



---

# Character building in the tradition of Islamic education in Indonesia

SATIBI<sup>1\*</sup>

<sup>1</sup> Doctoral Program in Islamic Studies, Graduate School, Syarif Hidayatullah State Islamic University Jakarta, Tangerang Selatan, 15412, Indonesia

\*Correspondence: jsatibi@gmail.com

---

Received Date: December 15, 2023

Accepted Date: February 12, 2024

## ABSTRACT

**Background:** Islamic educational institutions, such as mosques and madrasas, play an important role in the transmission of knowledge among Muslims. Although they have been recognized since ancient times, there is still a need to understand in depth the role and function of these Islamic educational institutions in building religious and general knowledge in Muslim societies. **Methods:** This study uses a descriptive-analytical approach to explain the roles and functions of Islamic educational institutions, focusing on mosques and madrasas. Data were collected through literature study, comparative analysis, as well as qualitative methods such as interviews and direct observation. The data were analyzed using content and comparative analysis methods to identify patterns of knowledge transmission and the role of Islamic education institutions in shaping the character and knowledge of Muslims. **Results:** The research findings show that Islamic educational institutions, such as mosques and madrasas, have a significant role in the transmission of knowledge among Muslims. Mosques are places where religious discussions and teachings take place, while madrasahs provide formal and classical education. The process of knowledge transmission in mosques and madrasas is supported by halaqahs and discussions between teachers and students, which help improve the understanding and application of knowledge. **Conclusion:** This study confirms the importance of Islamic educational institutions, such as mosques and madrasas, in the construction of religious and general knowledge in Muslim societies. Their role in the transmission of knowledge helps shape the character and understanding of Muslims, as well as strengthening the relationship between religion and science. Thus, efforts to strengthen and develop these Islamic educational institutions are important in strengthening the identity and scholarship of Muslims as a whole.

**KEYWORDS:** character formation; education; integrating; islam; knowledge transmission.

---

## 1. Introduction

Education is the maximum effort in building strategies in order to improve the quality of life, namely matters relating to human resources in facing a world that has developed over time. So it can be seen that education is something that is very fundamental for each individual (Rivai & Murni, 2010). Therefore, in the development of Islam in building Islamic civilization, it has never failed to pay attention to the process of education and the spread of knowledge widely throughout the Muslim world.

The existence of education and science cannot be doubted. Because it is very influential in shaping the order of human life. Its existence is also a necessity for humans in continuing a directed life and leading humans to achieve life goals. Therefore, Islam

### Cite This Article:

Satibi. (2024). Character building in the tradition of Islamic education in Indonesia. *Islamic Perspective on Communication and Psychology*, 1(1), 12-23. <https://doi.org/10.61511/ipercop.v1i1.2024.831>

**Copyright:** © 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<https://creativecommons.org/licenses/by/4.0/>).



provides an obligation for every Muslim to gain knowledge wherever and whenever, because with. This can take the educational process according to the path taken by each individual. This is directly related to human efforts in reaching the pleasure of Allah by glorifying knowledge, and also as a form of human efforts to complement their faith with knowledge, because faith without knowledge can lead humans to the path of misguidance and vice versa.

With the majesty of knowledge and human needs for knowledge through the educational process, it seems that Islam has found a glimmer of hope for it with the emergence of Islamic educational institutions as a form of advancement of Islamic civilization. Islamic educational institutions also play a very important role in building Islamic civilization in the scientific field whose influence can be felt until now. In this regard, Islamic educational institutions are present as a means of transmitting knowledge since long ago and have been greatly assisted in carrying out the mission of spreading knowledge to the fullest.

The transmission of knowledge used to be aimed at spreading knowledge to all Muslims evenly, because it was impossible to convey knowledge in one majlis alone for all Muslims. This transmission of knowledge has been going on for a long time, starting from the pre-madrasa learning center, one of which is the mosque until the establishment of madrasa as an Islamic educational institution until now (Rostitawati, 2017). So that the transmission of knowledge can proceed from the beginning of the formation of Islamic civilization in the world, namely during the time of the Prophet Muhammad (SAW) to today's sophisticated era. The relationship between Islamic educational institutions and the transmission of knowledge is closely related, because it succeeds in realizing the process of spreading knowledge to all Muslims.

