the deed of foundation regarding the issue. The question asked was that when a student was absent on Monday, was it legally permissible to mark him down for both Monday and Tuesday; or when he absented himself on a Thursday, as it permissible to mark him down for Thursday, Friday and Saturday? The juriconsult al-Firkah answered in the negative, in the student's favour. Here it appears that Tuesdays, Fridays and Saturdays were days on which there was no school. Kamal ad-Din b. az-Zamlakani (d. 727-1327) was reported as having taught every day of the week, even on Fridays and Tuesdays; and he taught three days after the Feast day (of the Sacrifice), and kept teaching on Tuesdays. This is a remarkable thing, unherd-of, and not a single person has objected to it. Note here that Tuesday and Fridays were non-teaching days. Moreover, as the deed of foundation appears not to have stipulated any conditions in this regard, the matter being one of custom, the professor could do as he pleased without violating its provisions. For instance, the fourth/tenth-century al-Mu'ammari taught only on Wednesday. Besides Tuesdays and Fridays, it appears that a whole month was designated as a holiday, most likely Ramadhan, the month of fasting. A fatwa listed three months as 'the customary period of vacation, Rajab, Sha'bān and Ramaḍān (al-biṭ āla al-muta'ārafa fi rajab, sha'bān wa-ramaḍan). The prevailing custom, therefore, seems to have been at least at that times cited, but possibly for many centuries, that two days of the week were holidays, Tuesday and Fridays. Fridays, besides being holidays, were also, generally speaking, set aside for disputations, academic sermons and the issuing of legal opinions.⁷⁹

Studies lasted many years. Beside the four years of the basic under-graduate law course, there were no fixed periods for any of the fields of study. Between one student and another, the length of time required before receiving license to teach could vary considerably. As there was no set time for admission to college as fellow, there seems to have been no set age at which the student began his studies beyond the elementary level. Thus the whole syllabus of the basic course was divided into four parts and taught in a period of four years.⁸⁰

Repetition was favored as the best way to commit texts to memory. Many were the intellectuals who, in recalling their student years, told of the number of repetitions they made for each lesson. Repetition was so essential to the system that the master-jurisconsult of a college of law usually had a mu'id, literally a repetitor. Some colleges had more than one on their staff.

Memorization not meant to be unreasoning rote learning, was reinforced with intelligence and understanding. Thus, a distinction was made between those who could merely reproduce a text, and those who also understood it. In his work, *Maratib al-ulama*, which was a prolegomena to his other work, *Basit al-qaul fi ahkam shara'i al-Islam*, the

⁷⁹*Ibid.*, p. 95-96.

⁸⁰*Ibid.*, p. 97-98.

celebrated historian Tabari (d.310/923) made a strong plea for the acquisition of religious knowledge and its understanding (*tafaqquh*), and censured those of his fellow who limited themselves to transcribing or note-taking without troubling with studying and understanding what they had written. Zamakhshari put it succinctly in this statement: 'Learning is a city, one of whose gates is understanding, and the other, retrieval from memory' (*al-'ilmu madinatun ahadu babaiha'd-diraya, wa 'th-thani 'r-riwaya*). The Muslim theorists of education seldom fail to advise the student to learn his textbook by heart. The advice of 'Abd al-Latif al-Baghdadi, already cited, was typical: 'When you read a book make every effort to learn it by heart and master its meaning. Imagine the book to have disappeared and that you can dispense with it, unaffected by its loss'.

Memory played a crucial role in the process of leaning. It was a tool in the service of humanism, as well as in that of scholasticism. Memorization involved great quantities of materials, their understanding, and their retention through frequent repetition at close intervals of time. The road to creativity called for progression from authoritative reception and transmission, *riwāya*, to understanding the materials transmitted, *dirāya*, and finally, with personal effort pushed to its limit, *ijtihād*, to creating one's personal ideas, in one's own words and, in an elegant style, expressed with eloquence.⁸¹

That memory was highly cultivated may further be seen in the meaning given to the term *mudhakara*. Learn gives its primary meaning as one person a story, a discourse, or the like. Dozy gives the meaning of speaking of something with another. He gives also other meaning, such as, when speaking of a professor and his disciple, *dhakarahu* (third form) would mean that the professor posed a question to his disciple. When speaking of learned men or men of letters, this verb means to confer, to reason on some point of doctrine, to dispute, or argue for or against a given subject. And finally, it may mean to recite verses someone, or to relate stories or anecdotes to him. But the original, basic meaning of the word is the reciprocal action of aiding one another to memorize, to commit the memory. These meanings by extension are borne out by actual text; as, for instance, in Yaqut, where the sixth form of the verb, with the function of reciprocity, *tadhakara*, signifies a contest in which two poets competed in calling to mind the odes of pre-Islamic poetry, one of them doing so with more than one hundred odes. In one instance, the *mudhakara* had for its object the field of hadith with the contestants vying with one another to see who had the greater memory, who could cite hadiths unknown to the other. In another instance, a *mudhakara* is cited between *muhaddith* Ahmad b. Ishaq b. Bahlul (d.318/930) and the historian and *muhaddith* Tabari. Another *muhaddith* conducted a *mudhakara* on rare hadiths. In quoting an autobiography note of Ishaq b. Rahawaih, Ibn Khallikan cites him as saying: 'I know by heart (*ahfazu*) seventy thousand hadiths', but my repertory for *mudhakara* is one hundred thousand hadiths, the term *mudhakara* thus including passive memory.

3) Learning Methodology

Next phase is about methodology of learning. Memorization is one of the most frequent used in learning. The development of the memory is a constant feature of medieval education in Islam. Anecdotes abound regarding those who possessed prodigious

⁸¹Makdisi, *The Rise of Colleges*, p.202.

memories. The practice of naming the great scholars and their successors was a way of keeping tabs on those who were the receptacles of knowledge and their successors. The famous Ghazzali was reported as having been robbed of his books while travelling, and when he called out to the robber to take all his possessions but to leave him his books, the robber's retort was still ringing in his ears long after the event. Extraordinary feats of memory were performed by the great masters of hadith such as Bukhari, Muslim, Ahmad b. Hanbal and others. The traditions they memorized along with the chains of transmitters were said to have run into the hundreds of thousands. Al-khatib al-Baghdadi advised the student beginning his legal studies to take in the classroom a position from which he can hear the professor, to be silent and to listen carefully to the lecture. For, according to Abu 'Amr b. al-'Ala', the first rule of learning is silence; the second, good questioning; the third, good listening; the fourth, good memorizing; and the fifth, propagating the knowledge acquired among those seeking it. After coming to class regularly, listening to the lecture and becoming familiar with the subject, the student should ask the professor of law to dictate a portion to him from the beginning of the textbook; then he should take what was dictated and read it to see if he understands it. He should then seclude himself and study it until he has learned it by heart, repeating the lesson until it has firmed itself in his memory. The best time for memorizing one's lesson is early at dawn; and the best of places are second-storey rooms rather than the ground floor, or any place far from distraction. It is not advisable to study in places of vegetation, nor on river banks, nor on the highways, for in these places something are always taking place that is bound to distract his attention. Furthermore, it is best to study on an empty, rather than a full stomach; but extreme hunger should be avoided as an impediment to study. One must also manage one's diet, avoiding heavy foods.⁸²

Repetition was preferred as the best way to commit texts to memory. Many were the intellectuals who, in recalling their student years, told of the number of repetitions they made for each lesson. Repetition was so essential to the system that the master-jurisconsult of a college of law usually had a mu'id, literally a repetitor. Some colleges had more than one on their staff. Memorization is not meant to be unreasoning rote of learning, was reinforced with intelligence and understanding. Thus, a distinction was made between those who could merely reproduce a text, and those who also understood it. In his work, *Maratib al-ulama*, which was a prolegomena to his other work, *Basit al-qaul fi ahkam shara'i al-Islam*, the celebrated historian Tabari (d.310/923) made a strong plea for the acquisition of religious knowledge and its understanding (tafaqquh), and censured those of his fellow who limited themselves to transcribing or note-taking without troubling with studying and understanding what they had written. Zamakhshari put itsuccinctly in this statement: 'Learning is a city, one of whose gates is understanding, and the other, retrieval from memory' (al-'ilmu madinatun ahadu babaiha'd-diraya, wa 'th-thani 'r-riwaya). The Muslim theorists of education seldom fail to advise the student to learn his textbook by heart. The advice of 'Abd al-Latif al-Baghdadi, already cited, was typical: 'When you read a book make every effort to learn it by heart and master its meaning. Imagine the book to have disappeared and that you can dispense with it, unaffected by its loss'.⁸³

⁸²*Ibid.*, p. 101-102.

⁸³Makdisi, *Rise of*, p. 103

Mudhakara is a process that memory was highly cultivated may further be seen in the meaning given to the term *mudhakara*. Learn gives its primary meaning as one person a story, a discourse, or the like. Dozy gives the meaning of speaking of something with another. He gives also other meaning, such as, when speaking of a professor and his disciple, *dhakarahu* (third form) would mean that the professor posed a question to his disciple. When speaking of learned men or men of letters, this verb means to confer, to reason on some point of doctrine, to dispute, to argue for or against a given subject. And finally, it may mean to recite verses someone, or to relate stories or anecdotes to him. But the original, basic meaning of the word is the reciprocal action of aiding one another to memorize, to commit to memory. *Mudhakara* should be constantly practised so as to avoid the loss of what one has learned; and the best time for it is at night.⁸⁴

These meanings by extension are borne out by actual text; as, for instance, in Yaquṭ, where the sixth form of the verb, with the function of reciprocity, *tadhakara*, signifies a contest in which two poets competed in calling to mind the odes of pre-Islamic poetry, one of them doing so with more than one hundred odes. In one instance, the *mudhakara* had for its object the field of hadith with the contestants vying with one another to see who had the greater memory that could cite hadiths unknown to the other. In another instance, a *mudhakara* is cited between muḥaddith Ahmad b. Ishaq b. Bahlul (d.318/930) and the historian and muḥaddith Tabari. Another muḥaddith conducted a *mudhakara* on rare hadiths. In quoting an autobiographical note of Ishaq b. Rahawaih, Ibn Khallikan cites him as saying: 'I know by heart (*ahfazu*) seventy thousand hadiths', but my repertory for *mudhakara* is one hundred thousand hadiths, the term *mudhakara* thus including passive memory.

