HISTORY OF GROWTH, FORMATION, AND DEVELOPMENT OF ISLAMIC EDUCATIONAL INSTITUTIONS

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ABSTRACT

The history of the growth and development of Islamic educational institutions reflects the long journey of Islamic civilization from the 7th century AD until now. Initially centered on mosques with oral traditions, these institutions later developed into madrasas with structured curricula, such as the Nizamiyah Madrasah in Baghdad. During the golden age of Islam, scientific centers such as Baghdad and Cordoba developed rapidly, supported by Muslim intellectual figures such as Ibn Sina. Globalization and modernization have brought major transformations, although challenges such as curriculum standardization and technology integration remain. The aim of the research is to discuss the implementation of pre-madrasah Islamic education, the transformation of education from mosques to madrasas and to determine the challenges of developing Islamic educational institutions in the modern era. The research method used is library research, by collecting and analyzing books, articles and references related to the history of the growth, formation and development of Islamic education institutions. This research traced the history and development of Islamic educational institutions and provides practical recommendations for facing challenges in the modern era by employing the literature study method.
Keywords: Pre-Madrasah Islamic, Educational Transformation, Institutional Development Challenges

INTRODUCTION

The history of the growth, formation and development of Islamic educational institutions is a reflection of the long journey and complexity of Islamic civilization from the beginning of its revival in Arabia in the 7th century AD to its existence which stretches across the world today. Islamic educational institutions have a crucial role in maintaining, developing and spreading religious teachings, science and moral values in Muslim society (Thohir, 2019). Early Growth Islamic educational institutions developed along with the growth and spread of the Islamic religion. In the early days, Islamic education was centered around mosques, places where Islamic figures and religious teachers provided instruction to society. Apart from that, oral traditions also

play an important role, where knowledge is communicated directly from teachers to students (Nelly, 2024). Regarding the establishment of Specific Educational Institutions, as time went by, special educational institutions began to emerge. One of the earliest was the madrasa. Madrasas are Islamic educational institutions that provide a more structured and systematic curriculum. Madrasas were founded to teach Islamic religious knowledge, Arabic language, Islamic sciences, and Islamic behavior (ethics) (Ridwan, 2023). An early example of a famous madrasa is the Nizamiyah Madrasah which was founded by Nizam al-Mulk in Baghdad in the 11th century.

Furthermore, Developments During the Golden Age of Islam, especially during the period of the Abbasid Dynasty in the Middle East and the Umayyad Dynasty in Spain, Islamic educational institutions developed rapidly. Scientific centers such as Baghdad, Cairo, Cordoba and Timbuktu became leading centers of learning in the world. Early universities, such as Al-Qarawiyyin University in Fez, Morocco (founded in 859 AD), are also evidence of the advanced development of Islamic education (Daulay et al., 2021). Then the Important Role of Muslim Intellectuals: Intellectual Figures Muslims such as Ibn Sina (Avicenna), Al-Farabi, Ibn Khaldun, and many more, made major contributions to the development of Islamic educational institutions (Ilyas et al., 2022). They were not only teachers, but also researchers, writers, and translators of classical Greek and Roman works into Arabic.

In this case, the influence of globalization and modernization has a significant role. With the development of globalization and modernization, Islamic educational institutions are experiencing transformation. Modern Islamic schools with curricula that include religious education and general science are becoming more common. Modern Islamic universities have also emerged throughout the world, providing higher education in various disciplines (Zulfa, 2022). Then the Challenges and Opportunities were discovered, even though Islamic educational institutions have developed rapidly, they still face challenges, such as curriculum standardization, technological development in education, as well as integration with non-Islamic education systems. However, at the same time, Islamic educational institutions also have the opportunity to continue to develop and spread Islamic teachings and their scientific heritage throughout the world. Thus, the history of the growth, formation and development of Islamic educational institutions does not only reflect the Islamic scientific heritage but also becomes an integral part of human history as a whole.

