

Civilization in the Era of Harun Al-Rashid: The Synergy of Islamic Education and Economics in Building *The Golden Age of Islam*

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Abstract: This article discusses the Islamic civilization's description during the leadership of the Caliph Harun Al-Rashid of the Abbasid Daula, which was progressing rapidly. His triumph was inseparable from the Islamic education system's synergy role. The Islamic economic system was implemented and became a characteristic of that time. Historical records show that the Islamic civilization at that time succeeded in bringing and showing the world that Islam was a superpower that could not be taken lightly by its reign of more than 5 (five) centuries. One of the indicators of the triumph of Islamic civilization is an indicator in the rapidly developing economy, be it agriculture, trade, or industry, due to the rapid development of the world of education and research. At that time, education got much attention from the state. However, education cannot succeed without economic support. Therefore, the state gives primary attention to the people's welfare, especially those related to the education component, namely students, educators, education funding, educational facilities, and educational tools. So it is not an exaggeration if the early period of Abbasid leadership encouraged the birth of *The Golden Age of Islam*.

Keywords: Islamic Civilization; Abbasids; Harun Al-Rashid; Islamic education; Islamic economics; *The Golden Age of Islam*

INTRODUCTION

History records that before the West succeeded in leading world civilization with its advances in all fields, Islam had already started it. *The Golden Age of Islam* (the golden age of Islam) took place during the Abbasid dynasty. This dynasty came to power in 132-656 H, coinciding with 750-1258 AD (Saefudin, 2002). During this dynasty, it was led by its caliphs; they managed to lead their people to the gates of the brilliance of Islamic civilization, a civilization capable of leading world civilization for centuries. At that time, Islamic civilization was the most advanced civilization. Many students from Europe and other parts of the world came to study at various universities founded by Muslims (Qardhawi, 2005). During the Abbasid dynasty, Islam progressed very rapidly in all fields. Azyumardi Azra stated (Saefudin, 2002):

Comparison of the progress made between the Prophet's time, the Rashidah Khilafah, the rule of the Umayyads, and the power of the Abbasid dynasty was also quite significant. If the progress of Islam during the time of the Prophet can be called progress in the fields of religion and politics; during the Khilafah Rasyidah as a political and military advance; during the time of the Umayyads as political, economic, and military progress; then the progress of the Abbasid dynasty added to the length of the achievements of that progress, namely politics, military, economy, science, and civilization.

The above description clearly shows the progress that was expanded and perfected by the Abbasid dynasty. Significantly what distinguishes it can give birth to a civilization of science and technology. In this case, no debate rejects this fact, either from the Western orientalist or the Islamic scholars and scientists themselves. This means that the Abbasids' time in leadership was a time that was entirely appropriate to be called the heyday of Islamic civilization by looking at the indicators mentioned earlier.

In general, the Abbasid dynasty was a time of unlimited scientific advancement and in all branches of science, both religious sciences and other world sciences, such as music, carving, philosophy, medicine, mathematics, and others (Fachrudin, 1985). Great scientists included Ibn

Hayyan, Ibn Haitham, al-Biruni, al-Razi (Rhazes), Ibn Sina (Avicenna), al-Zahrawi, al-Khawarizmi, Ibn Nafis, Ibn Rushd (Averroes), and many others (Qardhawi, 2005). At that time also, well-known scholars appeared in specific sciences, such as Harun bin Musa Al-Basri (expert in qiraah science); Ibn Jarir al-Tabari (expert commentator); Imam Bukhari, Imam Muslim, Abu Daud, an-Nasai (hadith expert); and jurisprudence experts such as Imam Abu Hanifah, Imam Malik, Imam Shafi'i, and Imam Ahmad bin Hanbal (Fachruddin, 1985). These extraordinary figures are believed to have been born of them by supporting the Islamic economic system, which is also extraordinary and a reliable education system.

According to Didin Saefudin (2002), the Abbasid dynasty occupied an important position in Islamic history, partly because Islam's glory peaked in a long time. At least 37 Caliphs had led successively during the Abbasid dynasty when the capital was in Baghdad. However, of the many Caliphs who once ruled this dynasty, Harun Al-Rashid is the most famous, succeeded by his son, Al-Mamun. During the time of Harun Al-Rashid, this was the heyday of the Abbasids.

LITERATURE REVIEW THEORETICAL FOUNDATION

Islamic Civilization

Nuruzaman Shidiqi (1986) argues that civilization results from the processing of reason in its outward form. For example, the ability to build skyscrapers, send satellites into space, and so on. From this definition, it can be concluded that Islamic civilization is the result of scientific thought processes and the practice of *amaliyah* carried out by Islamic scholars and scientists in science, technology, and other physical forms. Concerning this discussion, the Islamic civilization in question places more emphasis on developing socio-cultural matters. It is characteristic of civil society led by Caliph Harun Al-Rashid of the Abbasid Daulah.

Profile of the Caliph Harun Al-Rashid

Harun Al-Rashid was the fifth Caliph of the Abbasid dynasty who ruled from 170-193 AH, which was marked by many prominent scientists who lived during his reign, including Qadhi Abu Yusuf (Barmaki family), Abu Atahiyah (a poet), Ishak al-Mausuli (singer), and al-Asma'i (a historian) (Shidiqi, 1986). Yusuf Qardhawi (2005) called Harun Al-Rashid, apart from al-Mansur and al-Ma'mun, as intelligent and powerful caliphs for the first time in the Abbasid dynasty, so that this dynasty was able to survive for centuries.

Mosques, universities, madrasas, hospitals, and other public facilities were built during the time of Harun Al-Rashid (Bastoni, 2008). All of this is inseparable from the Islamic economic system's role in synergy with education implemented by an Islamic government that is just and prosperous. So it is not surprising that at that time, many Muslim scholars and scientists contributed to the birth of significant works in science, knowledge, science, technology, and others.