The term *mudhakara* is used in more than one sense. Perhaps its most frequent use in humanism was in the sense of instructive conversation, one in which the parties to the conversation exchanged their knowledge to their mutual benefit, as well as to that of the audience, if any. *Mudhākara* was used as tool to learn and memorize the materials of *adab*, and to keep them fresh in the memory. *Mudhakara* was also used as a means to the test the knowledge of an applicant for a post. There were various ways in which tutors were tested for their knowledge. *Mudhakara* in poetry, also called *mushā'arā*, was to vie one author, citing for instance a verse with a certain idea, which called forth another with a similar idea; or reciting the first hemistich of a verse, memorized or composed on the spot, which called for the second hemistich, memorized or extemporaneous; and so on.⁸⁵

4) Students and Teachers

Students and teachers are elements in educational systems. In scholasticism, there is *Suhba*; a fellowship, is a concept that goes as far back in Islam as Islam's founder, the Prophet whose disciples were called *sahib* (pl. *ashab*, *sahaba*), disciple, associate, companion, fellow. As old as Islam itself, the institution of fellowship antedates the college system in Islam. The relationship between master and disciple supersedes in importance the locale where the teaching took place: the master's home, the masters' shop, some merchant's shop, a hostel, a hospital, the outdoors-the locales changed with the changing times, but the master-disciple relationship remained. Not all who were taught by a master

⁸⁴*Ibid.*, p. 103-104

⁸⁵Makdisi, *The Rise of Colleges*, p. 208.

were his fellows; only those who were his constant companions were so considered. Eventually, in a college of law, whether the masjid or the *Madrassa*, the *sahib* was the student who had finished his basic course of law and had begun graduate training by adhering to one particular master on steady basis. The term *Suhba* was naturally associated with the transmission of the corpus of hadiths; but it was soon borrowed by the other fields, such as Sufism, grammar and law. Muslim education was born with the Prophet's mission, and that most basic and enduring institution which he initiated in Islam, the *suhba*, served for the transmission of his *Sunna*, was developed, and went on to serve other fields. But this institution cannot, by itself, explain the great achievements in scholarly production which took place before the advent of the college. Along with the institution of the *suhba*, consideration must also be given to the institution of *riyasa*, the fruits of which provided the incentive and motivation for rising to the height of achievement.⁸⁶

Suhba in other definition can be defined as relationship between student and teacher. This relationship is an attempt of a professor (*syaykh*) to improve a smart student to be able to boost up his knowledge. Student who was chosen by *syaykh* actually student who sat closer to *syaykh*. Generally *syaykh* would teach deeper than usual in order to student able to share his knowledge and replace the professor (*syaykh*) someday. This privilege was given to the best student. *Suhba* enable student to be closer with his *syaykh* because then, the student would get more attention in order to guide and to improve student's intellectual. Because of that relationship, sure *syaykh* share his view to student and in feedback student defends his *syaykh's* view as grateful point for knowledge he got. On this step, student should learn hard to prepare himself because somehow student should face test. This test used to know student's propriety in getting license (*ijazah*). *Ijazah* purposes as admission of person's ability in mastering a field. By having *ijazah*, student can teach a certain field. Not all students who had *ijazah* dedicated themselves to teach. Some of them prefer other fields, but generally student who got license would take place as *syaykh* too later.

Riyasa is the doctoral degree is universally considered as a certificate qualifying its holder for a teaching post in a university. It is a product peculiar to the university system which originated and developed in the Christian West. Before the advent of the university, the degree was non-existent. In Islam, the university did not exist until modern times, when it was borrowed in the nineteenth century from the West. With the absence of the university and its faculties, the degree, as it came to be known in the West, did not exist. Nevertheless, Islam did not lack of system where the fitness of candidate to teach could be determined. This system is to be found in the institution of *riyasa*. The terms used in this regard were also illustrative of this imaginary. Here are some of the notions one meets in the texts:

- (1) The notion of thoroughbred quality and strength,
- (2) The notion of excellence;
- (3) The notion of first place;
- (4) The notion of superiority and leadership;
- (5) The notion of nobility;

⁸⁶ *Ibid.*

- (6) The notion of swiftness in the attack;
- (7) The notion of valour on the battle field;
- (8) The notion of uniqueness.

The concept of riyasa and aspiration to it predates the fine art of disputation; but with the latter's development no one could claim riyasa without mastering the new art. Education in Islam retained its personalist character, the suhba relationship between master and disciple. Faculties of masters were no faculties, there were no degrees in the western sense of the term. A Muslim scholar, unlike his western counterpart, could not hope for the time when he could receive the doctoral degree and thus come to the end of his struggle to the top. He had to prove himself at every turn. To have a successful academic career, he had first to rise to the top, and then to maintain his position there.⁸⁷

5) Teaching License

Teaching license is essential to be possessed. Undeniable this point showed the capability of a teacher who handled a class, different class sure needs different teacher based on the qualification of the class. A teacher, or for the utmost position; professor should pass qualifications step to get qualified confession and trust to handle a class. To appoint a professor, some considerations are needed to be minded, in addition, consensus of the local ulama is important as recommendation. Teaching license has important role as well because this recognition is respected as a prestigious reputation.

The general term for professor, as already mentioned, was shaikh; and for professorship, masyakha. They were used with a complement when designating the field involved; for instance, in the field of grammar (nahw), the grammarian (nahwi), when designated as professor was called shaikh an-nahw, and his post masyakhat an nahw. On the other hand, the field of law had its own terms to designate the professorship, mudarris and tadrīs, when the terms were used without complement; otherwise the complement designated the field involved. A professor of law could hold more than one professorship in more than one college, teaching in one institution and hiring deputy-professors in the others where professorship were held in his name. The term for the deputy-professor of law was na'ib-mudarris, and for the post, niyabat at-tadrīs. The deputy professor was supposed to be a master in his field, an accomplished jurisconsult. In later years, when the professor occupied several chairs of law at the same time and hired devoutly to take his place.

The *Madrasa* and the university in the Middle Ages had this in common: that they both had titular professor who has acceded to the professorship after having been duly licensed to teach. In Islam, the licence first appeared as an authorization primarily to *transmit* hadith. The term ijazah meant licence, authorization, permission; its synonym, idhn, was used less frequently. The Ijaza to transmit hadith included the authorization permitting others to do the same; authority and authorization were both transmissible. The ijaza, the original licence, derived its authority from the Prophet. His companions (sahib, pl. ashāb, sahaba; fellows, associates) were the first to transmit his teachings to posterity. They transmitted the hadiths, vehicles of the statements, deeds, or tacit approvals of the Prophet, to their Successors (tabi'ī, pl. tabi'un), and they to those coming after them, and so on, from

⁸⁷ *Ibid.*, 129, 131, 133.

one generation to the next. The license to teach law and legal methodology, and to issue legal opinions, conferred upon the candidate authority based on his competence in law and legal methodology. The license was issued after an oral examination satisfying the examining scholars as to the competence of the candidate.

VI) Students Qualifications

Students have qualification as well. Students were classified in various ways:⁸⁸

(1) By relative levels of studentship; there were three relative levels of studentship: *Mubtadi* (Beginner); *Mutawassit* (Intermediate); and *Muntahin* (Terminal).

(2) As stipendiaries; law students are ranked according to three classes, as is the case in this, the Shamiya College, and other colleges. If such a ranking is owing to the founder's stipulation, as is the case in the Shamiya College Extra-Muros, then it should be followed; if not, as is the case in this, the Shamiya College Intra-Muros, then the most preferable opinion is that it is not permissible to confine all students to these three classes alone; for the Prophet has said that we were instructed by God to treat people according to the position they occupy. Therefore when there is a law student who belongs in the class of twenty [dirhems] and another in the class of thirty [dirhems] and a third who falls between them, above the first student, but below the second, to have him join either of the two levels would be able to place him at a level which is not his own, and thus go against the Prophet's dictum. He should rather be placed between the two of them, for that is his level. The levels of law students go from the least of portion to the most; and it is up to the mutawalli to do his best in making a judgement as to the exact level.

(3) As foundationers; for this, students fell into two distinct ranks; *first*, the *mutafaqqih* was the undergraduate student of law. This term designated all those classes mentioned above, the three relative levels of studentship, as well as those were placed in-between and identified by the amount of the stipends they were paid. The term *mutafaqqih* is the active participle of the verb *tafaqqaha*, from the root *fiqh*, meaning: to learn the science of law, to apply oneself to the acquisition of law (*fiqh*). *Second* the *faqih*; graduate student as well as to the accomplished jurisconsult. Strictly speaking, the terms *mutafaqqih* and *faqih* were applied to two definite groups of students: (a) *mutafaqqih* designated the student of law up to and including the terminal class, *al-muntahun*; (b) *Faqih* designated the student of law beyond the terminal and up to the licence to teach law and issue legal opinions. Certain terms were used in connection with terminal class of students, called *al-muntahun*, who were *finishing* their studies and belonged to *at-tabaqa al-'ulya*, the highest class. When a student 'terminated', he passed from the undergraduate to the graduate phase of legal education. In the early medieval period, this phase was that of *suhba*, the student became a *sahib*, fellow, of the professor of law; later, this phase was referred to as the class of *ifta'*, *tabaqat al-ifta'*. Thus the terminal class immediately preceded the 'ifta' class of legal education, the period during which the students was trained in research and disputation, involved in the issuing of legal opinions and their defence.

(4) As participants in the class; two terms differentiate one student from the other as participants in class. The 'working student' is designated by the term *al-mustaghil*, and the 'auditing student' by the term *al-mustami'*.

⁸⁸*Ibid.*, 171-175

The scholastic community has crucial role in developing learning. This part starts from professor which is known as sheikh or mudarris in Arab. The terms mudarris and shaikh were used to designate the holders of the topmost teaching level. Mudarris, when used *without a complement*, designated the professor of law; whereas shaikh was generally used for professor of all other fields. The place of the professor in the community appears clearly as one of great honour. His honour status was evidenced by the development of the inaugural lecture, accompanied by the attendance of government officials and the bestowal of robes of honour.

From the above description, I can assume that the origin of *Madrasa* according to George Makdisi rose from previous institutions of which could be stated as starting points of Madrasa. In early, Islamic institutions were differentiated into two based on the buildings in which instruction took place, that is; 'schools of law' and 'colleges of law'. 'Colleges of law' afterwards more popular as *Madrasa*.

