



The Influence of the Mu'tazilah on Education in the Middle Century

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Abstrak

Penelitian ini bertujuan untuk mengetahui pengaruh aliran mu'tazilah terhadap pendidikan di abad tengah. Metode penelitian ini adalah studi kepustakaan. Hasil penelitian penulis berdasarkan berbagai sumber rujukan menyatakan bahwa pada abad tengah yakni pada masa Abbasiyah, prestasi pendidikan yang diperoleh pada masa ini sangat luar biasa, khususnya pada paham mu'tazilah. Pada abad tengah yakni pada masa Abbasiyah, aliran mu'tazilah memiliki pengaruh yang kuat terhadap pendidikan sehingga prestasi pendidikan yang diperoleh pada masa ini sangat luar biasa. Masa Al-Mansur adalah masa yang menjadi awal perkembangan prestasi keilmuan. Khalifah Al-Mansur mendirikan perpustakaan sebagai tempat penyimpanan buku-buku dan manuskrip kuno, disusul oleh Al-Rasyid dalam pengembangan perpustakaan ini dan memperluas bangunan baik secara fisik maupun fungsinya dan diberi nama Bait Al-Hikmah. Khalifah Al-Rasyid memugar bangunan perpustakaan fisik besar-besaran, dan menerjemahkan buku-buku dan manuskrip kuno yang ditemukan di perpustakaan sebelum dan membuka Bait Al-Hikmah terbuka untuk guru dan Jaks. Kemudian pada masa pemerintahan Al-Ma'mun, Khalifah Al-Ma'mun mengangkat penerjemah dari Romawi dan membeli buku-buku kuno yang ada di Roma. Khalifah Al-Ma'mun juga mendirikan pusat penelitian terkemuka di dekat Bait Al-Hikmah yang disebut Menara Falak atau Observatorium yang terletak di daerah tersebut sehingga tidak hanya mempelajari teori saja tetapi juga membuktikan teori yang telah dipelajari. Khalifah Al-Ma'mun juga melakukan tindakan luar biasa memberikan kebijakan untuk menerjemahkan karya-karya skala besar dari Yunani, India, Persia.

Kata Kunci: Abad Tengah, Mu'tazilah, Pendidikan

Abstract

This research aims to determine the influence of the mu'tazilah school on education in the Middle Ages. This research method is a literature study. The results of the author's research based on various reference sources state that in the middle ages, namely during the Abbasid period, the educational achievements obtained at this time were extraordinary, especially in the mu'tazilah understanding. In the middle ages, namely during the Abbasid era, the mu'tazilah school had a strong influence on education so that the educational achievements obtained at this time were extraordinary. The Al-Mansur period was the period that became the beginning of the development of scientific achievements. Caliph Al-Mansur established a library as a storage place for ancient books and manuscripts, followed by Al-Rashid in developing this library and expanding the building both physically and functionally and named Bait Al-Hikmah. Caliph Al-Rashid restored the massive physical library building, and translated books and ancient manuscripts found in the library before and opened Bait Al-Hikmah open to teachers and Attorneys. Then during the reign of Al-Ma'mun, Caliph Al-Ma'mun appointed translators from Rome and bought ancient books in Rome. Caliph Al-Ma'mun also established a prominent research center near Bait Al-Hikmah called the Falak Tower or Observatory which is located in the area so that it does not only study theory but also proves the theory that has been studied. Caliph Al-Ma'mun also carried out extraordinary actions providing policies for translating large-scale works from Greece, India, Persia.

