



Implications of Islamic Education Management during the Era of Caliph Ustman Bin Affan in the Modern World

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Abstract. The history of Islamic education began when the Prophet Muhammad SAW was appointed as an Apostle, then continued with Khulafaur Rasyidin. These leaders really understand that education is the main key to building a strong, civilized and advanced society. During the time of Khulafaur Rosyidin there were developments in Islamic education, especially during the time of Ustman bin Affan. The purpose of writing this article is to find out the implications in managing Islamic education during the time of Ustman bin Affan in the modern world. The method used in writing this article is the review papers method. During his leadership, Ustman bin Affan implemented a popular and simple model of Islamic education. Form groups of students. As an educational object, various methods are adapted to each group. Ustman bin Affan's famous work is Al-Qur'an which is usually called the Ottoman Mushaf. During that time he played an important role in creating the educational curriculum. For these implications, he is still relevant in the thoughts and policies applied to Islamic education and this can be used as a reference for the development of the Islamic education system in the modern era.

Keywords: *Islamic Education Management, Ustman Bin Affan*

INTRODUCTION

Islamic education has a long history from the appointment of the prophet Muhammad as an Apostle. It can be said that Islamic education was present when Islam itself existed. Islamic education is guided by the Al-Qur'an and Sunnah to form pious and civilized people. The main teacher in implementing the Islamic education system is the prophet Muhammad. The leadership of the Prophet Muhammad is a leadership system that is an example for all Muslims, especially in Islamic education (Rahma, et al. 2022) Education today must continue to be developed for educational progress that will definitely bear fruit in people's lives. However, if education is not implemented optimally it will lead to the destruction of civilization.

The initial period of Islamic education during the time of the Prophet Muhammad was aimed at liberating humans from erroneous beliefs and liberating oppression against groups considered lower in social status. The solid foundation for development in education used is the teaching of monotheism. The teachings of monotheism began to be instilled for 13 years in the

Makkah period through approaches to people closest to the Prophet and continued to the people of Makkah City. Guidance and education in social life and religious practices have been going on for more than 10 years in the city of Medina. The Prophet built a mosque and provided education through da'wah

After the Prophet died, the leadership of Islamic education was continued by Khulafaur Rosyidin. These leaders understand very well that education is the main key to creating an advanced and civilized society. Each leadership experiences different urgency according to changing times. The foundation of education at this time was very strong in containing religious values. Most of the region is under Islamic rule, this makes many people interested in converting to Islam so that Islam can spread widely. Every region needs education such as monotheism, the Al-Qur'an and hadith in order to create a society with a good life. The rapid growth and development of Islamic education occurred during the leadership of Ustman bin Affan.

Academically, the education system of Ustman bin Affan's time should be used as a reference for the development of civilization. Apart from that, during his reign he succeeded in conquering regional conquests. The standardization of the Al-Qur'an is a significant contribution. Uthman also codified the Al-Qur'an as an effort to preserve the Koran by writing and recording it until it was distributed to other countries (Holis, 2023). Another contribution was the establishment of a centralized administrative system held by the governor as leader to secure and manage the empire's territory according to Islamic law. The government system played a key role in facilitating the growth of trade, agriculture, and other economic sectors important for Islamic growth.

Significant advances in Islamic thought emerged largely due to the influence of prominent scholars such as Abdullah ibn Masud and Abdullah ibn Abbas, who played a central role in interpreting the Al-Qur'an and Hadith. The work they produced helped lay the foundations of Islamic theology, jurisprudence and ethics. Developments during the era of Ustman bin Affan's leadership had an important role in forming the Islamic kingdom and laying the foundation for future developments.

Education is the foundation in human life to develop the potential to become better (perfect) in aspects of physical, intellectual and moral development. Ustman bin Affan's management experienced many changes towards an era of progress. He was the longest reigning caliph, approximately 12 years.