Several studies have examined the history of the growth, formation and development of Islamic educational institutions. Research conducted by (Makdisi, 1981)) entitled The Rise of Colleges: Institutions of Learning in Islam and the West. This research explored the origins of madrasas and other educational institutions in Islam as well as comparisons with institutions in the West. Furthermore, research was carried out (Robinson, 1993) entitled Islamic Reform and Modernities in South Asia. This research discussed Islamic education reform in South Asia and the impact of modernization on educational institutions. Furthermore, research from (Hefner, R. W., Zaman, 2007) entitled Schooling Islam: The Culture and Politics of Modern Muslim Education. This book explored the culture and politics of modern Islamic education in various Muslim countries.

This research does not only provide a comprehensive overview but also provides practical recommendations regarding the history of the growth, formation and

development of Islamic educational institutions. Therefore, this research aims to discuss how pre-madrasa Islamic education is implemented, the transformation of education from mosques to madrasas and the challenges faced in developing Islamic educational institutions in the modern era.

RESEARCH METHOD

This research employed a literature review method (Library Research) by exploring a study of books, articles and references related to curriculum renewal and its impact on the history of growth, formation and development of Islamic educational institutions. The current study also could be used as a reference when conducting similar research to draw valid and accurate conclusions. Researchers applied documentation techniques with the initial step of searching and collecting references, then studying and reviewing information from data sources. The data sources were books, international national journals, proceeding articles and websites that are relevant to the discussion.

As has been discussed previously, this research employed several developed steps in conducting a literature review such as reading, managing research, and collecting data from the library. The results of data obtained from various sources were used as a reference for researchers to describe the history of the growth, formation and development of Islamic educational institutions. The data analysis technique used in this research started with data collection and then reduced it by examining the data obtained. While the last step is presenting the data and drawing conclusions to produce information that is useful for the reader. This technique was used by researchers to strengthen facts in order to compare differences or similarities between theory and practice that the author is researching.

RESULTS AND DISCUSSION
Implementation of Pre-Madrasah Islamic Education

Pre-madrasah Islamic education is the initial stage in the learning process which aims to shape children's character and personality based on Islamic values before they study in formal education such as at the madrasah (Fatimah Abdullah, 2019). This education plays an important role in instilling the basics of faith, morals and religious knowledge in children from an early age (Aisha R. Ahmed, 2020). The implementation of pre-madrasa Islamic education includes various important aspects such as curriculum, teaching methods, learning environment, and family involvement (Zulaikha H. Nur, 2017). The Pre-Madrasah Islamic Education Curriculum has several objectives (M. Z. K. Siti H. Rahman, 2019): (1) Instilling Religious Values, Forming children's character with Islamic values such as honesty, politeness, responsibility and love. (2) Basics of Religious Knowledge: Introducing children to the basic concepts of monotheism, the pillars of faith, the pillars of Islam, daily prayers, and stories of the prophet. (3) Academic Preparation: Preparing children to study in formal education by introducing the basic concepts of reading, writing and arithmetic in accordance with Islamic principles. Furthermore, regarding the curriculum, there are several important points including (Ahmed Z. Al Ghazali, 2020): (1) Aqidah: Teaching about belief in Allah, angels, books, messengers, the Day of Judgment, and qada and qadar. This material is presented in a way that is appropriate to children's level of understanding.

(2) Worship: Daily worship practices such as ablution, prayer, fasting, as well as basic knowledge about zakat and hajj. Children are taught the correct procedures and given an understanding of the importance of worship in everyday life. (3) Morals: Character formation through stories of the prophet, friends and Islamic figures, as well as examples of good behavior. Children are taught the importance of good behavior and respect for others. (4) Al-Quran and Hadith: Introduction to hijaiyah letters, reading the Al-Quran with basic tajwid, and memorizing short hadiths. Al-Quran reading skills are taught in stages, starting from recognizing letters to be able to read short verses. (5) Arabic: Basics of Arabic to introduce children to the language of the Koran. Children are taught basic vocabulary, simple sentences and everyday expressions in Arabic. Meanwhile, some of the teaching methods implemented by pre-madrasah Islamic education include:

1. Storytelling Method (Qissah), Using stories from the Koran and hadith to convey moral messages and religious values. These stories are delivered in an interesting and age-appropriate way for children. Stories of prophets, friends and other Islamic figures are used as role models. The use of illustrations and picture books can help children better understand the stories being storied (Laila Hasan, 2019).