As mentioned above, Madrasa created supporting by others institutions which run their own functions. The institutions, then divided into pre and post *madrasa*. Pre *Madrasa* institutions are;

a) Majlis and the Primacy of Mosque

Mosque was the first institution which was owned by Islam. It was used in the early of intellectual movement to teach hadith or Islamic knowledges. Masjid also designates the people of the majlis.

Majlis itself meant the position assumed by the professor for teaching after first having performed the ritual prayer in the mosque. It was then used, by extension, to apply to all sessions wherein the activity of teaching and or other learned discussions took place, and later to a number of activities.

b) The *Jami'*

Jami' in its role was divided into two types of mosque; the congregational mosque, and the ordinary, every day mosque, masjid. As learning institution, jami' had *halqas* (study-circle/learning-circle), in which the various Islamic sciences were taught. *Halqas* means learning process in which students around a professor. Size of a halqa according to the subject taught in it. Subjects in halqas are variety of *hadiths*.

Generally, *halqa* took its place in the corner of a mosque/masjid.

c) *Maktab* and *Kuttab*

Maktab was the continuation level wherein subjects taught were concern on law. *Maktab* was regarded as elementary education towards higher level of education. *Kuttab* had role as early institution that taught reading and writing skill. Koran as reading text-book was used to teach. In addition, Arabic poetry and proverb also functioned as reading and writing materials. This institution is private means that one student is handled by one *mu'allim* (teacher). For teaching process, it was generally managed in the houses of teachers or in the yard of mosque. In running his function, this institution developed more modern.

d) Masjid

Masjid had significant role in developing civilization and education. Having dual functions as devoting and learning place, Masjid in classical age designated by the names of

who taught in them. In masjid, learning system was led by a professor who also imam in that masjid and generally, the professor lived in a house nearby.

Before, most of essential activities such as justice activities, meeting hall for army and house to welcome ambassadors were done in mosque, but then, it re-evaluated because of several considerations;

1. Those activities were regarded disturbing main function of masjid as devoting place.
2. The increasing of need caused learning activities could not be taught in mosque totally.
3. New orientation to hold education.

The considerations above were reasons to restore early function of masjid and diverted the others activities into other institutions.

e) Khan

For academic purpose, *Khan* functioned as an inn, or in current term *Khan* is a dormitory for out of town students attending a mosque-college of law. *Khani* was also known as inn for private teaching or tutoring; as in the case of a jurisconsult, a stranger in town, who rented the upper floor room in order to give lessons on law.

Khan was an institution that facilitated with dormitory that still side by side with mosque. *Khan* provided an enough representative lodging for all students who did not have any staying place. After masjid and *khan*, *Madrasa* is the next.

f) Madrasa

This is the top level of educational institutions. *Madrasa* has occupied top position because of its role which labeled as higher learning institution. Term of higher learning was used to indicate a higher system that applied in an institution on classical age. In addition, whole aspects of learning system in *madrasa* had improved and well-managed. On the note of history, *Madrasa* was the *par excellence* institution, in that it was devoted primarily to the study of Islamic law, queen of the Islamic sciences. The aspects of learning systems are curriculum system, class procedure, learning methodology, students and teachers, student qualifications.

1. Curriculum System: curriculum is part of learning system that procedures based on the style of the professor who often used their experiences when they were students.
2. Class Procedure: this system managed position of students based on their skills. Besides, this system also managed habitual activities were mostly done in a class.
3. Learning Methodology: Most of learning methodology were used; memorization, repetition, *mudhakara*.
4. Students and Professor: On this system, the most popular term ever well-known was *Suhba*. *Suhba* is relationship between student and teacher. Relationship here

means that promising student would get special attention from professor. That attention was given to explore and to take advantage of talent was owned by a student.

5. Teaching license: To get admission of teaching skill, a professor should have teaching license to show capability. Teaching license has important role because this recognition is respected as a prestigious reputation.
6. Students Qualifications:
 - By relative levels of studentship; *Mubtadi* (Beginner), *Mutawwasit* (Intermediate), *Muntahin* (Terminal)
 - As Stipendaries
 - As Foundationers; the *mutafaqqih* and the *faqih*
 - As participants; Working students and auditing students.

In Islamic history, educational institutions started from small community that had realized about the importance of knowledge. At that time, the institutions stress their values on religious. It was reasonable because since classical age application of religious knowledge had been applied to prepare Islamic human and to balance it with common knowledge. Madrasa, in Makdisi's perception is mosque, *halqa*, masjid, *khan* and at the end is Madrasa.

B. The Content of Education in Madrasa

As an institution that born from mosque and *khan*, *Madrasa* taught same lesson as had been taught in former institution. All lesson that had been taught were religious lessons that ever taught in mosque, viz: religion knowledges (*al-ulum al-diniyah*), that focus on *fiqh*, *tafsir* and *hadits*. Therefore, (*al-ulum al-dunyawiyah*) as sciences, exacts as basic of science and technology did not get place. Though, there was no dichotomy between both of those⁸⁹, even role of religion is more dominant. During of Islamic history, either *Madrasa* or *al-Jami'ah* specialized their teaching on *fiqh*, *tafsir* and *hadits*.

Islamic religions had dominated curriculum in formal higher learning, sure, Al-quran is the reference. Main challenge in studying *hadits* was duty to memorize literally hundred of *hadits*, and to construct skill to choose an accurate *hadits*, like answering a question of law. *Tafsir* and its method really concern with proficiency of a *syaiikh* and their skill to teach methods of interpreting and stating language of Al-quran. Art of speech also an essential part of education of religion, because a skill to deliver arouse speech is an essential role of an Islamic scholar in education and religion social. Proficiency to speak in public area contained history and geography knowledge, also public awareness about governmental and social system. Religion knowledges are improbable taught separately;

⁸⁹ Stanton, *Pendidikan Tinggi (Trans)*, p. 53

because of that, more Islamic scholar considered knowledge from any discipline in interpreting Al-quran and hadits.

Content of education in *Madrassa* divided into general knowledges, religion knowledges and philosophy knowledges;⁹⁰

1. General knowledges consist of reading and writing, grammar and word-meaning, mathematics, literature; poem and poetry, chemistry, magic, commerce, craft, trading, commercial, agriculture, farming, and biography.
2. Religion knowledges consist of Alquran, tafsir, hadits, fiqh, zikir, zuhud, tasawwuf and syahadah.
3. Philosophy knowledges consist of mathematics, logics, geometry, astronomy, music, arithmetic, anthropology, science, meteorology and minerology, anatomy, zoology, psychology, theology.

A striking feature of Muslim education in the Middle Ages was the dichotomy between two sets of sciences: the 'religious and the 'foreign'. This dichotomy would not be so remarkable were it not for the fact that actual intellectual activity embraced two sets, and scholarly production was prosperous in both. For a long time, this phenomenon obscured our understanding of the true nature of the *Madrassa*, an institution which, as result, was readily assimilated to the university because it was assumed that all subjects were taught in it. The assumption was natural: the *Madrassa* was obviously Islam's institution of higher learning, as the university was that of the Christian West. In reality, however, neither the *Madrassa* nor its cognate institutions harboured any but the religious sciences and their ancillaries subjects. The introduction of Greek works into Islam had a profound influence on the development of Islamic thought and education. Islam, like Patristic Christianity before it, had to face the problem of how to assimilate the 'Pagan' knowledge of the Greeks to a conception of the world that included God as its creator. The development of Islamic thought that attempted to bring a solution to this problem took place both within and without institutionalized learning. The solution, such it was, came as a result of the interplay between the traditionalist forces represented by the *Madrassa* and cognate institutions, and rationalist forces represented by the dar al-'ilm and its cognates. By the time the traditionalist institutions had won the battle against those of rationalism and absorbed them, they had also absorbed a great amount of what they had originally opposed.⁹¹

Generally speaking, the dichotomy between the two sets of sciences was maintained. A professor could teach fiqh, usul al-fiqh, madhab, law, khilaf law, munazara, all of which fall within the category of legal sciences; he could teach the sciences of the Koran, of hadith, and the ancillaries sciences; unless the founder of the institution had decided to limit his teaching to a particular field or fields. The dichotomy in the fields of knowledge was matched by a dichotomy in the institution of learning. The Islamic sciences and ancillaries were taught in the mosque, and in those institutions which developed later, such as the *Madrassa* and the ribat, the dar al-hadith and the dar al-qur'an. Because of dichotomy, two

⁹⁰ Stanton, *Pendidikan Tinggi (Trans)*, p. 57

⁹¹ George Makdisi, *The Rise of Colleges*, p. 77.

tendencies developed in the history of Muslim education: (1) institutionalized learning, which follow traditionalist line, was accepted by the consensus of the Muslim, and financially supported by men of means among them; and (2) non-institutionalized learning, which followed rationalist lines was directly taught for the most part, in the privacy of homes, and studied privately in the dar al-'ilm institutions as long as they lasted, up to the middle of the fifth / eleventh century, at which point the *Madrassa* had begun to flourish.⁹²

Madrassa remains show mosque element though showed change as special institution which concern to hold an education until advanced level. Physically, *Madrassa* in the middle age was a mosque which added with special classes for education and lodging. Besides, *Madrassa* had directed to a more professional management.

Dominant knowledge were taught in *madrassa* were religious subjects that concern to set up Islamic human deals with teaching in Al-qur'an. These contents also emphasized skill of reading and writing because those activities are keys to develop and to improve horizon.

In following development of institution, *Waqf* might not able to be separated from Islamic educational history. Basic information can also be found in the extant deeds of foundation. Unfortunately times; they increase gradually in number only as they become more recent in date. The earliest deed of importance is that of the *Madrassa* Nizamiyah of Baghdad, which has reached us in a fragmentary state.

The founder, *waqif*, of a charitable trust, *waqf*, had to have certain qualification. He had to be of age, of sound mind and own, outright, the property he intended to declare *waqf*. Many founders were blamed for misappropriations in this regard. The founder was given wide latitude in establishment of his foundation. This was in keeping with the individualistic character of the law. 'Islamic law', wrote Schacht, 'in its technical structure, is thoroughly individualistic.