Keywords: Middle Ages, Mu'tazilah, Education

Introduction

Each era has its own characteristics both at the time of its emergence and at each change of era. Starting from when the Prophet Muhammad was sent and appointed as a prophet for all Muslims by Allah SWT, then followed by the time of Abu Bakr, Umar, Uthman, and Ali who became the replacement leaders for the Muslims after the departure of the prophet Muhammad. Then the leadership scepter which was taken by Muawiyah Ibn Abu Sufyan and his son was almost annihilated by the forces of Abu Muslim who supported his descendant Al-Abbas who gave the Abbasid dynasty. Then followed by a great-grandson and grandson of Abu 'Abbas Al-Saffah and to divide the leadership of the Muslims into three dynasties. The Abbasid dynasty in Baghdad, the Umayyad dynasty II in Andalus, the Fatimid dynasty in Egypt with a Shia paradigm. Of all the leadership experienced its heyday (Gold Age), the development of all aspects of human life developed rapidly. Starting from economic aspects, political aspects with areas controlled by the Muslim Military, and technological and educational aspects in Muslim intellectuals. And it also has a dark period or a period of collapse where all of this is caused by selfishness, greed, arrogance, the dictatorship of the ruling leaders to raise rebellion against the actions of the authorities and are not commendable also attacking kingdoms or others. A country that attacks and destroys everything in a land. All put God to humans, especially Muslims so that they all think and change. But we as writers want to convey about everything that caused science to develop rapidly during the reign of the Abbasid dynasty, what science developed, actors who advanced science, and the results of the development of science that can be felt.

By the time of the Middle Ages, the Abbasid Caliphate had completed construction of its new capital Baghdad. Over the decades, the city became a major center for science, art and agriculture. The works of Plato and Aristotle were translated into Arabic and local philosophers built on Greek thought to become the world's foremost exponents of the discipline. Within the hospital serving both the rich and the poor there are separate wards for the mentally ill which use speech, music, and art therapy as treatment modalities (Aizid et al, 2017).

Among the clergy, a movement known as the Mu'tazila had gained power in the Caliphate. This brilliant scholar, whose vision was far ahead of his time, outlined the theology that underlies the philosophy of the Koran in Aristotelian and Stoic logos (Rohidin, 2018). Among their teachings is the principle that the Qur'an is not the eternal, "uncreated" word of God but a "created" entity that God willed through the faculty of speech bestowed upon mankind. Mu'tazilah teach that the content of the Qur'an depends on the time and place it was revealed, thus allowing adaptation to future changes (Mighfaza & Muhlas, 2021). This school has the belief that good comes from God, while ugliness comes from creatures and the argument is that God's words act outside the will (masyi'ah) of God, namely:

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

"And Allah does not like corruption." (Al-Baqarah: 205)

وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ

"And He is not pleased disbelief for His servant." (Az-Zumar: 7)

According to them likes and desires are a unity that can not be separated. So it is impossible if God does not like ugliness, then wants or wants it to happen (predicts it).

The Mu'tazilah school is the largest and oldest school of Islamic thought, which has played a very important role. People who want to know the real Islamic philosophy and what is related to religion and the history of Islamic thought must explore the books written by the Mu'tazilah, not those written by people commonly called Islamic philosophers, such as Ibn Sina and others-other. The Mu'tazilah sect was born more or less at the beginning of the 2nd century Hijriyah in the city of Basrah, the center of Islamic knowledge and civilization at that time, a place of fusion of various foreign cultures and a meeting of various religions (Hidayatullah, 2018).

In the intellectual history of Islam, science or education is highly glorified. As proven by the Prophet Muhammad when the Badr war made a

decision, that is polytheistic captives can free themselves by teaching Muslim children to learn to read and write. Even the Qur'an and Sunnah as Islamic guidelines contain words of guidance, observation and knowledge. The word knowledge is used in the Qur'an 780 times. The concept of educational longevity has been known since the birth of Islam. It is proven that the problem of Science in Islamic history has a place in the scriptures and the words of the prophets (Rusli, 2020).

The intellectual history of the Islamic world is tireless. With a passion for knowledge, intellectual history is adorned with the intensity of translating foreign books into Arabic. The translation begins with the Umayyad Daula sponsored by Caliph Khalid bin Yazid. Exploration activities only reached a golden age during the time of Caliph Al-Ma'mun. He was the one who built Bait al-Hikmah. This academy not only functions as a translation institution but also a place for the development of science and philosophers (Bobrick, 2019).

In the discussion of the Mu'tazilah, it is not just a discussion around purely theological issues, but will also come into contact with philosophical, political and physical or natural and even educational issues. Mu'tazilah is a classical theological school in the history of the development of Islamic thought. It was the only school of thought in the past that had great merit in defending Islamic teachings from attacks by other religious thoughts such as Judaism or even from the death of Islamic teachings at that time the people were more inclined towards the teachings of Murjiah and Jabariyah, where people preferred to taqlid rather than using rationality (Maryamah, 2017).