The era of the reign of Harun Al-Rashid to Al-Ma'mun is known as the golden age of Islam (*The Golden Age of Islam*). At that time, Baghdad was one of the world's centers of knowledge. One of the pinnacles of achievement that made his name legendary is his attention to science and civilization. During his leadership, there was a translation of works from various languages. This is the beginning of progress achieved by Islam. He was grasping the world with science and civilization.

Caliph Harun Al-Rashid was known to have a tremendous interest in scientists and humanists. He gathered them all and involved them in every policy taken by the government (Bastoni, 2008). At that time, science developed general science and religious knowledge, such as the Koran, Qiraat, Hadith, Fiqh, Kalam, Language, and Literature. The four schools of Fiqh grew and developed during the time of Al-Rashid. Imam Abu Hanifah, who died in Baghdad in 150 H / 677 AD, was the Hanafi school of thought. Imam Malik bin Anas wrote many hadiths, and the founder of the Maliki school of thought died in Medina in 179 H / 795 AD. Muhammad Ibn Idris Asy-Shafi'i, who died in Egypt in 204 AH / 819 AD, was the Shafi'i school's founder. Then there is no exception for Imam Ahmad Ibn Hanbal (Mufrodi, 1997).

Harun Al-Rashid was recognized as a religious, righteous, generous caliph. He could almost be compared to the Caliph Umar bin Abdul Aziz of the Umayyads. The position of the Caliph did not prevent him from taking to the streets at night. The aim was to see the actual situation. What happened to

The weak, he wanted to see with his own eyes and then give help (Bastoni, 2008). At night, he often disguised himself to control the condition of his people up close (Mursi, 2008).

Harun Al-Rasyid died in Tus in 193 AH at the age of 44 years due to illness on his way to quell the rebellion launched by Rafi 'bin Laith with his son Al-Amin and his entourage of military forces. Towards the death of Al-Rashid left a testament that the one who would replace him as the next Abbasid caliph was his son named Al-Amin, then Al-Ma'mun (Shalabi, 1997).

Synergy

Synergy comes from the word synergy, which means joint activity or operation (KBBI, 2011). It means combining the strengths of two different things but can support each other and produce spectacular results. The connection in this discussion is related to the synergy between the Islamic economic system and the Islamic education system implemented during the time of the Caliph Harun Al-Rashid, who led the Abbasid Daula during his 23 years in power (786-809 AD) (Republika, 2011).

The Islamic Education System

According to Mastuhu (1994), the education system is the totality of the interaction of a set of educational elements that work together in an integrated manner and complement each other towards achieving educational goals that have become the ideals of the practitioners. From this understanding, it can be concluded that what is meant by the Islamic education system is a unity of educational elements, which includes educational objectives, students, educators, educational methods, educational curricula, educational environment, tools, financing, and educational facilities, which work together to organize educational process based on Al-Quran and As-Sunnah. The relation to the Islamic education system referred to in this discussion is the Islamic education system applied during the Abbasid Daula.

Islamic Economic System

Dumairy's (1991) explains that what is meant by an economic system is a system that regulates and establishes economic relations between humans and a set of institutions in order of life. An economic system consists of the human elements as subjects; economic goods as objects; and a set of institutions that regulate and establish them in economic activities. The institutional devices in question include economic institutions (both formal and non-formal); procedure; relationship mechanism; economic laws and regulations; as well as other rules and norms (written or unwritten); chosen or accepted or determined by the community in the place where the life order in question takes place. So this institutional set includes the habits, behavior, and ethics of the community, as they apply in various activities relating to the use of resources for meeting needs.

From the description above, it can be concluded that the Islamic economic system is a set of rules that serve as a guide in order to meet the needs of human life in accordance with the Al-Quran and Sunnah in order to achieve *Falah* (true happiness in the world and the hereafter). The relation of the Islamic economic system referred to in this discussion is the Islamic economic system implemented during the Abbasid Daula era.

The Golden Age of Islam

The Golden Age means a golden age in intellectual development that brought Baghdad to the center of Muslim intellectual dynamics of its time. In this period, the Muslims filled their thirst for learning and knowledge that had never been known before. Islamic civilization achieved its growth, and Muslims became leaders of philosophical thought and science (Qadir, 1988).

According to Masyhur Amin (1995), in general, the triumph of Islam occurred during the leadership of the Abbasids, the Children of Fathimiyah, and the Bani Umayyah in Andalusia. To be declared a great Islamic civilization, Amin further stated that it must fulfill 6 (six) key indicators. First, the movement to translate science (science), literature, and philosophy from several languages such as Greek, Egyptian, Persian, and Indian into Arabic. Second, advances in the field of philosophy marked by the birth of Muslim philosophers such as Al-Farabi (Alpharabius) (870- 950 AD), Ibn Sina (Avicenna) (980-1037 AD), and Al-Ghazali (Algazel) (died 1111 AD). Third, the birth of Islamic scientific centers such as Baghdad (Iraq), Cairo (Egypt), and Cordova (Andalusia/Spain). Fourth, scientific disciplines, both natural sciences (science), social (social and humanities), and religious sciences. Fifth, the development of beautiful building art (architecture). Sixth, economic activity is overgrowing in agriculture,

trade and industry (Amin, 1995). Of the 6 (six) indicators, it was the Abbasid Daula leadership that best matched the power span of more than 5 (five) centuries (750-1258 AD).

RESEARCH METHOD

This research uses a descriptive qualitative approach which is an effort to understand the various concepts found in the research process, using techniques *content analysis* and *library research*. The technique *content analysis* is a research method used to determine the conclusions of a text. Alternatively, in other words, content analysis is a research method that wants to express the author's ideas. Meanwhile, *library research* uses types and sources of secondary data obtained from reference books, research results, and articles that discuss topics related to the research theme.