Once the *waqf* instrument was drawn up and the *waqf* created, the founder could no longer change its term. He, himself, was also bound by them. If, for instance, he had failed to make provision for a trustee, then the power of appointing one become that of the *qadi*, for no trust was allowed to fail for want of a trustee. The *qadi* was in fact the over-seer who had the power to rule on matters not covered by the *waqf* instrument; and he did so by following the custom of similar institutions in all matters regarding which there were no provisions in the *waqf* instrument.

The founder could no use the *waqf* in order to benefit from it personally, unless that benefit was his due compensation for services rendered. A case is cited in Haitami were a piece of land was made *waqf* for a masjid. The founder specified the amount of produce which was to go to masjid annually; he assigned to himself the trusteeship of the *waqf*, his wish being that what remained of the produce, after the annual share of the masjid, was to revert to himself and to his successor after him. The legal opinion regarding this *waqf* was that if the part which the founder assigned to himself did not represent his just compensation for the trusteeship, the *waqf* was null and void (*batal 'l-waqf*). If, on the other hand, the part he made over to him-self amounted to the normal salary of the trustee (*qadr ujrat mithlih*), the *waqf* was valid; it was not, if in excess of it.

This being the case regarding the founder's directionary powers, it is quite clear that one must be circumspect in generalizing with regard to institutions of learning. What may

⁹²Makdisi, *The Rise of Colleges*, p. 78-79

be true of one institution may not be true of another. They shared in a great number of characteristics, but their differences could also be great – hence the need for monographs on individual institutions; monographs based on the terms of the *waqf* instruments, when these are extant, but also on the historical facts; for there may have been significant departures from the *waqf* instrument depending upon the career of each institution, and the mismanagement to which it may have been subjected. However, as already mentioned, the instruments of *waqf* are few in number, and there is little that is said about them in the chronicles, or even in biographical works. Another source of information is the collections of legal opinions regarding matters of *waqf*, in the fatwa-works. Some of the collections are of great assistance, while others treat institutions briefly, and some, not at all. One must avoid here the tendency to consider a fatwa as a statement of fact. It was merely legal opinion; it may or may not have been put into execution. The opinion seldom ever gives the identity of the institution of learning concerned. Moreover, one must not generalize from one institution to another by analogy; for according to *Taqi ad-Din as-Subki*, reasoning by analogy was not valid in matters of *waqf* (al-qiyas la yu'mal bihi fi'l-auqaf). Nevertheless, the fatwa remains an important source of matters of current concern, and the opinions collected were usually authoritative, having in most cases passed the test of time.

The law of *waqf* was generally the same for all Sunni schools of law; but there were some differences. One of these differences determined the direction taken by the development of the *Maliki madhab* and its institutions of learning. As already indicated, the founder could reserve to himself the administration of his *waqf* for the remainder of his life, and to his successors to the end of his line.

Based on Makdisi's thoughts, contents of education on classical age are religion knowledge (*al-ulum al-diniyah*). Two tendencies were developed in the history of Muslim education:

1. Institutionalized learning, which follows traditionalist line, was accepted by the consensus of the Muslim, and financially supported by men of means among them.
2. Non institutionalized learning, which followed rationalist lines was directly taught for the most part, in the privacy of homes, and studied privately in the *dar al'ilm* institutions as long as they lasted.

In summary, Contents of education are divided into two that is common knowledge and religious knowledge. It might be caused by political factor that happened at that time. Due to that, educational institutions were prepared to born educated person that had capability in two sides. Independency also became aims of variation of knowledge. Even though in higher learning, quality of contents kept well-maintenance even getting better in higher learning.

C. Madrasa and Political Power

History noted that after Muhammad had passed away, the first problem that appeared in Islam was political issue moved to theological issue. From this point, it clearly seems that political issue was the factor of developing of Islamic thought.⁹³ In this case, political

⁹³Maksum, *Madrasah.*, p.63.

interest had formed model of education and its complexion. Political factor was the main factor which appeared in line with developing of *Madrasa*. This factor could be regarded as starting point in the Islamic history, especially in Islamic educational institution. Political aspect dominated educational system in *Madrasa*. Somehow, *Madrasa* is a continuation of previous institutions. But sure, it has better system and management that equipped with more complete facilities. Sunni is a one of political factor that exist as thought. It seems clearly from contents that were thought in *Madrasa* which focuses on rational subjects. It could not be denied that political factor involved in its system because government at that time start involving their role to held education that delas with their thought.

Madrasa is a 'trophy' in the 4th H for the winning of Saljukiyah in conquering Iraq and succeed to go into Baghdad. Dynasti Saljukiyah professed *Ahlus Sunnah*, in contrast, their opponent is devotee of Syi'ah. In conclusion, that is winning of *Ahlus Sunnah* of. Consequently, all Saljukiyah's opponent stopped instantly. To lose all their teaching, Saljukiyah initiated to establish an educational institution in order to make people can differ true and false.

The first and the most popular *Madrasa* was *Madrasa* Nidham al-Mulk. Nidham al Mulk (d. 485/1092) is the name of *wazir* (Prime minister)of Saljuq dynasty. Nidham al-Mulk became so renowned due to his role as figure who able to create network of higher learning that consists of a bunch of *Madrasa*. It could be concluded that his renowned was not about his role as first person who built *Madrasa* but due to his consistency to expand it.

Nidham al-Mulk is a Persian that comes from Thus. He is person who loves knowledge a lot, especially hadith. It was reported that he ever led *halaqah* hadith in Baghdad and several cities in Khurasan and attended by a number of public. Furthermore, He is a talented politician; his career ascended parallel with strengthening of Saljuq dynasty. He became prime minister for Sultan Alp Arselan (455-465/1063-1072) and Sultan Malik Syah (465-485/ 1072-1092), both of them authoritative during peak of glory. Combination of those factors existed behind of developing of Islamic education.⁹⁴

Nidham al-Mulk was appointed by Maliksyah as-Saljuq in the mid of 5th century. All *Madrasa* were built by Nidham al-Mulk were named same with the founder. Nidham built his *Madrasa* in Baghdad, Balkh, Naisabur, Harat, Ashfahan, Basran, Marw, Mausul and so forth, they are worldwide known. From the number of *Madrasa*, one in Baghdad was the most well-known. If compared with today, the *Madradas* were equaled with now faculties due to quality of teachers who were renowned Islamic scholars in the 5th century as al-Ghazali, Ibnu Shabbagh, Ibnu al-Anbari, Syirazi and others. Nidham built *Madradas* aimed to strengthen Saljuq's governance and to spread religious madhab. Nidhamiyah

This name always attached to *Madrasa* though *Madrasa* which was built by Nidham was not the first ever. This prime minister so renowned because his great contribution to build a bunch of *Madrasa* called as *Madrasa* Nidhamiyah in various city in Saljuq authority. The domination of Nidham al-Mulk in history of Islamic education, sometimes urged another people to make a wrong conclusionby stating that Nidham al-Mulk was the first person who built *Madrasa*. This opinion, for instance, presented by Ahmad Amin, refer to al-Dzahabi. This point, could not be sustained because lately research had proved that before Saljuq, *Madrasa* had known widely in Nisyapur.⁹⁵

⁹⁴ Asari, *Menyingkap Zaman*, p. 77.

⁹⁵ *Ibid.*, p. 76.

Makdisi, historian who so concern with this field said that Nidham al-Mulk was an individual who operated *Madrasa* for personal interest. So, there was no interference of government. From one side, what Makdisi had stated was right if we look at Nidham's portion, his influence and his sacrificing. But in contrast, it should be considered fact that Nidham was an active prime minister and among motivation that background of *Madrasa* role was political reason

As a prime minister, his deed to built net of *Madrasa* improbable detached from politic generally. To build a stabil government, He needed good relation to all Islamic scholars. *Madrasa* Nidhamiyah functioned as tool in this thing. Nidham al-Mulk used *Madrasa* as tool to secure Syafi'iyah and Asy'ariyah the affiliated with them. Thus, the Islamic scholars were educated and teaching in institutions that can be controlled by Nidham al-Mulk through his authority to appoint staff. Main instrument on this policy are construction and *waqf* donation for *Madrasa* in each crucial city. Politically, *Madrasa* used very well by Nidham al-Mulk in his politic navigation. By using *Madrasa*, he succeed to attract endorsement from well-known Islamic scholars. Through *Madrasa*, he demonstrated an extraordinary generosity that fascinated public. *Madrasa* was not only used to construct Nidham's political power but also to maintain his political independence to authority of Abbasiyah caliphes.⁹⁶

Makdisi, in one of his article posed the reason why Nidham al-Mulk prefers establishing *Madrasa* in a big scale and cost to giving patronage for scholars in mosque was because only *Madrasa* which able to fulfill demand. Nidham al Mulk built his *Madrasas* to apply his political policies in his authority area. The best institution for this purpose was a kind of institution that able to build without any formally religious alliance which possibly brought it to caliph's jurisdiction, such as [masjid]- *Jami'*, in where caliph was the highest authority in appointing staff, [non-*Jami'*], in where *Imam* (religious leader) had responsible to caliph, or even *Madrasa* that committee of its administration represent a certain madhab. To manipulate masjid or masjid-*Jami's* was impossible. Consequently, institution had been chosen by Nidham al-Mulk as his policies instrument was institution that its administration out of scope of caliph- one authority which had great influence in the public opinion at that time.⁹⁷

Madrasa Nidhamiyah was a formal institution and government involved in determining its aims, outlining curriculum, selecting teacher and giving regular fund to *Madrasa*. *Madrasa* was formal institution that resulted staffs and employees government.⁹⁸

Nizamiyah is not the first *Madrasa* that built ever, but it was the most popular *Madrasa* which regarded as pioneer for the next. Nizamiyah then, regarded as pillar of emerging of higher learning system. In its era, Nizamiyah was really identic with its founder, Nizamul Mulk in the eleventh century. Nizamiyah had spread spirirt of learning. To run it well, Nizham had prepared all sides much better than other institutions ever. It developed with a better design and system.

⁹⁶ Asari, *Menyingkap Zaman*, p. 84, 86

⁹⁷ George Makdisi, " *Muslim Institutions of learning in Eleventh-Century Baghdad*,". In Bulletin of the School of Oriental and African Studies, vol. XXIV (1961), p.51-52. Taken from Asari, *Menyingkap Zaman*, p. 86.