In connection with this background, the author is therefore interested in studying more deeply about the Muta'zilah and Philosopher's Schools of Education in the Middle Ages.

Method

This study uses a type of qualitative research with a library research model (research of the literature review) by carefully examining various relevant literature. The research approach uses scientific concepts, such as: history and thought. The data collection techniques in this

study are heuristic, verification, interpretation, and historical techniques (Ramdhan, 2021).

The research was conducted using a library search so that the method used in this study was a literature study. Certain characteristics that are used as a basis for developing research insights include: This study is directly related to the data and text presented, not field data or witness evidence. The author works directly with existing ready-to-use libraries or data sources (Sugiyono, 2017).

Specific characteristics that are used as a basis for developing research knowledge include; Research that is directly related to the data or text presented, and not with field data or eyewitnesses as facts, researchers deal directly with existing sources, in libraries or data, ready-to-use data, and secondary data that will be used (Sari, M., 2018).

Results and Discussion

The Mu'tazilah is the largest and oldest school of thought born at the beginning of the second Hijri century in Basrah, which not only played a scientific role in the early days of its appearance, but also influenced the revival of Islamic world thought (Adil Kirom, 2021).

The awakening of thought and scholarship in the early days of its emergence was because the Mu'tazilah ideology had been made the official state ideology or school of thought during the reign of the Abbasid caliphs, especially during the reign of the Al Ma'mum caliph in 827 AD which was the Middle Ages. Mu'tazilah is accepted as a school that advocates independence and freedom of thought in humans (Intan, 2018). The following is the influence of the muta'zilah school in the Middle Ages or the Abbasid dynasty, which includes scientific activities that took place among Muslims that led them to achieve progress in the field of science (Halim, 2016), namely:

A. Forming the Diwans (The Statesman)

Diwan-diwan is a form of Caliph's policy to facilitate his governance which functions for the welfare of society. When the welfare of society is fulfilled, it will produce everything that is very

beneficial for humans. Unlike the case when the welfare of the community is not guaranteed, the community will not be able to create on an empty stomach or helpless because their needs have not been met. Among the diwans that improve the welfare of the community so that the community plays a major role in the advancement of science, namely:

1. Baitul Mal (Treasury)

A diwan was very important in the caliphate at that time. Baitul Mal is an institution that is responsible for overseeing the income and expenses of property to be distributed in various forms of needs under the responsibility of a Khalifah or Governor, using rules in accordance with Allah's commands which can improve the quality of people's lives. Muslims, both in peace and war. The sources of the assets of the Islamic treasury come from the spoils of Jizyah and zakat, fai assets, livestock farming zakat, zakat, mining zakat, tribute income from each conquered except waqf assets. Expenditure or gift of assets from the Baitul Mal serving the form of:

- a. Salaries of Governors and Judges.
- b. Salaries of employees and employees
- c. Armament Preparation
- d. Building infrastructure
- e. Funding for social institutions such as hospitals, detention centers (prisons) et al
- f. Provision of subsidies and compensation
- g. Loan capital to farmers in times of famine or disaster (Umar bin Abdul Aziz's time)
- h. Salaries of Scholars, Scientists and Translators

2. Police

Police or Shurthoh is one of the important tasks in Islamic governance and is part of the characteristics of social and community life, which is reflected in the figure of soldiers who are the backbone of security guards and government systems, as well as carrying out orders intended to maintain public security, safeguard lives and their property as well as the price itself. The National Police Chief is directly appointed by the Khalifah or the Governor with certain conditions. Specific requirements are thawil julus (strong sitting for a long time), mandate Al-Samin (mandate of being able to walk), A'jaf Al-Khianah (not treason), and fathonah (smart). And it must be academic, the

character has piety and insight into Islamic law and is not insulted in applying sanctions.