From the explanation above, we can know together that knowing the process of transmitting knowledge and also the role of educational institutions is very important, so that as a generation of Muslims can preserve knowledge and be enthusiastic about the process in the scientific field. Some literature has discussed Islamic educational institutions and the transmission process in them, but only focused on one institute. So this paper reviews several Islamic educational institutions, namely Kuttab, Mosque, madrasah and educational institutions, and discusses the process of transmitting knowledge in them. As well as the role of Islamic educational institutions in building Islamic civilization in the field of science that is growing rapidly and advancing until now.

## 2. Methods

This research uses a descriptive-analytical method to explain the role of Islamic educational institutions, such as mosques and madrasas, in the transmission of knowledge among Muslims. The descriptive method is used to provide a comprehensive overview of the concept and function of Islamic educational institutions, while the analytical method is used to analyze their impact on the development of religious and general knowledge. This research method involves a literature study to collect data on the concept and role of Islamic educational institutions, such as mosques and madrasas. The data will be analyzed using the content analysis method to identify relevant patterns of knowledge transmission.

## 3. Results and Discussion

### 3.1 Character building in islamic education

If traced the term "character" comes from the Greek "Charassein" which means to carve, it means that character is likened to carving a gemstone or carving a hard iron

surface, or it can also be "Charassein" which means making sharp, making deep. Character is also defined as a special mark or pattern of behavior (Judiani, 2010). In the Purwadarminta dictionary, the definition of character is defined as character, disposition, psychological traits of morals or character that distinguish a person from others. Character is also a characteristic or mark attached to an object or a person, in this case a student, and character is a special characteristic that becomes an identification marker (Musanna, 2010).

In Indonesia, there are three names for students: murid, anak didik, and peserta didik. The term murid seems to be typical of the influence of Islam, in Islam this term was introduced by the Sufis. In Sufism, this term implies a person who is learning, purifying himself, and walking towards God. While the designation of students implies that the teacher loves students like his own children. While the term learner is the most recent designation, this term emphasizes the importance of students participating in the learning process (Tafsir, 2008).

Of the three terms above, the most appropriate term used in this education is the term murid. According to Ahmad Tafsir, the term murid is the most appropriate for all people who are learning from the teacher, not students or learners. Ahmad Tafsir's opinion is reasonable because the term murid contains many advantages compared to the other two terms (Tafsir, 2008).

Character, which means special character or disposition that a person has, is also explained by Deni Koesoema in his book *Character Education in a Confusing Age*, who calls character the same as personality (Kusuma, 2010). Usually personal characteristics include things such as habitual behavior, abilities, likes, dislikes, tendencies, potential, values and thought patterns. Likewise, character is referred to as mental quality or moral strength, and some experts refer to character as a characteristic possessed by an object or individual. These characteristics usually point to the personality of the object or individual which is the engine that drives how a person acts, responds to something as defined by Al Ghazali and Ibn Mazkawih about character, which is a trait that is embedded in a person from which actions arise that are easy to do and habituated (Faqihuddin, 2021).

In order to build character through Islamic education, there are three components as the basis of learning. First, belief: tawhid and faith are the material elements. There are not many obstacles faced in teaching tawhid material because there are no differences regarding tawhid in Muslims. Second, worship: contains material on the implementation of ritual worship. In this material, a teacher needs wisdom in providing material that is khilafiyah in matters of worship. Third, morals: emphasizes the procedures for relationships between humans and other humans, with God and with nature. The material emphasizes aspects of experience and daily behavior (Tholkhah, 2011).