2. Singing and Playing Method: Educational songs and games containing Islamic values to make learning fun and easy to remember. Simple and meaningful Islamic songs can help children memorize prayers and religious teachings easily by using games to teach prayer, the names of Allah, and basic Islamic principles. This educational game is designed to stimulate children's interest in studying religion.

3. Demonstration Method: Direct practice such as ablution and prayer procedures. Children see how to carry out this worship and are invited to practice it together. The teacher demonstrates and the children follow directly for more effective learning (A. Z. A. G. Siti H. Rahman, 2019). This demonstration helps children understand the correct steps in performing worship.

4. Group Discussion Method: Discussion in small groups to develop speaking, listening and critical thinking skills. Children are invited to talk and discuss simple topics in a supportive environment. Children are invited to discuss simple topics such as kindness, mutual help, and respect for parents (Nguyen, T., Lee, 2021) This discussion helps them understand religious values in the context of everyday life.

Furthermore, the Learning Environment consists of several important points including: (1) Supporting Facilities: Clean, safe and comfortable classrooms equipped with Islamic education teaching aids. A conducive and interesting environment can increase children's interest in learning. Safe play area to support interactive and fun learning. This play area is designed to support children's motor and social learning (S. Ali, R., Rahman, 2023), (2) Islamic atmosphere: An environment that exudes Islamic values through decorations, Islamic posters and religious nuances. Relevant decorations with Islamic themes can help children feel connected to religious teachings. The teachers and staff is also use polite and affectionate language to communicate with children. Positive and affectionate interactions help create a comfortable and supportive learning atmosphere (Khan, A., Haq, 2022), (3) Family Involvement: Inviting parents to actively participate in the child's education process

since it is believed that parental involvement can increase children's motivation and achievement in learning. Joint activities between school and family such as family recitations, Islamic parenting seminars, and social religious activities are also conducted. These programs aim to strengthen relationships between families and schools and enrich children's learning experiences (A. Ali, R., Rahman, 2021).

Then the Role of the Family in Pre-Madrasah Islamic Education covers a series of activities including (Rahman, A., Ali, 2022): (1) Education at Home: Parents are the main role models in instilling Islamic values at home. Children learn a lot from the examples shown by their parents. Next, invite children to pray together, read the Koran, and practice daily prayers with the family. These joint religious activities can strengthen family bonds and create good habits in children. (2) Collaboration with Educators: Good communication between parents and educators to monitor children's development. Regular meetings and progress reports help parents and teachers work together to support their child's education. Then, there is the active participation of parents in school activities and supporting existing programs. Parents who are actively involved in school activities can provide additional moral support and motivation for children. (3) Strengthening Islamic Values: Provide certain time to educate children about religion, such as reading stories of prophets and Islamic figures. Time spent together studying religion can be a valuable moment to strengthen children's understanding of Islamic values. Encourage children to regularly behave well and have noble character in everyday life. Reinforcing these values helps children develop strong and virtuous characters.

The provision of pre-madrasah Islamic education plays a crucial role in forming the moral and spiritual foundations of children from an early age. By employing a structured curriculum, varied teaching methods, a conducive learning environment, and active family involvement, it is expected that children can grow into individuals who have faith, have noble character, and are ready to face the next level of formal education. This education does not only prepare children for academic life, but also for a life full of Islamic values. Through joint efforts between educators, families and society, pre-madrasah Islamic education can be a strong first step in forming a generation of high quality and integrity.

Transformation of Education from Mosque to Madrasah

Islamic education has undergone a significant evolution from the traditional form in mosques to formal institutions known as madrasas. This transformation process reflects adaptation to the need for more structured and systematic education in line with the development of society. Education in mosques focuses on informal and personal religious learning, while madrasas offer a more formal, organized approach and cover a wider scope of knowledge (Rahman, 2023b). This research discussed in detail the journey and changes in Islamic education from mosques to madrasas, including historical background, methodological changes, curriculum development, and its impact on society. A brief description of the historical background of the transformation of education from mosque to madrasah includes:

1. Era of Mosque Education: First, the Main Function of the Mosque: In the early days of Islam, mosques were not only places of worship but also became the center of

social and educational activities. Rasulullah SAW himself taught the Koran and hadith in the mosque. Second, Initial Teaching: Teaching in mosques is informal using the halaqah method, where a teacher (sheikh) teaches religious knowledge to a group of students sitting in a circle. Third, Educational Materials: The main focus of education in mosques is the teaching of the Al-Quran, tafsir, hadith, fiqh, and other religious sciences. Learning activities are often interspersed with worship and social activities (Rahman, 2023a).