DISCUSSION

The Islamic economic system is an economic system *divine*. That is an economic system born and based on the revelations of Allah SWT and the sunnah of the Prophet Muhammad. This system was born with the birth of a perfect Islam. It cannot be separated because it is part of the great Islam itself. In essence, Islam is an economic system, and the economic system is Islam. So Islam and the economic system are like two sides of a coin.

Operationally, if Islam is said to be the central system, then the Islamic economic system is its subsystem. Together with the education, political, social, cultural, legal, health, military, agricultural, trade, and so on, it synergizes to realize Islam as a comprehensive religion that regulates all human life aspects. When Islam is applied *kaffah* (totality) in all these aspects, it will create *rahmatan lil 'alamin* (mercy for the entire universe). This is one of the goals of Allah SWT in sending Rasulullah (p.b.u.h) by bringing the message of Islam, which must be the guide for human life at the end of time.

The Islamic economic system is not born solely from human philosophy, unlike other education systems born from human philosophy, such as Western education. The Islamic economic system was born from the application and embodiment of Islamic teachings by the Prophet Muhammad, his family, and friends. They were then passed down from generation to generation.

If the question then arises, what underlies or caused the Islamic education and economic system at the time of the Caliph Harun Al-Rashid to accelerate rapidly in its progress? Based on existing literature and sources, there are at least the following reasons:

1. The pioneers of the Abbasid Daulah (since Al-Mansur, the second Caliph, namely the grandfather of Harun Al-Rashid) are people who understand that Islam is not partial and only regulates matters of worship. Islam must be *tawazun* (balance between the world and the hereafter). So that world affairs, including education and economics, are of great concern.
2. Al-Manshur realized that if Islam wants to lead world civilization, then Muslims must have expertise or competence in worldly affairs in order to be able to compete with other nations and peoples.
3. Al-Manshur also has an open mind to everything that is developing and is *up to date* (following the discourse and issues rolling in society, both at home and abroad). However, it is still based on Islamic principles as a measure of its merits. These three principles (points a, b, and c) were later passed on to Harun Al-Rashid, Al-Ma'mun, and the caliphs.
4. They (both Al-Manshur and Al-Rashid) are knowledgeable people. The results of upbringing the great Islamic scholars.
5. They are always thirsty for knowledge and want to learn from other people or nations outside of Islam. They even dare to pay dearly for non-Muslims who are experts in their fields to teach their knowledge.
6. They are also very much in love with science (both Islam and in general) and have great respect for scholars and scientists, including educators (teachers). Their leadership cannot be separated from the control of the ulama who live around them and are even involved in making government policies.

7. The provision of salaries and wages (life welfare) to scholars and scientists whom the Caliph officially appointed to translate, copy (reproduce), and teach them, allegedly helped motivate scholars and scientists to show their dedication and sincerity in developing science.
8. The determination of *rewards* (prizes) and *reinforcement* (lure) from the caliphs for scholars and scientists who have succeeded in doing works is also allegedly a strong driver of the development of science. This is one of the phenomenal economic policies when *rewards are* given to scholars and scientists who have succeeded in producing works—a form of synergy between education and the economy. In the realm of education, it is also known as an educational tool.
9. The construction of various facilities, facilities and infrastructure, and the provision of a special budget for education by the state (Caliph) that supports research and development of science undertaken by scholars and scientists are also factors that support the success of the education system at this time.

At least these nine reasons were factors causing the advancement of Islamic civilization at the time of Caliph Harun Al-Rashid. He is not the first person to lay the foundation for pioneering an integrated educational and economic system. Because this has started since the reign of Al-Manshur. However, in the hands of Al-Rashid, this pioneering was manifested in the form of his seriousness in developing what was already there and building what was not there. It can be said that the actual pioneering and development took place only during the time of Harun Al-Rashid.

Based on the conceptual explanation above, a picture of the synergy between Islamic education and Islamic economics will be presented at the time of the Caliph Harun Al-Rashid. From each analysis carried out, it is hoped that the secret of this brilliance will be revealed.

Students and Economic Support from Society and State

Is Abu Yusuf Al-Qadhi, a *Qadhi Qudhat* (Supreme Judge) in the Al-Rashid era Abbasid Khilafah court. He is a senior student of Imam Abu Hanifah. In the following story, it will be illustrated how the role of the economy supports vital education. The following is a glimpse of Abu Yusuf's experience as a student. Ahmad Shalabi (1973) quoted the information from Ibn Khallikan in *Wafayatul A'yan* that:

Abu Yusuf once said, "I have studied hadith and Fiqh, while I am poor and lacking. One day my father came to me while I was sitting with Abu Hanifah. Then I went home with my father, so he said to me, 'O my son, do not you sit with Abu Hanifah, because he is the bread is burned, you need to make a living. Since then, I have fallen behind in my studies a lot, and I have followed my father's advice more. Abu Hanifah then looked for me and asked me; then I returned to attend his lesson. On the first day, I was present after being absent for some time, Abu Hanifah asked me, 'What has kept you busy so that you don't come to study with us anymore?' I answered I was busy making a living and obeying my father. Then I sat down to listen to his lesson. After the lesson was over, and everyone had gone home, then Abu Hanifah gave me a wallet saying, 'Enjoy this, and use it as you like. Then I saw the contents of the wallet; it turned out that there were one hundred dirhams. Then he said to me, 'Always attend to this group, and when the money is up, tell me.'

Furthermore, I always attend that group. After those several days passed, he gave another hundred dirhams. Onwards, he always gave me money so that I had enough supplies".