In the Islamic perspective, character education has theoretically existed since Islam was revealed in this world along with the sending of the Prophet Muhammad ﷺ to improve and perfect human morals. The teachings of Islam itself contain teachings that not only emphasize aspects of faith, worship, and muamalah, but morals are an important element in Islamic teachings. The practice of Islamic teachings as a whole is a portrait of the character of a Muslim exemplified by the character of the Prophet Muhammad ﷺ who has the characteristics of sidiq, tabligh, amanah, and fatanah. These traits became the distinctive character of the Prophet Muhammad ﷺ (Faqihuddin, 2021). According to Tholkhah, the explanation of these traits is as follows:

First, shiddiq (honest). All relationships are built on honesty. Without honesty, all buildings between people collapse. In education, honesty is absolutely required. What will become of future generations if they are educated without honesty. Usually students are the object of blame for being dishonest in taking exams, but nowadays there are also many teachers who are dishonest in teaching. Honesty in school is basically giving knowledge without any tendency, assessing students objectively and really accepting the task as an educator with sincerity.

Second, *tabligh* (communicative). A teacher must present lessons in an interesting and targeted manner. A clever teacher is one who is able to make his students clever. And to achieve this requires fresh ideas and methods in teaching.

Third, *amanah* (trustworthy). If in the business world, the term trust is the basic philosophy in conducting business transactions, then in the world of education, trust must also be applied. Madrasah/School is an institution that parents/guardians trust to educate their children to become knowledgeable and moral children. Trust in the scientific world can be interpreted in terms of scientific validity.

Fourth, *fathonah* (intelligent). This trait is an absolute requirement that must be possessed by a teacher. Intellectually intelligent and emotionally capable are needed to educate students to become individuals with character (Tholkhah, 2011).

In the Islamic concept, character building can be directed as the foundation of community development so that it will make students able to be inclusive (open) and uphold the values of democracy, tolerance and the like. Regarding this, there are five principles that must be considered:

First, *ta'awun* (helping). With this principle there will be mutual help among members of the community. In an educational environment, *ta'awun* is applied among students by studying together. Helping each other is one of the basic needs of a group of people living together in society. No human being can be alone without the help of others. Allah says:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

"And help each other in doing good and piety and do not help each other in sin and transgression". (Q.S. Al-Maidah/5:2).

Second, *tasamuh* (tolerance). This principle is what is currently needed by Indonesian society. *Tasamuh* or tolerance can maintain harmony and good cooperation in social life. A tolerant attitude serves as a tool for social security in community interactions.

Third, *fastabiqul-khairat* (competing in goodness). This mental attitude will encourage all elements in society to cooperate professionally and proportionally without interfering with the affairs and achievements of others. In education, this attitude is the first attitude that must be instilled in students.

Fourth, *shura* (deliberation). This principle is the embodiment of democracy in Islam. In the world of education, this principle is a way for all parties to get involved in designing, running and evaluating the education process. Society cannot be hands off by leaving the affairs of education policy to the government.

Fifth, *tawashau bil-haq, tawashau bis-shabr* (advising each other in truth and patience). This fifth principle is arguably the wisest because all parties can sit as equals to correct each other without blaming and find solutions to the problems faced.

### 3.2 *Integration of science in islamic education*

In madrasas or schools, some subjects in the curriculum are usually grouped into two parts: general science and religious science. The subjects that are classified as religious sciences are actually less than the subjects of general sciences. In madrasas, Islamic religious studies are only  $\pm 15\%$  while general studies are  $\pm 85\%$ . In the case of schools, the hours of PAI lessons are provided for  $\pm$  two hours, and the rest are general lessons. Whereas efforts to increase faith and piety are precisely determined by PAI subjects that are more dominant (Adawiah, 2016).

To deal with this problem, one of the efforts that must be made is to integrate PAI subjects into general subjects that have been value-free, so that they can turn into value-laden. Therefore, the importance of integrating PAI subjects into general subjects arises.

According to Ramayulis, there are several reasons for the need to integrate PAI subjects into general subjects:

a. There is no dichotomy of knowledge in Islam

Islam unites religious and general knowledge. The laws of the natural world are called the sunnah of Allah. The laws that govern human life are called din Allah, which includes creed and sharia. The two are not contradictory or contradictory because they are both verses of Allah, which Allah revealed to humans as a tool to find the truth. If in the development of science there is a difference or contradiction between the results of scientific research and the message of revelation, of course one of two things will happen, namely: scientific investigation that has not yet reached objective scientific truth or people misunderstand the verse concerning the object of research.