⁹⁸ Maksum, *Madrasah*, p. 61

Nizam was one of the educated person in his era. Nizam masters hadith and Moslem traditions well. Nizham built *Madrasa* to sign transformation of classical into a modern type and contributed Moslem expansion, especially in taking part of knowledge.

After getting description about *madrasah* and political power according to Makdisi's thought, I can assume that both of those aspects have connection each other.

Madrasa, in its development is detachable from political power because *madrasa* at that time was used to spread ideology. Syi'ah and Sunni were two dominants 'party' which colored that aspect. Either Syi'ah or Sunni succeed to take place in a country, so the ideology could be applied easily, and based on the note of history in later, Sunni which dominated way of thinking in *madrasa*.

If *madrasa* and political power were attached to one name, the result was Nidham al Mulk who had known widely among other founder of *madrasa*. As a prime minister, Nidham had built *madrasa* for two priorities, that is: for intellectual reason and political reason. Intellectual reason meant that *madrasah* was built because Nidham had great affection to knowledge. He has well known as prime minister who loves knowledge and has great attention to knowledge. Next, political reason definitely to strengthen Nidham's position as prime minister and lifted prestigious side of the area, moreover others area established *madrasa* as what Nidham's did as well.

D. *Madrasa* as the Origin of Western Higher Learning Institution

Higher Learning Institution here means an advanced institution that has higher learning system. In present, this institution is equaled with university due to position of both. *Madrasa*, based on history had no more next institution. In other words, it means that *madrasa* is the last institution that claimed as a truly complete institution. Today, there is university that has been known as the last institution for educational level. In my opinion, both of those are the highest institutions which have higher learning than others.

Madrasa had stolen public interest since its coming. This institution presented an innovation in education world. Regarded as an answer of a true institution, *Madrasa* had been admitted as representative Islamic educational system. Furthermore, this generation regarded as a trend on its era. *Madrasa* was a gateway of a higher learning institution which could be stated as starting point of *Jami'ah* (college/university).

Started from Nidham as the pioneer and founder of Nizamiyah, in short time, *Madrasa* had became a famous model. Ministers, nobleman, richman followed Nizham's step immediately by building *Madrasa*. If Nizham had built his *Madrasa* for Syafi'iyah, so in the next time, other madhabs built their own *Madrasa* to support the spread of their madhab. On the same way, *Madrasa* also had development physically.⁹⁹

Education which was held in a mosque, in fact able to give significant contribution not only for Islamic education but also for western education. Education which in early was held in mosque, had given influence for education in Europe. George Makdisi, Professor of Arabic and Islamic studies at Pennsylvania University stated that civilization and education in Europe had adopted system and method that applied by educational institutions in early time.

⁹⁹ Asari, *Menyingkap Zaman*, p. 87

Teaching model that appeared in higher learning actually had existed in previous institution that is *Halaqah*. *Halaqah* was a learning system in which the model styled learning circle. Here, the *syaykh* usually starts class by leading pray, then giving general view about a topic. In the last minutes of learning time, *syaykh* made discussion and cross examination. Students did not only asked to read but also propose a question to result debate with the *syaykh*.

If a *syaykh* could not attend class because of something, but there should be a substitute so *syaykh* can show a *na'ib* (substitute) to teach in his *halaqah*. It could be done if a *syaykh* had something to do or *syaykh* had more than one *halaqah*. A *na'ib* tasks do as what a *syaykh* runs his duty. If a *syaykh* has passed away, so *na'ib* must keep doing his duty until a new appointment of *syaykh* held. In teaching, a *syaykh* is assisted by *mu'id*; a *senior* student of a *syaykh*. His duty is to repeat and to review previous lesson in order to master well by all students in the class. *Mu'id* usually is a regular student that still following class regularly; and run his duty out of study time.

Mufid is a student who has duty to assist beginner students that face difficulty in their study. Knowledge of a Mufid actually is higher than a *Mu'id*. Mufid in Arabic means a person who gives profit for others. Method used in this level is alike with system in higher learning now. *Nai'b*, Mufid and *Mu'id* in this modern era could be mentioned as teaching assistant and research assistant.¹⁰⁰ This conclusion taken because either to be teaching assistant or research assistant today, consequently a student should have the best score and better understanding among other students. If so, a *syaykh* or known labeled as professor or lecturer will trust his certain time when he might not attend class to deliver knowledge to be replaced by such student.

The main development in history of Moslem education reached by arising of *al-Madrasa* meant school. *Al-madaris* (plural form of *Madrasa*), commonly consist of elementary, middle and higher education. Several well-known *Madrasa* in higher learnig were *Madrasa Nizhamiyah in Baghdad 457 H/1064 M.*, *Madrasa Tajiyah that also in Baghdad*, *Madrasa Mustansiriah and Madrasa al-Nuriyah in Syria*. At nearly same time, in Moslem western area, Umayyah dynasty (138-418H/756-1027 M)also expanded a lot *al-Jamiah* in Seville, Cordoba, Granada and in other cities. Those universities became brilliant symbol of necessity of Moslem education, and gave special contribution for progress in Europe in middle age. Hitty stated¹⁰¹:

“Moslem had written one of the most brilliant chapter on intellectual history in Europe in middle age between middle 7th century and in beginning of 10th century. People who spoke Arab were torch barrier of culture and civilization to the whole of world. More than that, culture and civilization, were renewed, equipped and extended by birthing Renaissance in western Europe. On these points, Arab had great contribution” (Hitty, 1974)

¹⁰⁰ Asari, Menyingkap Zaman, p. 55.

¹⁰¹ Azra, *Pendidikan Islam*, p.23.

All achievements and contributions probably given because the large of loading in Islamic universities. Cordova universities had astronomy, mathematics, and medical, besides theology and law. Curriculum in Cordova university covered theology, law, medical, philosophy and astronomy¹⁰².

For several centuries, Islamic universities had led intellectual and science activities, of which resulted the best achievement in classical Moslem. That achievement significantly influenced Europe in middle age. Watt stated¹⁰³:

“... Definitely that Influence of Islam to West Christian was bigger than public realized. Islam did not give various product of material and technology invention only; did not pushed Europe intellectually in science and philosophy only; but also pushed Europe to create their own view about their existence. So, now, essential duty for Europe when we want to enter one world, is correcting this wrong emphasizing and totally, confessing our debt of gratitude to Arab world. (Watt, 1972)

In *Madrassa*, *fiqh* was explained by a *syaikh* on a syllabus which called *ta'liqah*. The composition was compiled by each lecturer based on their

lectures activities when they were students as their notes, reading material and their personal conclusion related to the topic. *Ta'liqah* contained detail of subject material and need more than four years to deliver it in lecture activity. Students wrote *ta'liqah* by dicta in many cases, they really wrote it without doing any change. Others, probably add their own ideas resulted from class discussion or from their own research, in result, *ta'liqah* seemed like their personal reflection about lecture given by their lecturer (*syaikh*).

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From the description above, definitely that system in higher learning institution now, adapted from Islamic educational system that had applied in classical age. *Ta'liqah* which today is more well-known with syllabus still used in any higher learning institution as reference to prepare other supporting source and, sure to inform students about topics that compiled by lecturer. Besides, learning period that valid as standard in all higher learning are same with what had applied on classical age, that is for four years. In addition, learning system today as well as demanded students to do their own research. Besides the four years of the basic undergraduate law course, there were no fixed period for any fields of study. Between one student and another, the length of time required before receiving a licence to teach could very considerably. Thus, the whole syllabus of the basic course was divided into four parts and taught in a period of four years.

Madrassa is the burgeoning of early institutions. This institution had managed and designed much better in the whole aspects. Facilities inside were equipped more complete than before. The improvement was motivated by spirit of learning and to explore comprehension of a subject.

¹⁰² *Ibid*

¹⁰³ *Ibid*, p. 24.

¹⁰⁴ Stanton, *Pendidikan Tinggi (Translation)*, p. 54

Freedom of academic related to universities in where the professors and students wrestled with experiments and researches then publish it later.¹⁰⁵ Freedom of academy in the middle century was not about freedom in concept of thinking philosophically. Freedom of academic either in Islam or Christian, deal with teaching license and teaching method that pointed at fluency of teaching-learning activities.¹⁰⁶

The great contribution of Islam is to be found in the college system it originated, in the level of higher learning it developed and transmitted it to the West, in the fact that the West borrowed from Islam basic elements that went into its own system of education, elements that had to do with both substance and method. The great contribution of the Latin West comes from its organization of knowledge and its further development - knowledge in which the Islamic - Arabic component is undeniably considerable - as well as the further development of the college system itself into corporate systems.

Madrassa as an advanced institution, undeniable created and inspired from the previous institutions ever. Mosque, which became as intellectual activity significantly contributed for *Madrassa* that later regarded as a higher learning institution. Several points existed in mosque in *Madrassa* as well. Library that existed in mosque could be found in *Madrassa* but sure, with a better managements.

Library in history of Islamic education were divided into three, that is:

1. Public library which is usually part of a mosque, *Madrassa*, or other institutions. This is an open library for public
2. Semi-public library that open for certain group, it is especially for noblemen and scientists. This type can be found in kingdoms
3. Private library is a personal library belongs either to a scholar or a person who love collecting books.¹⁰⁷

Today, library is unattached part of a university. But it is not a certain point to say that library can be found in higher learning institutions only because in fact, elementary institution had this facility too. Even the quality and the collection of the books are significantly different; higher quality with higher numbers.

Moslem *madrassa* has contributed a model for universities in Europe. From *Madrassa*, some traditions has developed as wearing uniform, division for education level become undergraduate and graduate and other traditions.¹⁰⁸

Freedom of academic is the next point that possible *Madrassa* as the origin of western higher learning institution. Freedom of academic is a freedom to dig a truth and publish it and make the results of the research or discuss it critically in a community that possible to be rejected, improved, admitted, and steadied. Freedom means a freedom for a

¹⁰⁵George Makdisi, "Freedom in Islamic Jurisprudence; Ijtihad, Taqlid and Academic Freedom" in *Religion, Law, and Learning in Classical Islam* (Hampshire: Variorum, 1990), p. 80.

¹⁰⁶*Ibid.*, p. 81

¹⁰⁷Asari, *Menyingkap Zaman*, p. 204

¹⁰⁸Glasse, *Ensiklopedia Islam (Trans)*, p. 242

scholar in his expert field in delivering lessons and educating his students about the truth in knowledge that can be found by doing research or certain process based on scientific method.¹⁰⁹

Madrasa had influenced Europe with its learning system as teaching license, teaching-learning system, academic title and others. Same as present, *Madrasah* in its era was the highest institution, therefore in history it was called as higher learning institution because regarded as the last phase of education. *Madrasa* has completed all aspects much better than previous ever.