This is an actual picture of the life of students from the lower classes in the early Abbasid era. At that time, little Abu Yusuf was faced with two dilemmatic choices. On the one hand, he wanted to study from Abu Hanifah, but on the other hand, he had to look at the economic conditions of the family that did not take sides, let alone finance him to study. So the choice he was forced to choose was the work his father recommended. Apparently, Abu Yusuf's intelligence was quite capable of captivating the teacher's heart, namely Abu Hanifah. So that the absence of Abu Yusuf in his majlis encouraged Abu Hanifah to make a *home visit*, one of the duties of guidance and counselling teachers today, to find out about Abu Yusuf. In short, because unfortunately, the teacher told his student, finally Abu Hanifah was willing to take money out of his wallet, which he then donated to finance Abu Yusuf's educational needs. With the fulfillment of this financial education, Abu Yusuf became enthusiastic and studied diligently until he became one of the significant figures in the era of

Harun Al-Rashid. He is the model judge profile for today's courts. He is also the founder of the economic system through his masterpiece *Al-Kharaj*.

Imam Abu Hanifah's attention to Abu Yusuf when he was a student proves the love and concern of educators to support his students to achieve success. Regarding the care of educators for their students, Shalabi (1973) added:

Teachers' attention to their poor students is limited to the field of teaching and their shopping, where teachers also provide financial assistance to them from their personal property.

Economic life at that time was filled with an atmosphere of *ta'awun* (mutual help). A habit exemplified by the rulers of Islam inspires people also to practice it.

Because economic welfare was able to spread widely among the Muslim community at that time and pushed education to be a priority scale, for example, during his lifetime Abu Yusuf was known as a learner. He continues to be a student without remembering the age and conditions around him. To the extent that Shalabi (1973) stated the information he quoted from Al-Absyihy in *Al- Mustahrafu fi Kulli Fannin Mustazraf* that:

It was narrated from Abu Yusuf Qadhi Al-Qudhah, that he once said, "Once my son died, then I ordered people to take care of his burial, and I did not leave Abu Hanifah's lessons, because I was afraid I would miss his lessons even for a day.

He did this not because he didn't care about his son's body. However, because he fully understands the nature of the death, which has become the decree of Allah SWT. He also did not want to linger in sadness. So when he finished, he washed, clothed, and dressed his son's body, he immediately went to study at the Abu Hanifah majlis. Regarding his son's funeral, he asked for help from others to bury him. It seems that he is more concerned with knowledge and education than having to dissolve in a mourning situation.

At that time, there was no limit to the length of time students took education as Abu Yusuf, who also spent a dozen years studying from Abu Hanifah. According to Hanun Asrohah, there is a history that reports that Abu Yusuf spent seventeen years studying Fiqh with Abu Hanifah. Meanwhile, Abu Hanifah himself took ten years to learn Fiqh from Hammad (Asrohah, 1999).

Apart from Abu Yusuf, the next character is Imam Shafi'i, who has extraordinary and touching economic stories during his education. Syalabi (1973) explained the life of Imam Shafi'i when he was a student by stating:

It is not only teachers who pay attention to needy students, they even get a significant share of the wealthy waqf provided to students. This has had a real impact on the teaching situation in the Islamic world. Because with that, there appeared among the Muslims a large number of outstanding scholars, who came from among the poor. In the Mu'jamul Udaba it is said that among them is Imam Shafi'i, who became an orphan in the care of his mother, while his own mother was a poor woman who could not afford to pay for her school fees, even to give him paper and pen. However, he joined the group of friends at the mosque, and listened to the lessons of the scholars. Then he continued his studies to Imam Malik who had poured his attention to him and was willing to take care of his interests well. With this, he had the opportunity to make progress, so that he was finally recognized as one of the four imams, who had expertise in the field of Islamic Fiqh and the founder of the well-known Shafi'i school of thought.

It was not only Abu Yusuf and Imam Shafi'i who came from weak economic circles as a child. There are still many other students who also experienced a similar fate at that time. However, due to environmental culture, economic welfare, and culture *ta'awun*, in addition to the habit of giving zakat-infaq-sadaqah-and waqf, it was so encouraging for education students from this group could also enjoy educational facilities without any hindrance. In this case, Shalabi (1973) emphasized:

Providing opportunities to study knowledge is not only available in schools and mosques, but also provided at kuttab-kuttab (elementary or low schools) so that children who are orphaned

or destitute can start learning from their childhood, without any obstacles whatsoever, because of their poverty. So that their talents and skills can develop properly.

These free kuttabs or elementary schools are found in every corner of Islamic countries. He was born from the very beginning.

One of Harun Al-Rashid's policies is to free education fees with subsidies from the government and the generosity of the *aghniya*. So that education at that time reaped glory thanks to the support of a stable economy. Asrohah (1999) added to this by stating:

Apart from that, there are also kuttab or elementary schools that do not demand payment from their students. kuttab This usually consists of orphans. Kuttab This by Izzuddin Abbas was quoted as saying Hasan Langgulung, called Al-Sabil Kuttab. Moreover, what is needed to finance Kuttab Al-Sabil is obtained from waqf assets. Orphans who study here too, are paid each month, as well as the necessities of learning stationery, such as blackboards, ink, paper, and so on. The orphans who have reached maturity are no longer covered, except for those who have memorized the Koran and only a few have not memorized it, while they will succeed in completing it.

So extraordinary was the economic and educational system at that time. Apart from providing free educational facilities along with learning facilities, students also get pocket money. This is what is thought to motivate students to be active and focus on learning without thinking about the costs that have been fully borne. In addition, the role of Islamic education tools in the form of *rewards* (gifts) and *reinforcement* (lure) also creates an atmosphere of healthy competition among students.