B. Development

1. Mosque

The mosque is a place of worship for Muslims. However, during the Abbasid Caliphate, the mosque was a place of worship, where the Prosecutor learned directly from his sheikh, a meeting place between the people and leaders, a place for the caliph's inauguration. The mosque is the initial place where Islamic civilization emerged from the time of the Prophet until now. It contains halaqoh-halaqoh who study all Islamic knowledge and are attended by people who live far away. The mosque is a school of fiqh that initiates and spreads the science of fiqh, the mosque is the study of the Qur'an, to the knowledge of worldly matters that are learned in the mosque.

2. Kuttab

Kuttab or Katatib, is a place of early learning, when children are 1-10 years old. Learning that teaches children to read and write to memorize the Koran. It is not surprising that young children in ancient times had memorized the Koran and its writing was so beautiful.

3. School

The school is a place for advanced kuttab learning, studying fiqh, nahwu and sharaf rules, and others. Schools also have different types. There is a special school for children, this school is also where the Khalifah is taught directly by the Sheikhs who are famous for their depth of knowledge and humility, and the school also teaches a Caliph's child to learn war strategies, learn martial arts and martial arts, manners and manners, to teach about the Qur'an and the Hadith of the Prophet. There are also schools for general children, but sometimes there are special conditions that must be met to get them.

4. Library

a) Public Library

The public library is a place where there are lots of books. Any collection. The early history of the establishment of the library is that Caliph Abu Ja'far Al-Mansur built Bait Al-Hikmah in the capital of the Baghdad Caliphate or the Library was originally Baghdad. which is better known as Bait Al-Hikmah is only devoted to major books and

originates from Arabic writings or translations from several different languages. This continued to grow exponentially when during the Caliph Harun Al-Rashid and Al-Ma'mun. During the reign of Harun Al-Rashid, the Bait Al Hikmah or Baghdad Library was restored and enlarged the Library. He ordered his men to take out the manuscripts kept and maintained by the Kingdom and the ancient books left by Caliph Al-Mansur and written translations so that they could be moved to a special room containing a collection of other books in Bait Al-Hikmah. A special building that was open to every teacher and prosecutor and scientific development in the Abbasid dynasty. Then during the reign of Caliph Al-Ma'mun, Al-Ma'mun imported major additions, translators, writers, along with the ancient books of the Roman Empire at that time. The library is also a shelter for books translated by translators or translators outside the Kingdom. Libraries buy books from translators at high prices or one book can be bought at a price of gold for translators outside of the Kingdom. Besides the famous Baghdad Library, many libraries mushroomed in several regions of the Abbasid Caliphate. Starting from mosque libraries, school libraries, to university libraries which make it easier for the Attorney General's Office to find reference materials to research or develop a science.

b) Special Libraries

The library is a library specifically founded by noble people who dedicate their wealth to develop science. Not only among the nobility, the ministers of the caliphs also had it. They open it for public library even they collect books privately. As Caliph Al-Muntasir with the Al-Fatah Library of Ibn Khaqan. When we get up and run in the library, we will easily see the books on the shelves that look neat.

C. Observatory (Astronomy)

The construction of an Observatory or Astronomy Tower has many functions. Under the command of Al-Ma'mun, an observatory was built

in Al-Syamsiyah near Baghdad and a library building separate from Bait Al-Hikmah in order to monitor the Bait Al-Hikmah area and make it easier for students to practice their knowledge. theory of investment in science. This observatory is also known as the Tower, because Falak Al-Ma'mun wanted to make astronomy a separate special science or astronomy. Falak science fellows specializing in space, setting dates on calendars, learning about meteors, and much more. Falak in this tower is not only a place for Falak Scientists and Scholars, but also as a place for Mathematical Geography, scientists like Al-Khwārizmī.

D. Translation Center

This is where the most important and major role in the development of science which is very advanced during the Abbasid dynasty. Al-Ma'mun founded the Center in Bait Al-Hikmah. It was here that eminent translators were employed by the Caliph to translate ancient texts from various languages and types of knowledge into Arabic as well as the translator's native language. Translated languages are Greek, Indian, Persian and Syriac. These ancient books contain science in the fields of mathematics, astronomy (astronomy), medicine, philosophy, architecture, chemistry, etc.

E. Headquarters reviewers and copiers

Study and Bouquet Headquarters is home to the writing and research division of the library. And as for those who write and research outside the library, they submit their work to the library, then the Caliph will pay handsomely for the results of his research. His headquarters besides this is the chosen people. This headquarters must meet special provisions covering all fields and this is determined by the library.