2. Development Towards Madrasas: First, the Need for Formal Institutions: With the increasing number of Muslims and the complexity of life, the need arose to establish more structured educational institutions to handle various aspects of religious and temporal education. Second, Madrasah Establishment: The first widely known madrasah was the Nizamiyah Madrasah which was founded by Nizam al-Mulk in Baghdad in the 11th century. This madrasa is a more formal and structured model of Islamic educational institutions. Third, the role of the government and donors: The government and benefactors had a significant contribution in establishing and financing madrasas, providing waqf land, and providing more adequate educational facilities (Khan, F., Ali, 2022).

Furthermore, there is a change in methodology, the methodology in question is as follows: (1) Methodology in mosques such as Halaqah (Learning Circle): Teachers and students sit in a circle, creating an intimate and personal learning atmosphere. This method allows direct interaction between teachers and students. Memorization Method: Teaching in mosques relies heavily on memorizing the Koran and hadith, with pupils expected to memorize sacred texts. Discussion and Questions and Answers: Students are free to ask questions to the teacher, and discussions are often used to deepen their understanding of religion (Bakar, A. A., Mukhtar, 2018). (2) Methodology in Madrasas such as Structured Curriculum: Madrasas offer a structured curriculum with a fixed lesson schedule. The curriculum covers a wide range of disciplines, both religious and non-religious. Class and Level System: Education in madrasas is organized into class levels based on the age and abilities of students. Each level has material that is appropriate to the curriculum. Use of Books: Apart from memorization, madrasas also use textbooks and reference books as teaching materials. It provides a strong theoretical foundation for students.

At the stage of curriculum development, there are several ways, including: (1) Curriculum in mosques such as: Religion Focus, the material taught in mosques is mainly related to religious sciences such as the Koran, tafsir, hadith, fiqh, and morals. Then the traditional method, method places more emphasis on memorization and basic understanding with little emphasis on critical analysis or non-religion science (Aziz, N., Haron, 2018). (2) The curriculum in Madrasas includes: Integration of Non-religion Sciences, apart from religious knowledge, madrasas are also starting to include non-religion sciences such as mathematics, astronomy, logic and Arabic in their curriculum. Specialization in Science means that madrasas allow specialization in various branches of knowledge, both religious and secular, thereby producing ulama and scholars who are experts in their fields (Ibrahim, M., Hussain, 2020). Furthermore, the impacts faced after the transformation of education from mosque to

madrasa include: (1) Improving the Quality of Education: Structured Education, madrasas provide more structured and systematic education compared to traditional methods in mosques, thus producing graduates who are better trained and knowledgeable. Furthermore, Educational Opportunities, Madrasas provide educational opportunities for more people including those from various levels of society (Abdullah, M. S., Othman, 2019), (2) Social and Economic Roles: Social Mobility, Madrasah graduates often have greater opportunities to play an active role in society, either as ulama, government officials, or professionals in various fields. Furthermore, Economic Contribution, Education received at madrasas also includes practical skills that can increase the productivity and economic contribution of graduates, (3) Cultural and Scientific Influence: Preservation of Islamic Culture, Madrasas play an important role in preserving and developing Islamic science and culture through teaching and research. Scientific Network, Madrasas form a broad scientific network, enabling the exchange of ideas and knowledge between scholars from various regions (Mustafa, H., Javed, 2021).

The transformation of Islamic education from mosques to madrasas is a significant evolutionary process in the history of Islamic education. This change reflects adaptation to more complex and structured educational needs along with the development of society. Madrasas does not only continue the tradition of religious education that began in mosques, but also integrate secular sciences and modern educational methodologies. Thus, madrasas have played a key role in the development of science, preservation of Islamic culture, and improvement of the quality of education in the Islamic world. Collaborative efforts between the government, generous individuals and the community in supporting and developing madrasas are required to ensure the sustainability and relevance of Islamic education in the future.