Not only learners in *kuttab* alone who enjoy free education, but this also applies to students at the next level, namely *halaqah-halaqah*, which takes place in mosques. Charles Michael Stanton (1994) explains this:

Students of the halaqah masjid jami 'do not have to pay tuition fees, and there are absolutely no rules about where they should live or work. They are free to come and go as they please and take whatever lessons they like. There is no age limit for attending mosque education. It's just that young children have to really be prepared in Arabic, literature, and basic knowledge of Al- Quran and Sunnah to be able to follow the lectures offered, which are usually at a higher level.

As is known, the city of Baghdad at that time had a unique attraction for educators and students to jointly develop knowledge. There is an exciting story told by Shalabi (1973) about the assessment of Baghdad and its knowledgeable population, as well as about its economic activities which are always closely related to educational nuances. He said:

Abul Haj reported from some of his teachers that a student went to study in Baghdad. After studying for some time in Baghdad, he intended to return to his village. He hired a donkey to drive away from Baghdad. On the way, the owner of the donkey suddenly stopped, because he had something to buy at a shop he had met. Then the student heard the miracle scientific between the two of the owners of the nearby stalls. How amazed the student was. Finally, he asked the owner of the donkey to take him back to Baghdad, saying "A country whose merchants already possessed the knowledge to this degree should not be abandoned."

It turned out that one of Baghdad's features as a city of knowledge at that time was the life of knowledge which covered all social groups and strata as well as economic activities in society.

So that the traders cannot be separated from educational activities on the sidelines of their trade, this is what makes students flock to come from all corners of the Islamic country with the aim of studying. That is a small overview of the synergy of Islamic economics and education for students who contributed greatly to *the golden age of Islam* (the heyday of Islamic civilization).

Economic Life of Educators in Harun Al-Rashid's Time

However, in this life, educators still have a human side that requires fulfillment of primary, secondary, and tertiary needs. Because educating is not the primary job that generates a living, these types of educators usually rely on their economic needs on other jobs outside the world of education, such as being a laborer, craftsman, or mosque employee financed by local finances. For example, Imam Abu Hanifah alone was a textile trader in Kufa (Stanton, 1994).

The educators in charge of educating the country's dignitaries and celebrities are often given the term *muaddib*. If detailed, the life of this type of educator will look different from that of educators

who teach the familiar people. Shalabi (1973) commented on the life of *muaddibs* in classical Islamic times by stating:

The muaddibs (personal teachers of the sons of princes) were able to enjoy wealth and prosperity as enjoyed by the dignitaries themselves.

The appointment of a person to become a muaddib means opening the door of sustenance for him and his family, because the position is a guarantee for the pemangkunya to get wealth in a short time. It is also a guarantee for him to be able to overcome the financial difficulties he is suffering, or the debts that are burdening him.

This comment illustrates how a person's social status can change drastically without having to become a palace official. One of the social changes referred to is the way to become *muaddib*. By becoming a *muaddib* one will be able to 'taste' all the facilities of life easily as well as high social status, as officials and aristocrats enjoy it. Thus, occupying this position was quite tempting at that time. But of course getting there is not easy. Usually *muaddib* is chosen and appointed by the Caliph or the aristocrats based on recommendation or because of the greatness of his name known in the community that comes from his scholarship. Therefore, not many educators can experience *muaddib* this.

Because he educates in a unique environment, *muaddib* must also get special treatment from people, even from within the court. One of the educators who has experienced this is Al-Kisa'i. Shalabi (1973) told about what Al-Kisa'i received when he became a *muaddib* by saying:

Almost all muaddibs have enjoyed the results. Ibn Khallikan in Wafayatul 'Ayan told that Al-Kisa'i had been given a high and regular salary. Besides, on the first time he performed his duties he was given 10,000 dirhams, and a beautiful slave, complete with all his necessities, plus a servant and a riding donkey with all his tools.

It was so special to be a *muaddib* at that time. Economic life has become very well established and prosperous like having a windfall. All the necessities of life are completely fulfilled by the parents of the students who invited them. The guarantee of fulfilling the necessities of life has indirectly given a signal that *muaddib* should devote all his efforts and knowledge to form the son of a caliph or aristocrat to be the best product that has been created. Especially for Al-Kisa'i, Caliph Harun Al-Rashid did not hesitate to fulfil and even exaggerate all his needs with the intention that Al-Kisa'i focused more on the educational process of his son, Al-Amin.

Apart from Al-Kisa'i, the educator who was fortunate to experience a similar fate was Al-Ahmar, who was none other than Al-Kisa'i's student. In the discussion of previous students, it was explained about the story of Al-Ahmar's struggle before becoming a *muaddib*. He was initially just a doorman at Harun Al-Rashid's palace. However, because of his diligence in studying, one of which was to Al-Kisa'i, he also succeeded in elevating his social status. Shalabi (1973) told what kind of welcome Caliph Harun Al-Rashid was for Al-Ahmar when he came to the palace to educate Al-Amin, saying:

Once upon a time, 'Ali bin Al-Hasan Al-Ahmar came to the palace of Caliph Harun Al-Rashid to give lessons to Al-Amin. To welcome his arrival, the palace was spread out with beautiful carpet mats. It is the custom of the caliphs that when they call a muaddib for their children, and after the muaddib has finished giving lessons on the first day, the caliph orders that everything in the trial be carried to the house muaddib's and gifted to him, along with the tools. - means of transport (animals). Thus, when Al-Ahmar intended to return to his house, the people who would carry the goods were summoned to his house. However, Al-Ahmar said, "My house is not large enough to accommodate these things. I only have one room which is just enough for me. Hearing this, the Caliph Harun Al-Rashid ordered to buy a house for Al-Ahmar, complete with a female servant. Besides, he was also given a vehicle and a boy.