The existence of dichotomy in education is actually a historical legacy of the decline of Islam. This scientific dichotomous disease is one of the causes of the decline of Muslims. General science that is not based on religion has led to extensive progress in the field of science and technology. But science and technology that is not based on religion leads to the misuse of science and technology for the purposes of destroying humanity. To overcome the dichotomy is to integrate the two fields of science. With this integration approach, it can be understood that between Islamic religious education and general science is one or bound by faith and tawhid so that students have a faithful and pious personality (imtaq) and master the development of science and technology (iptek).

b. Achieving the national education goals is not only through PAI subjects, but also through general subjects.

Government Regulation No. 19 of 2005 on National Education Standards states: "The curriculum for general, vocational and special education types at the primary and secondary education levels consists of: (1) religion and noble character subject groups, (2) citizenship and personality subject groups. (3) science and technology subject groups. (4) aesthetic subject groups, and (5) physical, sport and health subject groups.

Especially for the group of religious subjects, noble character is implemented through local content and / or religious activities, noble character, citizenship, personality, science and technology, aesthetics, physical, sports and health. Thus, every educational institution, both madrasah and school, should pay very great attention to increasing faith and piety. Based on this, it is necessary to integrate PAI into general subjects. PAI subjects must color and inspire the general subjects. That is why PAI subjects are located in the first place in the national curriculum.

c. Every teacher has a responsibility in fostering students' character.

In the perspective of Islamic Education, every teacher, especially those who are Muslims, regardless of whether they are PAI teachers or general learning teachers, must have the responsibility of guiding and fostering the religious attitudes of students to produce students with noble character. Because every knowledge that teachers have, both in the fields of science, social, and others is essentially sourced from the Most Knowledgeable, namely Allah SWT.

### 3.3 Islamic education institutions

Institution in terms of the meaning of the word is an English vocabulary, namely institute means institution. Physically, an institution means a means or organization in order to achieve certain intended goals. Meanwhile, in another sense, it is called an institution, which is a system of norms to meet needs. So from there, the institution physically has a building and non-physically is called an educational institution (Ramayulis, 2002).

According to one of the Islamic education figures, Hasan Langgung, the term Islamic educational institution is a system of rules that are mujarra, which is a conception

consisting of codes of norms, ideologies that are both written and unwritten to form a symbolic organization, namely a human group consisting of individuals who are formed intentionally or not to achieve certain goals by obeying the rules of the place (Langgulung, 1988).

The Islamic educational institution referred to here is an Islamic educational institution which also has the meaning of a container or place where the process of Islamic education takes place which has been systematized and neatly organized following certain rules. Educational institutions in Islam that are considered formal educational institutions are institutions in the form of madrasas. While non-formal institutions before the existence of madrasas were Kuttab, Mosque, and so on (Andriani, 2016).

### 3.4 Kuttab

Studying the development of Islamic Education institutions, of course, starts from the first existing Islamic Education institutions, namely the kuttab. The Kuttab is the oldest teaching center among Muslims. Some say the Arab world already knew about it before the arrival of Islam. However, it was only in a limited area, as the majority of Arabs were illiterate and less interested in developing education. Although some of them, especially the inhabitants of the Hijaz, were already familiar with reading and writing. They learned this skill from the people of Hirah. While the people of Hirah got it from Himyariyin (Muspiroh, 2019).

The name kuttab comes from the word taktib which means teaching writing. Some say that kuttab or maktab comes from the word kataba which means writing or a place to write (Yunus, 1990). So kataba is a place to learn to write. While katib means writer. In common Modern Arabic usage, kuttab is close to the word maktab which means "office", while maktabah means "library" or "(place of study)" and kuttāb is the plural word meaning "book" (Murspiroh, 2019). This educational institution is only a place to learn to read and write for children. In its development, the name kuttab was used in mentioning a place to teach the Qur'an to children. This Qur'anic educational institution is an effective institution for children. Where with methods that are in tune with the soul of children can make learning methods in kuttab fun. It is on this side that makes the kuttab a model of learning in the world of Islamic education (Fahrussin, 2010).

The name kuttab as an educational institution was already known among the Arabs before Islam and as before it performed the same function in Islam, namely as a basic educational institution. The purpose of kuttab education is as a basic education in providing equal teaching of Muslim children in terms of reading writing, and memorizing the Qur'an (Muspiroh, 2019).