Today, institutions on the same level apply what *madrasa* applied at that time.

In summary, *Madrasa* was claimed as the origin western higher learning institution, due to aspects were used at that time. Despite created in the classical age, but *madrasa* had much better management. This point got attention serious attention in order to make well- managed learning system. In managing the students, *madrasa* had done it better by creating class procedure which concern about the position of students deals with their abilities and habitual activities that was done before and after learning. It is not totally same with present system which organized students' position based on their age or their level. Specifically in the classroom, student's position can be done free by the students and the teacher just control their attendance in the class based on attendance list which was created based on alphabet of students' name. Compared with classical system that placed smartest student near with the professor, at present it was nothing. Due to system applied of a higher learning institution, positions of the students are not in study circle anymore. In addition, praying activity that was done in the beginning and in the end of studying unapplied anymore. This custom is a grateful blessing that is done to give thanks to God.

Learning methodology is used at present significantly different with methodology applied at that time. Today, memorization is not used in higher level anymore. This methodology may still be used in educational institutions but in lower level and for certain subject. Memorization at present is regarded as old-fashioned method that possible makes the students will be lazy and unable to improve their way of thinking because just stuck on memorizing. For this era, critical analysis is used in higher level. Critical analysis, in other from known as academic freedom is a kind of thinking that let students to open up their brain in comprehending and analyzing learning effectively. No need to memorize them but comprehend them by getting the key points and define it on their own words. When a student can do it rightly, so the student has operated his brain and comprehend the subject. From this situation,, there is one missed point that indeed memorization is remains used as learning methodology but for a higher level, student just ask either to memorize or to remember the key-points then expand it on their own way.

Relationship between student and teacher should run well to keep knowledge remains well. Student can do further discussion to improve their knowledge, moreover if they want to continue their study into higher level. They who learn in higher learning were demanded to study hard because of burden and level of complication are higher than in lower level. To able to do that, spirit of learning is important to keep because tight activities in whole day unable to do if not accompanied with strong willing of learning. One student and other sure have different skill and intelligence because of that learning period of each student is

¹⁰⁹ Hasan Asari, *Menguak Sejarah Mencari 'Ibrah* (Bandung: Citapustaka Media, 2006), h. 167.

different and varied. Learning *fiqh* needs four years but it can be longer if a student wants to expand their knowledge deeper if *syaykh* asks the student to enlarge the learning period to result specified skill. This condition shows that intensive attention from a *syaykh* to a student had been done since classical age when everything as not as modern now. *Syaykh* realizes that student's achievement is *syaykh* responsible. Students' daily activities are always filled with prayer before and after learning, this point can be related to religious compulsory and awareness of doing five times prayer. Learning activities are started in the dawn by discussing a topic that actually is lead by a *syaykh* who presented a material and the students to share their view about that. This way is held to sharpen student's ability in analyzing a topic. This method also used to confront students' intelligence and to explore their knowledge.

In classical age, *Mu'id* (*Syaykh*'s assistant) who replace professor if the professor has something to do also still defended until now. In higher learning institution, the role of *mui'd* who is known as lecturer assistant keeps its function as well as previous. Actually *Mu'id* had discussed previously with the professor before delivering the topic. *Mui'd* had function to assist students who has difficulty in comprehending either concept or subject. To assist the students, actually teacher uses memorization to keep the learning points because however, memorization is one of curriculum which was applied in the learning system. Same with current system, schedule in higher learning is managed by the institution and the professor who can manage the schedule based on the students' level of comprehension in order to improve students' ability and expanding their knowledge about a subject. As mentioned above, a student may do further discussion to boost up their comprehension.

CHAPTER IV CRITICAL ANALYSIS OF GEORGE MAKDISI'S THOUGHT

A. Makdisi's Methodology

In classical age, educational system which developed in public were simply and dominated by Arabic culture. It was more empowered by the existence of the Moslem scholars. Actually, Islamic history had inspired a number of method, system and form of an institution because in the past, there are a number of place that used to learn had applied methods and system at present.

As an arabic, exactly as a historian who is descendant of arabic, Makdisi has skill to explore the history by understanding the language. Furthermore, Makdisi was supported by Moslem historian to study Islamic education. The easiness remains as an access for Makdisi to divulge his research in international language, English.

From that way, Makdisi shows that he uses his access to do research. As a professor of Arabic that done research for long time, sure it is not difficult to get point of a fact directly from the original source. Beside that, it is unattached to the reality today where a number of institutions, in fact, the methods and systems used in the previous.

In presenting his thought, Makdisi did historical approach; a kind of approach used to get information based on historical fact. Makdisi also use comparison system to get answer of research that had being done at that time.

Critical Analysis of George Makdisi's thought started from the time that chosen to do research about Islamic educational institutions. Makdisi just concern his research on eleventh century in Baghdad, as what Makdisi stated on preface "The Rise of Colleges"

..... "Although references are made to other periods and places, my main concern is with the eleventh century in Baghdad, the time and the place of the flourishing of the *Madrassa* and the scholastic method, both of which had developed in the previous century."

From the above statement, it seems clearly that Makdisi focuses on that time only. In prediction, the Professor who was born in 1920 interested to research *Madrassa* as higher learning because Makdisi concerns as Professor of Arabic and Islamic studies. On his masterpiece "The Rise of Colleges" Makdisi has described the development of institutions of learning in Islam. What a pathetic because Makdisi did not enclose his research since prophet era significantly.

Education in prophet era had even unwell-managed as later. Education at that time followed by more than twenty people and held in a place. The place, later known as *kuttab* had clearly described by Makdisi. The skipped points are condition and situation at that time. Makdisi did not draw surely how the education started, what factors pushed people to come (how importance education is) and why the education still held in one place only.

As non-Muslim scholar, Makdisi actually got much assist from Muslim scholar. It can be denied that primary sources that were used to open the fact up are from Muslim writing who lived at that time. This fact also can be known by Muslim historians who research Islamic history but not focus on the Islamic educational institution. In addition, Muslim historians also assist Makdisi because their research can be used as fact answer and comparison data for Makdisi's research.

In presenting his research, Makdisi also drew comparison to complete the result. In this point, sure, the concept of classical Islam and Christian west are the products. To compare both of those, Makdisi took advantage of his access that able to comprehend English and Arabic as well. This easiness is so helpful in analyzing other scholar's research about Islamic educational history.

On Makdisi's works, quotation are enclosed and used as reference are from Moslem scholar that participated in presenting factual that happened in that time. The Moslem scholar could do that because scholars who lived at that time had booked their activities to inform how educational and intellectual movements were happened on that time. In other words, historian applied the devolve methodology to know fact in the past and to get supporting information by what happened in previous.

1) Makdisi's Controversy with Other Scholar

Makdisi is not the only historian who very well known as a contributive western historian. For this field, there are more historian that well known as well. Two of them are Mehdi Nakosteen and Montgomery. Nakosteen is a western historian that focus on Islamic history too, but Nakosteen not as concern as Makdisi to detail and to deep his study. Even though, Makdisi and Nakosteen have nearly same concept for *Madrasa*.

Madrasa means name of institution where the Islamic sciences are studied.¹¹⁰ The historians who research Islamic education stated '*Madrasa*' variously, e.g: '*schule*' atau '*hochschule*' (Germany), '*school*', '*college*', or '*academy*' (English). But none of that word that really appropriate to descript '*Madrasa*' exactly.¹¹¹

Nakosteen, defined *Madrasa* becomes '*university*'.¹¹² But, it is not the exact definition because at least, there are three basic difference between *Madrasa* and University: First, University in the early understanding, it refers to a community or a group of scholar and university student; Second, university is a hierarchy (in early period deals with church) with a clear system, meanwhile *Madrasa* is an individualistic and weak personal otority control. Third, Teaching license in university was issued by the commitee, in contrast, certificate from *Madrasa* was given by a *syaykh* personally without any hook to political government or anything else¹¹³. Nakosteen explains that *Madrasa* in classical age are built by authorities at that time to exempt masjid from the burden of sect-secular education. Because, before *Madrasa* appears, masjid had used as a general educational institution. The aim of education wants to create hurly-burly, in contrast, devout in masjid need calmness and devoutness. That is why, according to Nakosteen, contradiction between the aim of education and the aim of religion in masjid absolutely different. Because of that, it needs an

¹¹⁰ Gibb, H. A. R and J. H Kramers. *Shorter Encyclopedia Islam* (London: Leiden E. J Bill, 1961), p.300

¹¹¹ A. L Tibawi, "*Origin and Character of al-Madrasah*," in Bulletin of the school of Oriental and African Studies, vol. XXV (1962), p. 227, footnote no. 3, Taken From Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung, Citapustaka Media, 2007), p. 70

¹¹² Mehdi Nakosteen, *History of Islamic Origins of Western Education A.D. 800-1350 with an Introduction to Medieval Muslim Education* (Boulder: The University of Colorado Press, 1964), p. 50. Taken From Hasan Asari, *Menyingkap Zaman*, p. 71

¹¹³ George Makdisi, *Madrasah and University in the Middle Age, in Studia Islamica, Vol. XXXII* (1970), p. 257 262. Taken from Hasan Asari, *Menyingkap Zaman*, p. 71

alternative institution to develop knowledge and general education that still stands on religiousness and the institution is *Madrasa*.

Makdisi said that the description of *Madrasa* can be concluded into three basic differential, that is: First, university word, in its earliest meaning refers to community or a group of scholars and university student, Second; refers to a building where academic activity after early education held. Third; teaching license to *Madrasa* given by *syaykh* personally without any interference. From the description above, it can be seen that nearly same opinion and view between Nakosteen and Makdisi about *Madrasa*.

It is different with Montgomery. Montgomery is a historian who concern with different field. Montgomery is one of western historian that enthusiastic to study the history of Islamic civilization. However, both of the historian assist Makdisi's research and influenced the research

From the above concept, it can be seen that Makdisi and Nakosteen have same concept about *Madrasa*. However, the same language and the same field support strength for George Makdisi. Moreover, a manuscript about Islamic studies becomes prestigious because researched by a western and written in English but concern with Islamic studies particularly and Arabic, generally. This fact shows that western world has attractiveness to study about Islamic studies.