Knowledge of Islamic history is important to know how to manage it and how the educational system that is led can be directed towards better development so that solutions can be found to current educational problems. Islamic education management has a big role in the three education centers, where the existence of Islamic education management will provide a reference in managing the system based on Islamic values which can be used for any purpose, whether in the family, school or community environment (Tenriwaru, et al. 2022) . With the renewal of the Islamic education system, it is important to continue to develop a positive attitude. During Ustman's leadership, it can be seen that he was a leader who contributed a lot of work to the progress of Islam, especially in the field of education.

METHOD

This article employs a literature review research method. A literature review provides a framework related to new findings and previous findings to identify indications of progress or not from the results of a study through comprehensive research and interpretation of literature related to a particular topic, which includes identifying research questions by searching and analyzing relevant literature. using a systematic approach (Randolph, 2009). The author conducted a thorough search, analysis, and understanding of various sources related to Caliph Utsman Bin Affan. The primary focus of this article is on Utsman's thoughts, contributions, and especially the management of Islamic education during his leadership. Data were collected using documentation techniques from articles available on Google Scholar. The author gathered information on Caliph Utsman Bin Affan and the Rashidun Caliphs to explore his biography as well as his ideas and works. This study specifically identifies and elaborates in detail the Islamic education management during Utsman Bin Affan's reign. Once the data were collected, the author selected and filtered references relevant to the topic. The gathered data were then analyzed, read, and recorded using a descriptive analysis approach. The results are presented through a deductive method, starting from general theories to draw conclusions based on the findings. Thus, the implementation of Islamic education management during the era of Caliph Utsman Bin Affan can be comprehensively described.

RESULT & DISCUSSION

The Reign of Caliph Utsman Bin Affan

Utsman Bin Affan, whose full name is Utsman bin Affan bin Abi al-'As bin Umayyah bin Abdul Syam bin Abdul Manaf bin Qushayyi bin Kilab, was a figure from the famous Bani Umayyah clan within the Quraysh tribe. Born in the sixth year after the Year of the Elephant, Utsman was known as "Dhul-Nurayn" (the possessor of two lights) because he married two daughters of Prophet Muhammad (SAW), Ruqayyah and Ummu Kulthum (Azmy et al., 2023; Holis, 2023; Mashudi et al., 2024).

Once, during a journey, Utsman met his close companion, Abu Bakar al-Siddiq, who invited Utsman to visit Prophet Muhammad and convert to Islam. With a firm heart and strong conviction, Utsman accepted the invitation (Dalimunthe, 2024). After listening to the recitation of verses from the Qur'an by the Prophet, Utsman, at the age of 34, decided to embrace Islam. His acceptance of Islam reflected his deep thoughtfulness and seriousness (Sukrisna, 2023). The Muslim community welcomed his conversion with great joy, further strengthening the bonds of brotherhood among them.

One of Utsman's most significant contributions was the compilation of the Qur'an (Dalimunthe, 2024). This effort aimed to resolve the differences in Qur'anic recitations that were prevalent at the time. During a military expedition to Armenia and Azerbaijan, disputes arose among Muslim soldiers regarding the reading of the Qur'an. Zaid bin Thabit, who chaired the Qur'an compilation committee, collected the scattered Qur'anic texts, including those held by

Hafsah, one of the Prophet's wives. The compiled Qur'an was then distributed to different regions as an authoritative reference for future generations.

Utsman's acceptance of Islam was not a hasty or impulsive decision but was based on deep conviction. He served as Caliph for 12 years, from 644 to 656 CE (Azmy et al., 2023; Suryani & Dewi, 2024). Utsman was known for his dignity, simplicity, and generosity, traits that contributed to his election through the committee system. In the early years of his caliphate, Utsman successfully maintained the achievements of his predecessors, particularly in expanding the Islamic territories.

Utsman's reign was divided into two six-year periods. The first period was marked by numerous achievements, which led to his re-election for a second term (Busra & Fitriyadi, 2024). However, the final six years of his leadership saw a decline due to the rising social and political issues that eventually led to rebellion and the spilling of much blood (Huda et al., 2021; Suryani & Dewi, 2024).