The position of the kuttab in the first century of hijriyah was a priority that the Prophet was very concerned about, because it was the gateway to higher teaching. He was very concerned about education. The Kuttab was like the ibtidaiyah madrasah of today. The ability to read and write, which is the core learning in kuttab educational institutions, becomes increasingly urgent in line with the development of religion and Muslims in Medina. A very important need at that time was the recording of revelations received by the Prophet Muhammad PBUH. However, reading and writing skills were also needed to enable communication between Muslims and tribes from other nations. The placement of reading and writing skills as a priority educational program can be seen in the event of the release of the prisoners of the Battle of Badr (2 AH/624 AD). The Prophet decided that the captives of the Badr War should be redeemed with wealth, but the captives did not have any, so they were ordered to teach 12 Muslim children as compensation (As-Sirjani, 2011).

### 3.5 The spread of Kuttab institutions

The kuttab existed in various areas of Islamic rule, from the West (al-Magrib) to the East (al-Masyriq), namely:

- a. Kuttab in the Eastern region (al-Masyriq), the Indian Peninsula, Central Asia, Iran, and the Middle East. Kuttab itself is widely found in the East, as recorded by Ibn Jubair in the 7th year of hijri. It was reported that the number of kuttabs was due to the attention of Saladin al-Ayubi who commanded Sham and Egypt at that time in the education of children. Where it is also mentioned that in Damascus there is one large kuttab for orphans.
- b. Kuttab in the North African region (Ifriqiyah), namely parts of Libya, parts of Algiers, and Tunisia. The kuttabs in this region focused on qira'at (recitation) followed by hadith and calligraphy.
- c. Kuttab in Andalusia (Spain). Kuttab in this region prioritized reading and writing the Qur'an rather than the Arabic language and poetry. The emphasis on writing lessons gave birth to calligraphers who could copy and read the Qur'an without having to memorize it (like Moroccan Muslims).
- d. Kuttab in Morocco (Maghrib). Muslims in the Maghrib focus heavily on teaching the Qur'an. Students in the region will not learn other material before mastering the Qur'an well. The approach used is the introduction of a word form in relation to the sound of reading (ontographic approach). This is why, according to Ibn Khaldun, Muslims in the Maghrib can memorize the Qur'an better than any other Muslim region.

### 3.6 Development of Kuttab institution

- a. Kuttab at the Time of the Prophet Muhammad
 

The Kuttab taught reading and writing with a basic text of Arabic poetry. Learning in the Kuttab was held in the homes of teachers. After the Muslims migrated to Medina, learning in the kuttab was carried out during the time of the Prophet Muhammad PBUH by taking place in the teacher's house and mosque. The function of the kuttab was divided into two types, (1) teaching reading and writing and (2) teaching the basics of Islam and the Qur'an.
- b. Kuttab in the Khulafa al-Rashidun period
 

As was the case during the time of the Prophet Muhammad who centered education in the kuttab, so was the case during the time of Caliph Abu Bakr Sidiq. Kuttab was maintained as an institution where learning to write and read. The existence of the kuttab was in line with the construction of the mosque, and the teachers in the Kuttab were the companions of the Prophet Muhammad PBUH.
- c. Kuttab during the Umayyad Dynasty
 

Kuttab education that teaches writing and reading the Qur'an and other Islamic religious materials continued during the Umayyad period. It's just that the place besides the teacher's house and mosque is also carried out in the palace. Kuttab in the palace aims to teach students from families who are in the palace of the Caliph. The palace teacher was called muaddib. Palace education teaches manners, reading, writing, hukama history, poetry, hadith, and the Qur'an.
- d. Kuttab during the Abbasid Dynasty
 

During this period, kuttab spread to many areas along with the spread of Islam. The tradition of teaching the Qur'an in the kuttab has been carried out, where Imam al-Baihaqi in Manaqib Imam Shafi'i explains that Imam Shafi'i initially studied in the kuttab before doing rihlah ilmiah.
- e. Contemporary period
 

The mention of the kuttab is still popular, where it is recorded that Sheikh al-Qaradhawi as a child studied the Qur'an in the kuttab, in the biography book of the Egyptian scholar who now lives in Qatar, entitled "Yusuf al-Qaradhawi: Ibn Qaryah wa al-Kuttab.