In classical age, educational system which develop in public are simply and dominated by Arabic culture. It more empowered by the existence of the Moslem scholar. Actually, Islamic history inspired a number of method, system and form of an institution because in the past, there are a number of place that used to learn had applied methods and system now.

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From that way, Makdisi shows that he uses his access to do research. As a professor of Arabic that done research for long time, sure it is not difficult to get point of a fact directly from the original source. Beside that, it is unattached to the reality today where a number of institutions, in fact, copy the methods and systems used in the past.

In doing and describing his research, Makdisi was competed by other scholar who also presented their thought about *Madrasa*. This distinction resulted controversy concept.

1. a. George Makdisi: Dislocation of Islamic educational institution from mosque to *Madrasa* had happened undirectly but through the medium of Khan.
- b. Ahmad Syalabi: Dislocation of Islamic educational institution from mosque to *Madrasa* had happened directly as a logical result of increasing bustling in mosque. At that time activities had happened were significantly lively.
2. a. George Makdisi: *Madrasa* was an achievement in the 5th century.

Madrasa that arouse today was unrecognized either in companion or *tabi'in* era. *Madrasa*, first established in 1064 H by Nizam al-Mulk. Makdisi's statement supported by Al-Maqrizi and W. Montgomery

- b. Richard Bulliet: The oldest *Madrasa* was *Madrasa* Miyan Dahiya that was established by Abu Ishaq Ibrahim bin Muhammad in Nishapur. It means, Nizamiyah was not the first *Madrasa* ever. Bulliet's statement supported by Naji Ma'ruf and Hasan Abd Al-'Al.
- 3. a. George Makdisi: *Madrasa* is an Islamic educational system (Sunni)
 - b. J. Pederson and Youssef Eche: *Madrasa* is a propaganda of Sunni.
- 4. a. Max Van Berchem: Van Berchem distinguishes between two kinds

of *Madrasas*: (1) 'private'; and (2) 'political'. At the beginning, the term '*Madrasa*' simply means 'a place of study in general'. Little by little the *Madrasa* takes on a clearer form; it becomes an edifice, or a simple locale converted for the purpose of giving courses, often built by the professor himself, near a mosque or near his home. These are the original *Madrasas*. They are founded in Nishapur, Merv, Bukhara, Amul, Tus, Tabaran, Baghdad and other cities in what are now the countries of Iran dan Iraq. Van Berchem goes on to say that in the fifth/eleventh century, the *Madrasa* forsook this modest of role to become a state institution with political tendencies, *founded* and *directed* by the government', this evolution being tied to phenomena of a more general character: the decadence of the caliphate, the orthodox reaction and the advent of Mongol (sic) dynasties.¹¹⁴ It is at this juncture that van Berchem sees the *Madrasa* as a school of theology, leaving the private domain in order to become a political institution under the official control of the state. As such, he sees it as the creation of Nizham al-Mulk, wazir of the Saljuq sultan Alp Arslan and malik Shah. In the fifth/eleventh century, this wazir founded a *Madrasa* in Nishapur for the famous jurist al-Juwaini; and a few years later, he founded in Baghdad for the famous Shirazi. He went on to found others in Basra, Ishafan, Balkh, Herat, Mosul and elsewhere. His example was followed and the *Madrasa* thus spread throughout the Saljuq Empire.¹¹⁵ Van Berchem sees the *Madrasa* as both a mosque and a school of theology; place for worship and prayer, and where the religious sciences are taught according to the doctrines of Ash'ari. It is also a school of law, and herein resides its true historical significance: it disseminates the doctrines approved by the church and state and serves as a court of justice. This law is taught by the *faqih*, previously simple professors, now pillars of church and state. Van Berchem points out that *Madrasas* were first founded mostly for Shafi'is. That was, he explains because the Sunni reaction of the fifth / eleventh century was made especially in the name Shafi'i, and this was because his rite was the most widespread in the region in which it was born. However, as no hostility existed among the four principal rites, founded by Abu Hanifa, Malik, Shafi'i and Ahmad b. Hanbal, *Madrasas* were founded for each of those four because they had to supply graduates for all public offices. Often *Madrasas* were established for two rites in the same edifice: this was the double *Madrasa*. At other times, the same

¹¹⁴ Makdisi, *The Rise of Humanism in Classical Islam and the Christian West*, p. 297-298.

¹¹⁵ *Ibid.*, 299.

edifice contained all four rites: this was the quadruple *Madrasa*, as in the case of the Mustansiriya *Madrasa* in Baghdad.¹¹⁶

b. This ambivalence between private and public has led to a basic misconception regarding the *Madrasa*; namely, its division into two sets of institutions, one private the other public. Whereas, in reality, it remained essentially a privately endowed institution destined for the public, *but according to the wishes of the individual founder who established the institution, and who limited its public character*. No longer is it necessary to explain why a *Madrasa*, supposedly a state institution—which it never was—could represent only one system of law, of the four surviving systems of Sunni Islam. The system is simple: the founder wished to limit his institution to that particular system and no other. The function of the *Madrasa* remained the same as that of its predecessor, the masjid, devoted to the study of law. It had no special mission to serve against *Shi'ism* or *Mu'tazilism*, or any other movement that was not previously the mission of the masjid.¹¹⁷

5. a. Goldziher, implicitly accepting the existence of an orthodox reaction

connected with the development of the *Madrasa*, saw the reaction in a different light. He saw it as that one orthodoxy. Hanbalism, on the one hand, and Mu'tazili rationalism, on the other. Goldziher's work has therefore had wide circulation. Its influence has penetrated far and wide, because of the author's great authority in the field of Islamic studies, a reputation well deserved. His statements regarding the Nizamiya *Madrasa* and the Ash'ari movement passed unquestioned into our studies and manuals on Islam.¹¹⁸

b. In this passage, there are several points in need of clarification. First, Goldziher thought the professorial chairs in the Nizamiya institutions were public chairs. He thought so because Nizam himself was a public personage who was acting as representative of the Saljuqs in his capacity as prime minister of the government in that dynasty. There are still those who think that the official or public status of the founder endows his institutions with an equally official or public. But the status of the founder did not in any way alter the legal status of the institution he founded: the institution remained a waqf, a charitable trust. The waqf deed of the Nizamiya *Madrasa* cites posts for the following personnel: (1) a professor of law (mudarris); (2) a preacher of the academic sermon (wa'iz); (3) a librarian (mutawalli'l kutub); (4) a reader of the Koran to teach Koranic science; and (5) a grammarian (nahwi) to teach grammar, Arabic language and literature. The waqf deed further makes it clear that: (1) the Nizamiya *Madrasa* constitutes an endowment for the benefit of members of the Shafi'I madhab, who are Shafi'i in both fiqh (positive law) and usul al-fiqh (legal theory and methodology); (2) the properties with which the Nizamiya is endowed are also for the benefit of those who are Shafi'i in both fiqh and usul al-fiqh; (3) the following members of the staff must be Shafi'i in both fiqh and usul al-fiqh: (a) the professor of law; (b) the

¹¹⁶ *Ibid.*

¹¹⁷ *Ibid.*, p. 300

¹¹⁸ *Ibid.*, p. 301

preacher and; (c) the librarian; nothing is said regarding the reader of the Koran and the grammarian in this regard in the extant document. Goldizher sees the *Madrasa* as an academy of theology. But the *Madrasa* was a college of law, with ancillary subjects. The teaching personnel did not include a theologian as such. The titular professor was a professor of law. He may have been a theologian also, but he held his post in his capacity as a professor of law. There was no post for the teaching of theology (kalam).

6. a. J. Pedersen: Pedersen believed that there was no difference between *Madrasa* and mosque. He stated that 'the type of school known to us is built as a complete mosque. Since even the older mosque contained living room which were frequently used by students, there is no difference in principle between the school and the ordinary mosque; only the schools were especially arranged for study and the maintenance of students. Pedersen also described that *Madrasa* derives from the institution called *dar al-'ilm*.¹¹⁹
 - b. George Makdisi: As an alternative because it has inn or dormitory, rooms for learning and others facilities that support to do discussion.
7. a. Yousse Eche: Eche is contrast with Goldziher, and in agreement with Pedersen. Eche goes on how the *Madrasa* appears to continue the *dar al-'ilm*:¹²⁰
 1. The *dar al-'ilm* is a quasi-official institutions, administrated as a public waqf establishment; so also is the *Madrasa* whose waqf charter is similar to thet of the *dar al-'ilm*.
 2. The *dar al-'ilm* offered hospitality to professors and students; the *Madrasa* did the same..
 3. The *dar al-'ilm* received the remains of a venerated personage; the *Madrasa* did the same.
 4. The *dar al-'ilm* welcomed adab-literature at a time when the mosque, previously hospitable towards this field, began to show hospitality towards it in the fourth/tenth century.
 5. The library, which had a choice place in the *dar al-'ilm*, passed directly on to the *Madrasa*. The Nizamiya *Madrasa*, in addition to its classroom for teaching, had also its beautiful library, one of the most famous in Arab history.
 6. Another transmission of influence from the *dar al-'ilm* to the *Madrasa*, even more suggestive and more important, is that of students.

¹¹⁹ Makdisi, *The Rise of Humanism in Classical Islam and the Christian West*, p. 304.

¹²⁰ *Ibid.*, p. 305-307.

7. The *dar al-'ilm* is a library where an attempt is made to inculcate a teaching of heterodox propaganda and initiation.
 8. The authority of the professor is based on the books he teaches. Eche points out that this is a subject that has not yet been studied, but he wishes to stress the system of degrees. For professor and student alike, the book is the means of exchange. The professor is reduced to playing the role of commentator, and the student that of one who knows works understood and assimilated.
- b. Eche's argument will now be considered one by one to test their validity:¹²¹
1. The fact that *dar al-'ilm* and the *Madrasa* are both waqf establishments does not mean that one was derived from the other. Waqf was the only form of perpetuity in Islam.
 2. The hospitality offered by the *dar al-'ilm* was transitory, given to visitors who came to the library to study for an unspecified period of time, as guests of the founder, who assigned them a stipend during their stay if they were in need of it.
 3. Not all *dar al-'ilm* institution that received remains of venerated persons; nor did all *Madrasas*.
 4. One cannot come to the conclusion that the *dar al-'ilm* influenced the *Madrasa* on the basis that adab was taught in the former, then in the latter. Adab was also taught in the masjid,'
 5. Libraries were not peculiar to the *dar al-'ilm*; many individual notables had libraries of their own.
 6. Here Eche says that the *dar al-'ilm* was a library where students were taught. He sees the teaching of hadith in the Nizamiya as evidence of a spirit of opposition and imitation at the same time.
 7. Eche sees the *book* as the link between the library and the *Madrasa*, which he calls the 'Arab University'.