During his leadership, Utsman introduced significant developments in various fields, including politics, society, economy, and culture (Dalimunthe, 2024). Politically, Utsman expanded the Islamic caliphate's territories to Persia and Armenia. He also enhanced the administrative structure by appointing governors and strengthening the central government in Madinah. Socially, Utsman was known for his generosity, often using his wealth to help the community. He played a crucial role in uniting the Muslim ummah by codifying the Qur'an, which helped prevent divisions due to differences in recitations.

In the economic sector, Ustman encouraged the economy by expanding trade and strengthening infrastructure. The implementation of zakat, jizyah, and the distribution of war booty were also organized more efficiently. Meanwhile, in the cultural field, his codification of the Mushaf al-Qur'an became one of the most important cultural legacies, ensuring the uniformity and preservation of the sacred Islamic text across the caliphate. During his 12-year rule, Ustman ibn Affan successfully led the Islamic caliphate to its peak of prosperity, although towards the end of his reign, uprisings occurred that ultimately led to his death (Dalimunthe, 2024). Ustman was among the first to embrace Islam, while the Umayyad clan converted to Islam later, during the event of the Conquest of Makkah. The death of the Prophet Muhammad during the Peninsula caliphates of Abu Bakr and Umar gave them the opportunity to rise to the position of caliph. Ustman's policies of granting his relatives and allies control over the highest positions, and allowing himself to be dominated by them, led to a decline in his leadership among the Ansar companions. During Ustman's rule, the Islamic government underwent significant changes. These changes sparked opposition to his policies, leading to uprisings in Madinah and other regions of the Arabian. Historically, Ustman is often described as a caliph associated with nepotism (Busra & Fitriyadi, 2024; Dalimunthe, 2024). This accusation is based on the fact that close relatives of Ustman were appointed to important government positions. The vast expansion of the empire also led Ustman to appoint governors from among his own family members.

Islamic Education Management Caliph Utsman Bin Affan

Ustman ibn Affan, also known as the third caliph in Islam, led from 644 to 656 CE (Rindra et al., 2023). During his leadership, Islamic religious education continued to develop and was actively promoted. Religious education at that time focused on the Quran and the Hadith of the Prophet Muhammad. Ustman ibn Affan had a close relationship with the Messenger of Allah (SAW) and was one of the companions who received direct teachings from him. Ustman continued the policies of previous caliphs, such as Abu Bakr and Umar ibn al-Khattab, to expand the teachings of Islam and establish mosques as centers for religious and educational activities. Additionally, he supported the compilation and writing of the Quran in a more structured form.

During the leadership of Ustman ibn Affan, the model of Islamic education became simpler and more accessible to the general public (Mashudi et al., 2024; Suryani & Dewi, 2024). Everyone who wished to learn about the teachings of Islam was given ample opportunity. Ustman ibn Affan himself received education based on the methodology of the Quran, with his teacher being the most perfect and free from flaws, a teacher directly guided by his Lord, possessing extraordinary character and personality, and greatly influencing all who witnessed him. The greatness of the Messenger of Allah (SAW) is accompanied by various other honors; he was the Messenger of Allah, the recipient of revelations from Him, and had the duty to convey Allah's message to all of humanity

Islamic education during the leadership of Caliph Ustman ibn Affan was not significantly different from previous periods (Gultom et al., 2022; Huda et al., 2021; Sukrisna, 2023). The education system at that time continued the existing framework, with only a few minor changes that enriched Islamic education. The educational process during Caliph Ustman's time was lighter and more accessible for students. This was because the close companions of the Messenger of Allah (SAW) were given the freedom to leave Medina and settle in other regions of their choosing.