### 3.7 Mosque

The mosque is the center of worship for Muslims throughout the world from the past until now. Besides being a place of worship, the mosque seems to be one of the places where the transmission of knowledge took place from the pre-mosque era. So that the mosque is said to be one of the Islamic educational institutions which became the initial milestone in the process of transmitting knowledge in Islam which has been a forum or majlis of knowledge for Muslims in the pre-mosque era (Mahmudah, 2021). Mosque, linguistically has the meaning of a place to prostrate. While the mosque also has a general meaning which means a place used to worship Allah SWT. While in terms, the mosque is a building that was erected and used as a place to carry out the obligation to pray for all Muslims in the world (Mahmudah, 2021). Here are some of the functions that mosques can play, from the past until now, including:

- a. The mosque as a place for Muslims to worship and surrender to Allah SWT.
- b. The mosque is a place of ber'tikaf for Muslims as well as forging the mind so that the balance of body and soul is always maintained.
- c. The mosque is a place to deliberate together in solving problems that arise in the midst of society.
- d. The mosque is a sarama for previous Muslims to consult in the face of difficulties and also ask for help or help.
- e. The mosque is a place to foster integrity in realizing common welfare.
- f. The mosque is a place to collect funds, menyimoan and distribute them to those in need.
- g. The mosque is a place to carry out social regulation and supervision.
- h. Mosque as an Islamic educational institution (Idris, 2017).

In general, the educational material delivered in the process of transmitting knowledge in the mosque covers four fields, namely Religious Education, Moral Education, Health and Physical Education, and also knowledge related to society. The religious field includes faith and worship such as prayer, zakat, fasting, and hajj. For the field of moral education, it includes an emphasis on moral values that shape human personality. Physical health education includes the application of the values of worship which includes the meaning of the implementation of ablution, prayer, hajj and fasting. While community education covers the social, political, economic and legal fields (Idris, 2017).

### 3.8 Madrasah

Madrasah in language, is a form of Isim makan from the word darasa which means learning, while Madrasah means a place of learning. Madrasah is a school or college education place in the form of a building as a place for formal and classical teaching and learning processes. Madrasah is a result of the dynamics of the development of the mosque as a previous educational institution which at that time the mosque had undergone various changes in the function of educational institutions. Madrasah is the next development of the mosque whose main field of study is fiqh so that at that time Madrasah was called an educational institution of law of law (Dewi, 2014).

From colonization until the early 20th century, education in Indonesia was divided into two parts, namely: first, education provided by Western schools that are secular and do not recognize religion, and second, education provided by Islamic boarding schools that only recognize religion. The results of Steenbrink's research show a striking difference between colonial education and pesantren, not only in terms of methods, but also in terms of content and objectives. While Dutch colonial education was more centered on worldly knowledge and skills (general education), pesantren, as Islamic educational institutions, emphasized knowledge and skills that were useful for religious appreciation (Dawan & Ta'arifin, 2004).



The division of the world of education into two very different and even contradictory patterns like this, certainly will not benefit the intellectual development of Indonesian society. Aware of this, some Muslim intellectuals tried to innovate the implementation of education by establishing educational institutions that teach not only religious sciences but also general sciences (Rahmat, 2014).

From this description, it can be said that in addition to the two educational styles, in later developments, there was a third educational style that was considered as a synthesis of the two styles. This means that there are educational institutions established to develop religious sciences and general sciences. It was at this time that the term madrasa began to be widely recognized.

The first madrasah that pioneered this integration step was Madrasah Adabiyah which was founded by Sheikh Abdullah Ahmad in 1909 AD in Padang Panjang, West Sumatra. This madrasah applied the Western school model and system by adding general sciences curriculum content. The pioneering work done by this madrasah marked the first step in integrating Islamic education into public schools (Djamas, 2009).