Shalabi (1973) continued his statement by quoting the information from Yaqut Al-Himawi in *Mu'jamul Udaba*:

Caliph Harun Al-Rashid and other dignitaries have paid great attention to muaddibs who educate their sons, and provide social positions in accordance with their functions. them as educators for princes and crown princes. For example 'Ali bin Hasan Al-Ahmar (194 AH).

When he was chosen to be a muaddib for Al-Amin, he stayed in a room in one of the settlements in Baghdad. Then he was immediately transferred by Al-Rashid to a high social level.

The two statements presented by Ahmad Shalabi were quite astonishing. How could it not be, the luxury facilities usually enjoyed by the royal aristocrats were also able to be enjoyed by an Al-Ahmar who was chosen to be a *muaddib* for Al-Amin bin Al-Rashid. Starting with a special welcome such as receiving a special state guest, respected and honored by all courtiers of the palace, and returning home received many gifts in various kinds, apart from salary. The prizes received are not only property and housing but also vehicles to domestic helpers and messengers. So, it is not an exaggeration if Ahmad Syalabi mentioned above that work to become *muaddib* is a shortcut to accumulating wealth as well as transferring social strata to a higher level. In this case, Muhammad bin Al-Jaham in his words quoted by Shalabi (1973) said:

When we came to Al-Ahmar, some of the servants met us, then we entered into one of the king's palaces, and came out of Al-Ahmar to meet us, he used clothes like kings.

This phenomenon turned out to be quite influencing the educational situation in society at that time. Being a *muaddib* (educator for sons of nobility) stimulates educators and students to improve the quality of their knowledge further. By doing so, they hoped that his name would be fragrant and well-known in the community and that he would smell it up to the caliphs and the nobles. If so, the possibility of getting to the chair *muaddib* becomes a necessity.

Concerning the progress of the Islamic education system during the time of the Caliph Harun Al-Rashid, another allegedly decisive factor contributing to educators' dedication in educating which cannot be denied is the provision of salaries. With this salary, educators are stimulated to be enthusiastic and focus on their educational activities. So that they no longer need to think about the sources of livelihood needed to meet the daily needs of themselves and their dependents. For ordinary educators in the community, the author received information that they also received salaries from the Abbasid Khilafah government. Stanton (1994) explained this by saying:

The head of a mosque-academy receives between 15 and 60 dirhams every month. Lower positions in this institution receive lower salaries. However, keep in mind that a scientist can hold several positions in various institutions and multiply his income.

As for the salary for the class of educators who became *muaddib*, Stanton (1994) also explained: *Teachers who teach at court schools or wealthy family homes get better salaries, lodging, food and other facilities. Depends on the wealth of one family. A teacher may be awarded a horse, furniture, a house, a mistress, and the opportunity to travel and mingle with an elite group of society. Their salaries average around 1,000 dirhams per month (about US \$ 240), although many earn much more.*

The statements from Charles Michael Stanton above provide additional information that the fulfillment of welfare for educators has been carried out routinely at that time, both by the state and by individuals. However, despite all that, the author finally agrees with the opinion of Stanton (1994), who stated:

Money is not the primary consideration for those who devote themselves to knowledge. The status and honor given to scientists is a more plausible explanation for the hard work of scientists throughout classical Islamic times.

Regarding the early history of giving salaries to this educator, there is information from Shalabi (1973), who states:

The Muslims have used much energy from outside the Muslim community to serve in the scientific field and work mainly to translate books into Arabic. They include Yuhanna bin Masawaih, Jibril bin Bakhtisyu, Hunain bin Ishaq, and others. These people receive a high salary for the job.

Thus the thought began to arise to pay salaries to those who serve science and raise the level of culture.

Then the times continued to circulate. The giving of salaries to teachers has been considered a normal and natural matter, regardless of any subject taught by these teachers or whatever religion they profess.

Thus the idea of giving this salary began to emerge and then spread to all corners of the Islamic world.

However, in the meantime, there were still many scholars and zuhud people who always followed in the footsteps of the Prophet. And his friends in teaching science, which is solely to serve knowledge and seek the pleasure of Allah SWT.

This is the discussion regarding the economic life of educators to the payroll system to those that occurred during the reign of the Caliph Harun Al-Rashid. From this explanation, it is clear how the role of the economy is so strong in supporting the world of Islamic education so that it can give birth to glory. **Achievements of Caliph Harun Al-Rashid that Encouraged the Creation of *The Golden Age of Islam***

Harun Al-Rashid was the most famous Abbasid Caliph. In his day the city of Baghdad reached the highest peak, namely a splendor that had never been achieved by its predecessors.

In terms of controlling his country, he did it in the best possible way and tactics, so that his reign was an example of that of all nations in all ages. There are so many stories and stories written by people to prove his reign's happy and joyful times. Among them is the very famous 1001 Nights fairy tale. He opened his chest and showed his affection for the scholars, philosophers, and poets who came to Baghdad from all over (Osman, 1992).

Undoubtedly, the era of Al-Rashid was the most brilliant. It is the most perfect and most beautiful era in Arab-Islamic history and world history. Western people see this era as the most beautiful era in Arab-Islamic history. It is not strange that these times have been brilliant. Because everything did cause him to be like that. The Abbasid Caliphate became solid, its enemies disappeared, its foundations were strong, and its laws were upheld. In matters relating to civilization, this period is a glorious period with various cities, roads, facilities, and transportation. It is filled with various kinds of goods from all over the world. The state treasury is full of taxes collected. It is not stagnant and chaotic (Al-Isy, 2007).