Caliph Ustman ibn Affan had significant thoughts on educational management that remain relevant today. As a wise leader, he not only focused on state affairs but also viewed education as a fundamental foundation for the advancement of the community. His ideas on Islamic educational management are evident in several key aspects, such as the integration of Islamic values into the curriculum, the establishment of educational institutions, the enhancement of educator quality, and the equitable access to education (Rohadi & Syaifuddin, 2024). This underscores Ustman ibn Affan's important role in education during his reign. His efforts in spreading Islam, organizing education, developing knowledge, building educational infrastructure, improving community literacy, and providing a comprehensive educational curriculum significantly contributed to the advancement of education at that time. Moreover, Ustman ibn Affan's educational thoughts and policies remain relevant and can serve as a reference for the development of Islamic education systems in the modern era.

Planning

During his leadership, Ustman ibn Affan promoted the widespread dissemination of Islam, notably through education. He established madrasas to teach Islamic teachings to the community (Rindra et al., 2023). The responsibility for teaching the community was entrusted to the

community itself, without the appointment of official teachers by the government (Rindra et al., 2023). This allowed educators to carry out their duties independently, hoping to earn the pleasure of Allah SWT.

More flexibility and freedom for older friends to live away from Medina and settle in any region they choose (Huda et al., 2021; Rindra et al., 2023; Zebua et al., 2020). Friends can choose the field they like to teach Islamic sciences. Therefore, the educational process can be expanded to various regions and ensure that the mobilization of science students is not concentrated only in Medina. The supervision process is directly supervised by the senior fellow who leads the training, so that the Islamic education process is evenly distributed.

Moreover, during the Caliphate, teachers and educators expected integrity and qualifications for their skills rather than compensation from the government (Rindra et al., 2023). In times like today, education must be spread and developed evenly throughout all regions, not only in urban and rural areas, but also in remote areas, border areas, remote areas and underdeveloped areas. Equity in the education sector must be a joint concern between the central and regional governments. The government has currently implemented school fee subsidies for those who cannot afford it, the Smart Indonesia Card, and other efforts to achieve educational equality.

However, even in modern times, there are still perpetrators who do not receive adequate training due to inadequate facilities, especially in remote areas. Several problems in the implementation of education in this field, including a shortage of teachers, uneven distribution of teachers, substandard qualifications, lack of competence, and a mismatch between teaching qualifications and the field being taught (Zebua et al., 2020). Apart from that, public awareness of education is still low, the school dropout rate is still relatively high, and school participation rates are still very low. Therefore, these areas require special attention in education management. And equality in education must be achieved so that the lives of citizens and the nation become wiser.

Ustman bin Affan not only paid attention to formal education, but also played a role in increasing literacy and public education in general (Rindra et al., 2023). He encouraged people to learn to read and write so they could access wider knowledge. The Islamic education management philosophy represented by Utsman bin Affan presents a holistic and long-term perspective. He believes that education is one of the main pillars in building an advanced and civilized civilization. Therefore, in the era of modern scientific and technological progress, we need to continue to strengthen our efforts to utilize and criticize our literacy culture to the maximum. Apart from that, currently there is a lot of information and even fake knowledge that can be lost when you open the internet. Therefore, it is very important to select, group and invite the public, always prioritizing literacy culture.

Organizing

Ustman bin Affan played a role in organizing the Islamic education system during his time. He introduced a more structured education system in the madrasah he founded (Rindra et al., 2023). The aim is to improve the quality and effectiveness of Islamic education. During the time of Khaliah Ustman bin Affan, students were also grouped to receive education and the methods applied to each group were determined (Larasati, 2024; Rachman & Widodo, 2023; Sukrisna,

2023; Zebua et al., 2020). This grouping is the beginning of the classification of educational objects. In addition, educational methods and teaching methods vary depending on the educational subject at that time. That is, they are grouped as follows:

- a. The first group is parents or adults who have just converted to Islam. The method used consists of lectures, memorization, practice, and giving examples.
- b. The second group consists of children whose parents have converted to Islam for a long time or have recently converted to Islam. The method used in this group is memorization and practice.
- c. The third group is adults or elderly people who have long been adherents of Islam. The methods used include lectures, discussions, questions and answers, and memorization.
- d. The fourth group is people who specialize in acquiring broad and deep knowledge. The teaching methods used are lecture, memorization, question and answer, and discussion.