1. Bait Al-Hikmah Office

The Bait Al-Hikmah office in Baghdad is run by a number of mudir (directors) of scientists. The office handles all library administration to keep the books in Bait Al-Hikmah neat and clean. For Mudir or Director of Bait Al-Hikmah have "Shahib" glasses. The director of Bait Al-Hikmah is called "Shahib Bait Al-Hikmah). The beginning of the Bait Al-Hikmah mudir was determined by Caliph Harun Al-Rashid. He appointed someone to keep the

treasury or collection of books in Bait al-Hikmah namely Sahl-bin Harun Al-Maqdisi (215H/830M). But then Sahl Ibn Harun Al-muqaddasi on Caliph Al-Ma'mun was appointed as Director of Bait Al-Hikmah or Sahib Al-Hikmah. And assisted by Said bin Harun (Ibn Harim) and Hasan bin Marar Adz-Dzahabi.

- a) Provides high salaries and generous rewards for scientists, Poets, Scholars and translators

Caliph Harun Al-Rashid and his son Al-Ma'mun succeeded his father, having the same habit of paying scientists, Scholars, Poets and translators with high salaries. The emperor was Ali bin Hamza, a scholar and scientist who composed nahwu science. The high wages of labor by Caliph Kasai Al-Ma'mun to teach his children about nahwu and language sciences. As for Az-Zajaj, a Fuqaha pays two hundred dinars every month. As for the translator, Al-Ma'mun gave Judge Al-Muqtadir a monthly salary of 500 dinars or the equivalent of two kilos of gold.

- b) Translate all types of literature

Translational movement is divided into three phases. The first stage during the time of Caliph Al-Mansur and Harun Al-Rashid was aimed at studying the translation of mantiq and astronomy. Then during the reign of Caliph Al-Ma'mun until 300 H, most translations translated philosophy and medicine. Each translation process is divided into two, translations are carried out by Khilafah translators who are housed in Bait Al-Hikmah and translators outside the Khilafah. The Bait Al-Hikmah translation team led by Hanin bin Ishaq is a Greek linguist and Yohana bin Masuwiyah, Jibril bin Bakhtisyu' and others. Translation of Greek, Indian, Persian, Syriac and Nibtiyah books into Arabic and translators of the original languages. This is due to provide variety to readers and make it easier to read books in their mother tongue. This book that comes from Greece is the most widely translated book then Persian, India.

E. Placing Scientists, Scholars in a high and noble place

Conclusion

In the middle ages, namely during the Abbasid era, the muta'zilah school had a strong influence on education so that the educational achievements obtained at this time were extraordinary. The Al-Mansur period was the period that became the beginning of the development of scientific achievements. Caliph Al-Mansur established a library as a storage place for ancient books and manuscripts, followed by Al-Rashid in developing this library and expanding the building both physically and functionally and named Bait Al-Hikmah. Caliph Al-Rashid restored the massive physical library building, and translated books and ancient manuscripts found in the library before and opened Bait Al-Hikmah open to teachers and Attorneys. Then during the reign of Al-Ma'mun, Caliph Al-Ma'mun appointed translators from Rome and bought ancient books in Rome. Caliph Al-Ma'mun also established a prominent research center near Bait Al-Hikmah called the Falak Tower or Observatory which is located in the area so that it does not only study theory but also proves the theory that has been studied. Caliph Al-Ma'mun also carried out extraordinary actions providing policies for translating large-scale works from Greece, India, Persia.

The progress of the Abbasid dynasty was so fast and very diverse. Especially in science. At that time the center of world science was in the hands of Muslims. Makmun (son of Harun al-Rashid). Until now, the legacy of science can still be found after the ruins of the Abbasids' collapse.

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Alpizar is chairman of the Department of Comparative Religion at the Ushuluddin Faculty of UIN Suska Riau and has served as Deputy Dean II at the Ushuluddin Faculty of UIN Suska Riau, from 2008 to 2011 and served as Deputy Dean II at the Faculty of Economics and Social Sciences (FEKONSOS) UIN Suska Riau from 2011 to 2014.