Challenges Faced in The Development of Islamic Educational Institutions in the Modern Era

Islamic educational institutions, such as madrasas, Islamic boarding schools, and Islamic-based schools, have played an important role in shaping the character and morals of Muslim generation. However, in this modern era, these institutions are facing various complex and dynamic challenges. These challenges include aspects of curriculum, teaching methodology, technology integration, funding, and social and global acceptance. This discussion aims to describe in detail these challenges and offer potential solutions to overcome obstacles in the development of Islamic educational institutions in the modern era. Several challenges in developing Islamic educational institutions in the modern era include challenges to the curriculum, teaching methodology, technology integration, funding, social and global acceptance (Rahman, M. H., Islam, 2018).

1. Curriculum: Integration of Religious and Secular Sciences. Aligning a curriculum that includes religious and secular sciences is often a challenge, because of the differences in approach and methodology between the two. Then, the relevance and adaptation of a curriculum that is rigid and unresponsive to changing times and the needs of modern society can reduce the relevance of Islamic education.

2. Teaching Methodology: Traditional vs Modern Methods. Reliance on traditional teaching methods that are less interactive and innovative can obstruct student engagement and learning effectiveness. The next challenge is Teacher Skills Development, where the quality of education is highly dependent on teacher competence and skills. Therefore, a lack of training and professional development for teachers can be an obstacle.

3. Technology Integration: Lack of access to adequate technology infrastructure, especially in remote areas, can limit the implementation of technology in education. furthermore, a lack of digital skills among teachers and students can obstruct the effective use of technology in learning.

4. Funding: Many Islamic educational institutions experience limited financial resources, making it difficult to improve the quality of education and infrastructure. Thus, inefficient fund management can hinder the development of educational institutions.

5. Social and Global Acceptance: Negative stereotypes and stigma towards Islamic education can influence society's perception and reduce interest in Islamic educational institutions. Furthermore, competition with general education institutions that offer more modern facilities and programs can be a challenge for Islamic education institutions.

The challenges of developing Islamic educational institutions in the modern era are highly diverse and complex, covering aspects of curriculum, teaching methodology, technology integration, funding, and social and global acceptance. To overcome these challenges, a holistic and collaborative approach is required by involving various stakeholders, including government, the private sector, educators and society. By adopting solutions that are innovative and responsive to changing times, Islamic educational institutions can continue to develop and make a significant contribution in forming a generation of Muslims who are faithful, knowledgeable and have noble character. This joint effort will ensure that Islamic education remains relevant and effective in facing the challenges of the modern era.

CONCLUSION

Pre-madrasah Islamic education is the initial stage in shaping children's character and personality based on Islamic values before they study in formal education. This education instills the basics of faith, morals and religious knowledge in children from an early age through a curriculum that includes aqidah, worship, morals, the Koran, hadith and Arabic. The teaching methods used include storytelling, singing, playing, demonstrations and group discussions. A conducive learning environment and family involvement are also crucial to support the educational process. By employing this approach, children are expected to grow into individuals who believe, have noble character, and are ready to study in formal education.

Islamic education has transformed from informal methods in mosques to more structured madrasas. Mosques initially functioned as centers for religious learning through the halaqah method, but as needs developed, madrasas began to be established to offer more formal and systematic education. The madrasa curriculum

covers both religious and secular knowledge, providing a more complete education and improving the quality of graduates. This transformation has improved the quality of Islamic education, acknowledged wider educational opportunities, and contributed to the development of Islamic science and culture.

Islamic educational institutions in the modern era face challenges in curriculum, teaching methodology, technology integration, funding, and social and global acceptance. The curriculum must integrate religious and secular knowledge in a relevant way. Teaching methodology needs to adopt modern approaches and improve teacher skills. Technology integration is obstructed by limited infrastructure and digital skills. Limited funding also became a challenge for institutional development. Social acceptance is influenced by negative stigma and competition with public institutions. Thus, a collaborative and innovative approach is highly required to overcome these challenges and ensure the relevance and effectiveness of Islamic education in this modern era.

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