Therefore, in today's advanced field of education, the classification of educational objects is becoming increasingly accurate. Examining the aspects of parenting related to age, especially the stages of Playground (TK/RA), Elementary School (SD/MI), etc, and higher education (Sukrisna, 2023). It can be seen that the grouping of students during the time of Caliph Ustman bin Affan is also carried out in today's modern world. Even in boarding schools, which are non-formal schools, classes are also divided based on the ability tests of each individual

Actuating

During his leadership, Ustman bin Affan also promoted the spread of divination. He motivated intellectuals and scholars to develop knowledge in various fields such as religion, mathematics, astronomy, medicine, etc. (Rindra et al., 2023). Especially the emergence of Caliph Ustman under Affan in the field of education, especially by promoting the standardization of Quranic discourse. The form of government established by Ustman's government, including Affan, is reflected in the unification of the Quranic mushaf, whose name is also known as the Ustmani Mushaf (Azmy et al., 2023). What Caliph Ustman did was recorded as wanting Muslims to be able to add fiqh and focus on one standardized way of writing, adding a speech called the Usmani mushaf speech and adding a system similar to what we see in the Quranic mushaf today (Sukrisna, 2023). Thus, the Quranic teaching topics taught by the teachers at that time included:

- a. Develop honest and correct spelling rules.
- b. Using the neighborhood qiraat or what is called the addition of qiraat sab`ah.
- c. Provide spelling instructions.
- d. Interpreting the intent and purpose of the Quran.

Caliph Ustman continued the funds pioneered by Caliph Abu Bakr, namely the unification of the Al-Qur'an from the memorization of the companions who memorized the Aal-Qur'an. The bundle was kept by Caliph Abu Bakr, then handed over to Caliph Umar and the second Khattab, after which it was handed over by Caliph Umar to his daughter Hafsa bint Umar who was also the guardian of the Prophet Muhammad (Setiyowati et al., 2021). Then Ustman and Affan asked Zaid and Tsabit and Abdullah and Zubair, Zaid and 'Ash and Abdurrahman and Harith to copy the

mushaf that had been collected during the time of Abu Bakr, to ensure the validity and similarity of the sacred references (Gultom et al., 2022; Mashudi et al., 2024; Rindra et al., 2023). This was done to ensure that there were no contradictions or doubts in the Qur'anic references taught in different Muslim regions. In addition, Islamic religious education under Ustman Affan also involved the realization of Islamic ideals of morals and virtues. He promoted and promoted honest knowledge of Islamic ideology and its application in life.

Utsman bin Affan's education also expressed his interest in rejuvenating the educational infrastructure. He reformed the maktab and bandarsah as sources of education. The mosque on the threshold of this era vibrated not only as a place of worship but also as a place of discussion, imitation and listening to various prophecies (Rohadi & Syaifuddin, 2024). It has helped provide adequate educational facilities and equipment, for example by renovating classrooms, libraries, and laboratories to support teaching and learning efforts (Rindra et al., 2023). Ustman Pod Affan also emphasized the importance of equal access to education. He sought to make education accessible to all members of society, regardless of economic or social level. Ustman argued that education is like an individual's property and should be provided by the state (Sukrisna, 2023). Therefore, he established educational institutions in various regions, including remote areas, so that people far from the center of government could still access education.

In addition, Caliph Ustman bin Affan was quite aware that the educational model of Caliph Umar bin Khattab was implemented. The task of educating and teaching the people during the time of Utsman bin Affan was left to the people themselves, meaning that the government did not appoint teachers, so the educators themselves carried out their duties only in the hope of Allah's pleasure (Larasati, 2024; Zébua et al., 2020). So, in this period we also utilize the educational facilities developed earlier by Caliph Umar bin Khattab. With the aim of improving the quality of education, Ustman bin Affan paid great attention to the quality of teachers (Rohadi & Syaifuddin, 2024). He realized that teachers or educators were key people in the learning process. Ustman was very concerned about the welfare and respect of the teachers so that they could teach with enthusiasm and dedication. This is a reasonable form of human resource management in the field of education.

Controlling

Utsman bin Affan was also instrumental in creating the education program of his time. He endeavored to ensure that the learning provided in madrasas was based on Islamic values and remained relevant to the needs of society (Rindra et al., 2023). Education without a curriculum means that the educational process will be chaotic and lose its direction and purpose (Sukrisna, 2023). Therefore, the learning process will be very unstructured and undirected. Curriculum refers to the plan or arrangement of an educational program that includes various types of material that students will learn. The program helps and ensures students acquire the same knowledge and skills consistently and also helps teachers or instructors in planning, designing, organizing and evaluating practical learning materials to be taught.

Curriculum Standardization has positive and negative aspects (Sukrisna, 2023). On the positive side, it unifies educational models, presenting more meaningful learning in everyday life

by using an integrated and scientific model. Curriculum standardization also helps ensure that every student, regardless of background or location, has equal access to the curriculum. In addition, curriculum standardization can reduce disparities in education quality between regions. However, program standardization also has a negative side: it lacks flexibility. Program standardization can cause educational institutions to lose flexibility in designing and implementing programs that suit the needs and uniqueness of their learners. In addition, the current educational program includes reading and writing, reading and memorizing the Quran, the basics of Islam, such as ablution, prayer, fasting, swimming, horse riding, camel riding, archery, reading and memorizing poems, studying. Al-Qur'an and its interpretation (Gultom et al, 2022).

CONCLUSION

Caliph Utsman bin Affan successfully served as one of the caliphs for 12 years, covering the years 644 to 656 AD. Caliph Utsman bin Affan had ideas about education management that are very popular, meaningful and relevant today. As a wise leader, he not only focused on the management of the state, but also considered the development of education as the foundation of the progress of the people. His thoughts on Islamic education management can be expressed through several main aspects, namely the integration of Islamic values into the school curriculum, the development of educational institutions, improving the quality of teachers and equalizing access to education. His efforts in spreading Islam, organizing education, developing science, building educational infrastructure, improving literacy and community education, and organizing educational programs contributed greatly to the progress of education in that era. On the other hand, the ideas and educational policies implemented by Utsman bin Affan are still relevant today and can be used as a reference for the development of the Islamic education system in this modern era.

The elderly companions have the discretion and freedom to senior companions not to live in Medina and can live in areas that are more favorable for teaching Islamic sciences. So that the educational process can spread to various regions and the scientific mobilization of students is not centered only in Medina. Islamic ideology in education management promoted by Ustman bin Affan has a comprehensive and long-term perspective. He also introduced a more structured education system in the school he founded. Under the leadership of Khaliah Ustman bin Affan, the students were also grouped based on the subjects and educational methods applied to each group. So in today's modern world of education, the grouping of educational objects is very relevant. Consider the age of the students, starting from kindergarten, elementary school, junior high school, high school and above.

Ustman bin Affan also supported the development of science, among others encouraging scientists and scholars to develop their knowledge in various fields, such as religious science, mathematics, natural literature, medicine, etc. The special achievement of Caliph Ustman bin Affan in the world of education was to standardize the reading of the Al-Qur'an. The form of government established during the reign of Ustman bin Affan is reflected in the collection of Quranic mushaf whose name is known as the Ottoman Mushaf. Had built adequate educational

facilities and infrastructure such as school buildings, libraries, and laboratories to support the teaching and learning process. Ustman bin Affan also played an important role in creating educational programs in his time. Curriculum refers to the plan or arrangement of educational programs that include various types of material to be studied by students.

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