It is said that Al-Rashid helped the inmates by giving them enough food and giving him clothes for summer and winter, which were budgeted from funds *Baitul Mal*. The victories achieved by his predecessors led to the attainment of prosperity and luxury during his reign. Caliph Harun Al-Rashid and the state officials enjoyed this luxury by living in beautiful palaces, such as the palace *Al-Khuld*, taken from *Jamalul Khuld*, which is explained in the Al-Quran surah Al-Furqan: 15. Palace *As-Salam*, which was taken from the verse Al-Quran surah al-An'am: 127, namely *Darussalam*. With these names, they want to create heaven on earth. The Rafah and Syamsiyah areas were residential areas for the Abbasid elite at that time.

Baghdad at the time of Al-Rashid became the center of world knowledge and trade at that time. The Abbasid capital was the most beautiful and grandest city and was unmatched at that time. Fancy clothes and delicious and nutritious food became part of the life of the consumptive royal rulers (Mufrodi, 1997).

In those days, Baghdad was the beacon of a 1001 night dream city unmatched in the medieval world. Its military power is also extraordinary. The Abbasid Daula at that time had a vast territory, stretching from North Africa to Indian Hindu Kush (Bastoni, 2008). From areas in the Mediterranean in the West to India in the east (Republika, 2011).

This triumph lasted from the time of Harun Al-Rashid to his son, Al-Ma'mun. When Al-Rashid ruled, the country was in a prosperous state, and wealth was abundant, security was guaranteed, even though there was also rebellion. In his time also lived the philosophers, poets, experts in reading the Koran, and religious scholars. There was also a library called *Baitul Hikmah*, in which people could read, write and discuss (Mufrodi, 1997). A giant library and the largest center for studying science and civilization at its time (dudung.net, 2011).

The atmosphere of the country is safe and peaceful, making the people at ease. In fact, during his reign, it was tough to find people who would be given zakat, infaq, and shadaqah, because the level of prosperity of the population had reached a level above the poverty line. Also, many traders and merchants invested in various business activities in the Abbasid Daula at that time. Everyone feels safe going out at night because the crime rate is minimal. The intelligentsia and the general public can

Travel and explore the vast land safely. Many public facilities and other public interest facilities were built during this period (Bastoni, 2008).

In running the wheels of government, Caliph Al-Rashid does not compromise with corruption that is detrimental to the people. Even if those who are corrupt are close and have much influence in their lives, he dismissed and imprisoned Yahya bin Khalid without hesitation, whom he had previously appointed as prime minister (*vizier*).

Al-Rashid also confiscated and returned Yahya's assets worth 30.676 million dinars from corruption to the state treasury. That way, the government he leads can be free from the corruption that can torment his people. A government that is clean from corruption is his commitment.

The Caliph cares for and prioritizes the welfare of his people. In order to improve the welfare of the state and the people, Harun Al-Rashid promoted the economy, trade, and agriculture with an irrigation system. Progress in these sectors made Baghdad the capital of the Bani Abbas government, apart from being a center of knowledge and the most extensive and busiest trade center in the world at that time. Therefore, the state receives a large amount of revenue from these commercial activities and the income from trade taxes and land income taxes.

The Caliph did not corrupt the huge state treasury income. Harun Al-Rashid used the funds to finance the development of other sectors, such as constructing the City of Baghdad with its magnificent buildings, construction of religious facilities, education, health, trade, and finance the development of science in the field of translation and research.

From this cash, the state was also able to provide high salaries to scholars and scientists. They are placed in a high social status position. Every article and invention produced by scholars and scientists was paid dearly by the state. With this excellent state income, Caliph Harun Al-Rashid and state officials were also able to obtain and enjoy all the luxuries according to the standards of that era. Because the lives of its people are also in prosperity and prosperity. The prosperity and welfare that were achieved during the time of Caliph Harun Al-Rashid were inseparable from his ability to maintain the integrity of the territory under his control (Republika, 2011).

Caliph Harun Al-Rashid was indeed very active in translating various foreign language books into Arabic. A translator board was also formed to translate and extract information contained in foreign books. The translator board is chaired by an expert named Yuhana bin Musawih. Arabic at that time was the official language of the country, and the language of instruction in schools, colleges, and even became a common means of communication. Therefore, it was considered appropriate that all knowledge contained in this foreign language was immediately translated into Arabic (Bastoni, 2008). The translation movement at that time applied to various Greek books by hiring translators from Christian and other religious groups who were skilled (dudung.net, 2011).

Harun Al-Rashid also used a lot of wealth to be used for social purposes. Hospitals, medical education institutions, and pharmacies were established. At that time, there were at least 800 doctors. Apart from that, public baths were also built. Welfare, social, health, education, science, and culture and literature are in their golden age. It was during this period that the Islamic state established itself as the unmatched most vigorous state (Yatim, 2005).

The development of educational institutions during Harun Al-Rasyid's period reflects the development and progress of science. This is largely determined by the development of Arabic, both as an administrative language that has been in effect since the time of the Umayyads and as the language of knowledge (dudung.net, 2011).

Once upon a time, the Roman king, named Naqfur, sent a threatening letter to him. Once Harun Al-Rashid finished reading the letter, he was outraged and then replied to the letter. Harun Al-Rashid with an army of 135,000 personnel, left for Rome. He managed to subdue Naqfur and forced him to pay tribute. In this battle, his troops also succeeded in conquering the city of Hercules, the fortresses of Shafshaf and the city of Mathmurah. Harun Al-Rashid ransomed all Muslims who were captured by the Romans (Mursi, 2008).

In his day there lived a scholar, Qadhi Abu Yusuf, one of the three proponents of Islam who had formed the Hanafi School of Religion. There are also mighty war heroes. Scientists appeared because they received special attention from the kingdom; they could live in prosperity.

Strictly speaking, the scholars, poets, and writers have never been united as happened in their time (Mursi, 2008). Among the most brilliant achievements made during the reign of Al-Rashid was the release of the book *Al-Kharaj*, the work of the chief judge, Abu Yusuf (Ya'qub bin Ibrahim Al-Ansari). Among the other events that stood out during the reign of Al-Rashid was his decision to destroy the Baramikah. They had succeeded in infiltrating their delegates and incredibly strengthening their troops (Kinas, 2009).

In short, the achievements made during his reign were:

1. Creating security, peace and welfare of the people;
2. Build the city of Baghdad with magnificent buildings;
3. Building places of worship;
4. Building public facilities, education, health and trade;
5. Established *Baitul Hikmah*, as a translation agency that functions as a university, library, and research;
6. Creating a free compulsory education program and providing *rewards* for champions;
7. Building *Al-Muzakarah Majlis*, which is an institution for the study of religious issues which is held in homes, mosques and palaces (kafesyariah.net, 2011).

Scholars and Scientists and Their Period

The work during Harun Al-Rashid's synergy of the Islamic economic and education system during the time of Caliph Harun Al-Rashid has clearly and succeeded in developing the world of education and science. The achievement of this success is at least in terms of two aspects, namely:

1. The birth of Muslim Scholars and Scientists.

Some of the names of Muslim scholars and scientists who were famous in their respective fields at the time of Caliph Harun Al-Rashid, among others:

- a. Imam Malik bin Anas, an expert on hadith and Fiqh, founder of the *school* Maliki, died in Medina in 179 H / 795 AD
- b. Muhammad Ibn Idris Asy-Shafi'i (Imam Shafi'i), expert of Fiqh, founder of the *school* Syafi'i, who died in Egypt in 204 AH / 819 AD
- c. Imam Ahmad Ibn Hanbal, an expert on Fiqh, founder of the *school* Hanbali.
- d. Abu Yusuf Al-Qadhi, an expert on the fiqh *school* of Hanafi and, an expert on Islamic economics.
- e. Al-Mufadhhdhal Adh-Dhabbi, great writer and expert on Arabic poetry.
- f. Hamzah Az-Zayyat, expert *qiraat*.
- g. Al-Kisa'i, an expert on nahwu, *qiraat*, Arabic grammar, history, and Fiqh.
- h. Al-Ashmu'i, the expert on rare and unique stories from Arabic literature, such as anecdotal stories.
- i. Abu Mu'awiyah Adh-Dharir, expert on hadith.
- j. Muhammad bin Al-Hasan As-Shaibani. *Qadhi al-Qudhat*, the successor of Abu Yusuf, an expert in the jurisprudence of the *school* Hanafi.
- k. Abdullah bin Al-Mubarak, integrated scientist.
- l. Fudhail bin Iyadh, an expert on asceticism and Sufism.
- m. Ibn As-Samak, an expert on asceticism and mysticism.
- n. Sufyan Ats-Tsauri, expert in Fiqh.
- o. Abul Atahiyah, a great poet and literary expert.
- p. Jabir bin Hayyan, known by the Latin as "Geber". Lived approximately 721-815 AD. He was the founder of chemistry, logic, philosophy, medicine, supernatural sciences, physics, mechanics, and other fields which later became famous disciplines.
- q. Al-Hajjaj bin Yusuf, lived between the years 786-833 AD in Baghdad, was the first scientist to decipher the basics of the theory of Euclides (Greek geometer) into Arabic.
- r. Abu Ya'qub bin Ishaq Al-Kindi, scientist of geometry, philosophy, medicine, logic, and physics.
- s. Sibawayhi, an expert on nahwu and Arabic grammar, lived around AD 760-793.
- t. Al-Khawarizmi, mathematical scientist.
- u. And others.

2. The Works of Muslim Scholars and Scientists

Some of the great works of famous Muslim scholars and scientists, among others:

- a. Kitab *Al-Muwaththa'*, by Imam Malik bin Anas.
- b. Kitab *Al-Umm*, the work of Imam Shafi'i.
- c. The *Musnad Al-Shafi'i Book*, by Imam Shafi'i.
- d. Book *Mukhtaliful Hadith* of Imam Shafi'i.
- e. Kitab *Al-Kharaj*, by Abu Yusuf Al-Qadhi, the foundation stone of Islamic economics.
- f. *Khulashah Al-Muwaththa'* (Principles of the Book of *Al-Muwaththa'*), the work of the Caliph Harun Al-Rashid.
- g. Kitab *Al-Yaqut*, by Abu 'Amr Az-Zahid.
- h. Kitab *Al-Sirah Al-Nabawiyah*, by Ibn Ishaq.
- i. The Book of *Nihayatul Itqan* (Peak of Perfection), by Jabir bin Hayyan (Geber).
- j. Kitab *Al-Istitmam*, by Jabir bin Hayyan (Geber).
- k. Kitab *Khiwash Al-Kabir*, by Jabir bin Hayyan (Geber).

CLOSING

From the above discussion, it can be concluded that:

1. The Islamic education system at the time of the Caliph Harun Al-Rashid was strongly supported by a unique Islamic economic system. These two systems synergize and merge so that they seem inseparable.
2. The synergy of the Islamic education system and the Islamic economic system during the time of the Caliph Harun Al-Rashid resulted in:
 - a. The birth of many famous Muslim scholars and scholars;
 - b. The birth of many *magnum opus* (masterpieces) from Muslim scholars and scientists;
 - c. The discovery of various basic concepts of science, science, technology, literature, art, and philosophy that are currently developing;
 - d. Education and learning models used today;
 - e. Historical relics that are near related to modern human civilization and technological development;
 - f. The economic welfare of all levels of society;
 - g. The birth of *the Golden Age of Islam* for more than 5 (five) centuries from 750-1258 AD.

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