¹²¹ Makdisi, *The Rise of Humanism in Classical Islam and the Christian West*, 308-310.

3). Makdisi's Legacy and Contribution to the Study of the History of Islamic Education

Historians keep their research on writing from. The result of their research appears after doing various ways to get the truth based on the factual. Past undetectable well if there is no written data or documents that enclosed true situation. From a research, information can be acquired. From a research too, new point can be acquired as well.

George Makdisi did his research about Islamic educational institution constantly. In this case, constantly means that research done was not only lack of one case, but also in whole aspect. Actually, Makdisi did this research by using regress plot. It is stated as regress plot because this research rests on *Madrassa* as the higher learning. To know *Madrassa* thoroughly, positively should do deeper research to get the background and the reason of the institution present and be so adored.

Madrassa is a symbol of Islamic educational institution. Western historians were not curious about *Madrassa* when it is *Madrassa*, but their inquisitive is greater to know "metamorphosis" of that institution. It is extraordinary because educational historians, in fact also interested with the previous process.

There are many historians who researched Islamic educational history. They wrote it on their each book. From the majority historians, Makdisi like mentioned above who focuses his research on *Madrassa* as higher learning. Concretely, Makdisi's manuscript entitled "Rise of Colleges" not "Rise of University". From that point, the professor wants to emphasize that concept of educational institution that had attracted him is colleges not universities. Yet to be further, that book actually had contributed a number of great information because Makdisi had succeeded to garner either Moslem or western historians' view based on their portion. After garnering them, Makdisi formulated the information became a written factual data. Has to admit, this book is known as recommended book and most used to divulge history.

On his books, Makdisi had chosen "Rise" as the initial. This American simply wants to show that educational institutions had significant growth in history. Its role had brought "enlightenment" and transformation institutionally. To complete his writing, Makdisi also draws sequence of Islamic educational on the basis of typology.

Makdisi wrote the development thoroughly sequence of phases. To get better understanding, Makdisi also wrote whole aspects which related to transformation. Previously, other historian might research points that Makdisi eventually opened it more detailed. On this point, Makdisi had contributed a "complete product" to improve history knowledge.

Main point about Makdisi and history is educational institution of which produced lot of intellectuals. Educational institution, undeniable was source of "inquisitive palace". It is so because educational is a place that full of science and knowledge, books and produced qualified outcomes which are hoped can share knowledge to create precious human.

Makdisi had analyzed educational institution in serial. This way was done to draw and to compare each of those institution. Frankly stating that Makdisi's interest was *Madrassa* that then, admitted had influenced model of institutions in Western. His access that able to comprehend both of English and Arabic had simplified him to get information from many sources to research Islamic educational institutions deeply. From his analysis, Makdisi wants to descript higher learning, college and university significantly to clarify each concept of them and to avoid misconception later. Higher learning according to Makdisi's

version is a learning center which taught knowledge in higher level and quality. Furthermore, facilities are equipped much better than before. Higher learning is level of education where improved and learning of every subject is learned deeper. Meanwhile college is the institution where the higher learning is taught. As mentioned above, in this institution, systems are applied much better in whole aspects.

Madrasa which labeled as college is an improved level but did not relinquished early model and system that had applied since the learning processes were started form mosque. *Madrasa* in the next appearance had modified and beautified appropriated with. Even *Madrasa* is the continuation of mosque, but then mosque still be part in *Madrasa* because not only for religious importance mosque also contributed educational aspect and had participated in developing civilization.

University viewed from its level has same position with college. But university is Christian West product that existed since college had existed earlier as well. Exactly, university is in the second half of twelfth-century product. It is a new product that is form of social organization and unattached from Islamic institution; college. If the university was foreign to the Islamic experience, the college as an eleemosynary, charitable foundation was quite definitely native to Islam. The Islamic college, whether of the *masjid* or *Madrasa* variety, was based on the Islamic *waqf*, or charitable trust, the principles of which, in connection with the college, have already been treated.¹²²

¹²² Makdisi, *The Rise of Colleges*, p. 225.

CHAPTER V CONCLUSION AND SUGGESTION

A. Conclusion

Islam has contributed learning system and its aspects such as curriculum, learning methodology and so forth. Islamic educational history has developed story plot by showing steps that has passed until to the highest level. Islam has placed education and knowledge on the precious position because its role as lifelong process.

Islamic educational institutions have different 'face' for each level. Each institution institutionally was adjusted to needs and time when the institution existed. Role of educational had been started even since the institution unavailable yet. Undeniable, religious subjects dominated contents in *madrassa*, even though general knowledge such as mathematics, science, medical and so forth also taught.

From all descriptions, it rightly can be concluded that:

1. Based on Makdisi's thought *Madrassa* was developed from previous institutions. The previous institutions were *masjid or mosque. Jami', halqah, maktab, kuttab, khan*. Those institutions run its each function well according to the need at that time. Masjid was the first educational institution which held early education and focus on religious subjects. Besides, library took crucial parts as well. Fond of knowledge has switched spirit of learning on. It was showed by sequences of the learning institutions and existence of library equal with them. Library, same with *madrassa*, has a lot names combined with the terms '*ilm*'. On its top performance, *Madrassa* was labeled as *par excellence* institution. *Madrassa* also has known as higher learning because subjects are taught more and higher. In addition, system and management are much better than previous institutions ever.
2. For content of educational in Islamic colleges, Makdisi has thought that religious contents took bigger part. Big portion was taken by religious contents showed that education at the beginning started from religious place. Religious places meant here are, *majlis, masjid, and kuttab*. Though religious contents seem focus on how religion rules life, but it is also thinks about skill for the learner. Religious subjects are applied concern to set up Islamic human deals with teaching in Alquran. For this, reading and writing skill are getting high attention.
3. Life is never far from politic because human being always has ruler. On life, rule is applied to get a controlled-life and spread authority. By having influential position, a ruler can have a political power. On classical ages, popular ruler such as Nizham al

Mulk was so well known for his participation in developing education at that time. By having authority, Nizham used his power to build *madrassa* in several areas. Besides, Nizham also used this chance to spread teaching. Nizham can be sample for any ruler due to his wisdom and his intelligence. On his era, knowledge and education were so kept on eyes

4. Relation between classical Islamic colleges and western colleges are the similarity of level of both institutions. Next, they have same graduation system, class procedure and teaching rule. Teaching staffs on this level are more well-prepared by having teaching license. New thing of this level is freedom of academic which let students to think further and deeper. Then, some traditions as wearing uniform, division of education level become undergraduate and postgraduate are regarded same between *madrassa* and university. In short, system that applied identically same.

The differentiation between *halqa* and *kuttab* are put on class system in where in *halqa*, a professor (*syaiikh*) handles many students in study-circle but in *Kuttab*, a professor handles a student privately. Methodology, for the first, reading and writing skills were main focus to teach. Later when the institutions were developed better, the subjects were taught also higher and more varied.

General knowledge as mathematics, medical, sciences and others start being taught to improve student's knowledge. In addition, teachers also improved their quality by having teaching license to show their capability.

Madrassa labeled as higher learning because higher than before. Moreover, there was no further educational institution after *madrassa*. On this level, all aspects had been managed much better. The aspects were class procedure, teaching license, student qualifications up to facilitations.

Political power has crucial connection with developing of *madrassa*. If *madrassa* in a country developed well, the result is born of many graduations who had knowledge that sure can contribute that point to develop their country. Furthermore, number of *madrassa* also prestigious side for a country.

Makdisi also had asserted that *madrassa* was not university. But it was college. Misconception happened about this point was caused similarity of system and role of both institutions as the highest institution. But the truth, *madrassa* was a college not university. In addition, *madrassa* was Moslem product, meanwhile university was western product.

Positive side of Makdisi's thought is his contribution in opening up all hidden parts of history of Islamic education, that yet unknown by Moslem itself. Makdisi has showed how Islam has managed education so well and placed it as priority aspect in building civilization.

Negative side of Makdisi's thought is about concept of freedom of academic that basically is good to explore student's mindset but, it is not appropriate with concept of Islam which always refers to *Al-quran* as reference. That concept, willy-nilly has applied

widely in university level and for several cases students more analyzed something empirically and deny role of God.

B. SUGGESTION

This study may present incomplete information yet. The incompleteness is caused by the lack of sources owned. Based on the research, concern to history is important to enable anyone knows about true story in the past. Most mistaken happened are insensitivity of history's owner about their history. In this case, Moslem scholars had contributed well, but however western scholars are more intense in giving their attention to Islamic history. Consequently, a fact becomes blurred because public just care for present without improving their curiosity to investigate past.

Talking about sources, the writer thinks that source enrichment is needed to invite public interest about history. Lack of language may become factor that made others disinclined to put attention on history. Government also should their attention on this field and realized that no present without past. In addition, a good nation is nation which learns from history.

By having Makdisi's thoughts, the writer may suggest to:

1. Government: To give attention and to involve their role in supporting education as well as the historians did. Attention here does not mean about finance only but also about facility, stipend and providing of vacancy for qualified students more concerned than has done already.
2. School: Schools should maintain Islamic values have been applied in the school, but it is definitely happened in Islamic school. So, it is more emphasized to general school which may adopt western curriculum to re-arranged the system by applying Islamic system that always attach any science and knowledge to God and not let freedom of thinking is done freely by students
3. Teacher: As keyperson in learning institution, teachers should remember their role by preparing themselves as well as possible. Teacher also responsible to attitude of their students. That's why teaching is not about delivering science and knowledge only but also educating attitude.

As Moslem, we should care for our 'property'. Scientist in the past had booked any precious information, thus, we should explore it well, and improve it much better than before. Islam ever led era for a long time when people knew how to keep and to improve what they had, so that others who came to learn to Islam. But in contrast, at present, Islam comes to learn though what want to learn is Islam's possession.

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