In addition to providing religious lessons, the Adabiyah Madrasah also provided lessons in reading and writing Latin letters and arithmetic. In 1915 the madrasa was recognized by the Dutch government and transformed into Hollands Inlandsche School (HIS), which stands for elementary school. This was the first HIS established by an Islamic organization and the first HIS in Minangkabau to include religion in its lesson plan (Abuddin, 2001).

The authors of the history of Islamic education in Indonesia agree in mentioning several madrasahs other than the Adabiyah madrasa in its growth period as madrasahs that are considered pioneers and pioneers. The madrasahs that were established are: (1) Madras School founded in 1910 by M. Talib Umar in Sungayang Batusangkar, West Sumatra. (2) Madrasah Diniyah was established on October 10, 1915 by Zainuddin Labai L. Yunusiy in Padang Panjang, West Sumatra. (3) Madrasah Muhammadiyah is thought to have been established in 1918 by Ahmad Dahlan in Yogyakarta. (4) Arabiyah School was founded in 1918 by Sheikh Abbas in Ladang Lawas. (5) Sumatra Thawalib formally opened a madrasah in Padang Panjang, West Sumatra in 1921 under the leadership of Sheikh Abdul Karim Amrullah. (6) Madrasah Diniyah Putri was founded by Rangkyo Rahman L. Yunusiy in Padang Panjang. (7) Madrasah Salafiyah was founded by Hasyim Asy'ri in 1916 in Tebuireng. Subsequently, these madrasahs developed with various levels and types under the auspices of Nadlhatul Ulama which was established on January 31, 1921 (Abuddin, 2001).

#### 4. Conclusions

Institute or Islamic education institution which is an Islamic education institution also has the meaning of a container or place where the Islamic education process takes place which has been systematized and neatly organized following certain rules. While the Transmission of Knowledge is the delivery or dissemination of knowledge from one generation to another not only through writing or oral, but including in the form of images or objects that can later be researched and also developed.

The mosque also has a general meaning which means a place used to worship Allah SWT. The transmission of knowledge in the mosque is the delivery of arguments between teachers and students who then argue according to the valid data that each person has. The transmission of knowledge in the mosque is also supported by the halaqah, which is the process of transmitting knowledge from a teacher to students with arguments, which can increase the understanding of every Muslim of the knowledge that has been conveyed. The mosque is also said to be an Islamic educational institution, because it is a forum for scientists or ulama' and lovers of knowledge, namely students in arguing about science with valid references.

Madrasah is a school or college education place in the form of a building as a place for formal and classical teaching and learning processes. Madrasahs are expected to be a place for the process of transmitting knowledge deeply and widely and also to develop the importance of the reintegration of Islam and science. Madrasahs are the foundation of hope for Muslims in gaining knowledge and are also expected to be a form of effort in instilling Islamic values in students. As well as forming a generation that excels not only in the field of science but also has broad Islamic insight and also understands deeply.

### **Author Contribution**

All authors fully contributed to the writing of this article

### **Funding**

This research does not use external funding.

### **Ethical Review Board Statement**

Not applicable.

### **Informed Consent Statement**

Not applicable.

### **Data Availability Statement**

Not applicable.

### **Conflicts of Interest**

The authors declare no conflict of interest.

### **Open Access**

©2024. The author(s). This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made. The images or other third-party material in this article are included in the article's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the article's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder. To view a copy of this license, visit: <http://creativecommons.org/licenses/by/4.0/>

### **References**

- Adawiah, R. (2016). Integrasi Sains dan Agama dalam Pembelajaran Kurikulum PAI (Perspektif Islam dan Barat serta Implementasinya). *Jurnal Al-Banjari*, 15(1).
- Abuddin, N. (Ed.). (2001). *Sejarah Pertumbuhan dan Perkembangan Lembaga-lembaga Pendidikan Islam di Indonesia* (1st ed.). Jakarta: Grasindo.
- Ainurrafiq Dawan & Ahmad Ta'arifin. (2004). *Manajemen Madrasah Berbasis Pesantren* (1st ed.). Sapeen: Listafariska Putra.

- Andriani, A. (2016). Munculnya Lembaga Pendidikan Islam. Tulungagung: STAI Muhammadiyah.
- Dewi, R. (2014). Madrasah dan Transmisi Ilmu Pengetahuan Dalam Peradaban Islam. Nurani: Jurnal Kajian Syari'ah dan Masyarakat, 14(2), 99-120. <https://doi.org/10.19109/nurani.v14i2.112>
- Djamas, N. (2009). Dinamika Pendidikan Islam di Indonesia Pascakemerdekaan (1st ed.). Raja Grafindo Persada.
- Faqihuddin, A. (2021). Building Character in Islamic Education Perspective. Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam, 12(2), 372-382. <https://doi.org/10.34005/alrisalah.v12i2.1504>
- Fahrussin, M. M. (2010). Kuttab: Madrasah pada Masa Awal Umayyah Pendidikan Islam. Jurnal Madrasah, 2(2).
- Idris, M. (2017). Institusi Pendidikan Islam Sebelum Madrasah: Majid dan Kuttab. Medan: Jurnal UIN Sumatera Utara, 6(2). <http://dx.doi.org/10.30829/taz.v6i2.204>
- Judiani, S. (2010). Implementasi pendidikan karakter di sekolah dasar melalui penguatan pelaksanaan kurikulum. Jurnal Pendidikan dan Kebudayaan, 16(9), 280-289. <https://doi.org/10.24832/jpnk.v16i9.519>
- Kusuma, D. (2010). Pendidikan Karakter di Jaman Keblinger. In Afrizal (2019), Metode Penelitian Kualitatif: Sebuah Upaya Mendukung Penggunaan Penelitian Kualitatif Dalam Berbagai Disiplin Ilmu. Depok: Rajawali Pers.
- Langgung, H. (1988). Pendidikan Islam Menghadapi Abad ke-21. Jakarta: Pustaka Al Husna.
- Mahmudah, A. (2021). Institusi-institusi Pendidikan dan Transmisi Ilmu: Masjid, Madrasah, dan Lembaga Pendidikan. Rihlah: Jurnal Sejarah dan Kebudayaan, 9(2), 64-78.
- Musanna, A. (2010). Revitalisasi Kurikulum Muatan Lokal Untuk Pendidikan Karakter Melalui Evaluasi Responsif. Jurnal Pendidikan dan Kebudayaan, 16(9), 245-255. <https://doi.org/10.24832/jpnk.v16i9.516>
- Muspiroh, N. (2019). Kuttab Sebagai Pendidikan Dasar Islam dan Peletak Dasar Literasi. Jurnal Tamaddun, 7(1).
- Rahmat, R. (2014). Madrasah Sebagai Lembaga Pendidikan Islam (Sistem dan Perkembangannya Sebelum dan Sesudah Kemerdekaan). Rihlah: Jurnal Sejarah dan Kebudayaan, 1(01), 53-68. <https://doi.org/10.24252/rihlah.v1i01.649>
- Ramayulis. (2002). Ilmu Pendidikan Islam. Jakarta: Kalam Mulia.
- Rivai, V., & Murni, S. (2010). Education Management. Jakarta: PT Rajagrafindo.
- Sirjani, R. (2011). Sumbangan Peradaban Islam Pada Dunia. Jakarta: Pustaka Al-Kautsar.
- Tafsir, A. (2008). Filsafat Pendidikan Islam. Yasindo Multi Aspek. Bandung.
- Tholkhah, I. (Ed.). (2011). Buku Pengayaan Guru PAI: Pendidikan Kewarganegaraan. Budaya dan Agama. Jakarta: Kemenag RI.
- Yunus, M. (1990). Sejarah Pendidikan Islam: Dari Zaman Nabi Muhammad saw Khalifah-khalifah Rasyidin. Umayyah dan Abbasiyah sampai Zaman Mamluks dan Usmaniyah Turki. Jakarta: PT. Hidakarya Agung.

**Biographies of Author(s)**

**SATIBI**, Doctoral Program in Islamic Studies, Graduate School, Syarif Hidayatullah State Islamic University Jakarta

- Email: [jsatibi@gmail.com](mailto:jsatibi@gmail.com)
- ORCID: <https://orcid.org/0000-0002-9401-0570>
- Web of Science ResearcherID:
- Scopus Author ID:
- Homepage: