

Islamic Education and Civilization During the Khulafaur Rasyidin: A Historical Analysis

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ABSTRACT

The Khulafaur Rasyidin period represents a crucial phase in the history of Islamic civilization following the death of Prophet Muhammad (PBUH), spanning from 632 to 661 CE. This era was led by four caliphs: Abu Bakr Ash-Shiddiq, Umar ibn Khattab, Uthman ibn Affan, and Ali ibn Abi Talib. Their leadership played a significant role in preserving the unity of the Muslim community, expanding Islamic territories, and establishing a governance system based on the values of justice, consultation (shura), and Islamic teachings. Moreover, this period marked the early development of administrative and legal systems that became the foundation for the subsequent growth of Islamic civilization. Therefore, the Khulafaur Rasyidin era is regarded as an ideal model of Islamic leadership that remains relevant as a reference for social and political life in the modern era. In addition, the Khulafaur Rasyidin period illustrates the successful integration of religious principles with political governance, creating a balanced and stable societal structure. The legacy of this era continues to influence contemporary discussions on ethical leadership, governance, and social justice within both Islamic and global contexts. Apart from building a government system, Khulafaur Rasyidin's time was also an important period in the development of Islamic education through strengthening the learning of the Koran, hadith, moral development, sending teachers to various regions, as well as the codification of the Al-Qur'an mushaf which became the foundation for development. Islamic education in the future.

I. INTRODUCTION

The period of Khulafaur Rashid is one of the most crucial periods in the history of Islamic civilization which took place after the death of the Prophet Muhammad PBUH in 632 AD. This period was led by four main caliphs, namely Abu Bakr Ash-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. Their leadership not only plays a role in maintaining the internal stability of Muslims, but also becomes the initial foundation in the formation of a system of government and social structure based on the values of Islamic teachings. In the historical context, this period was marked by various important dynamics, such as the consolidation of the ummah after the death of the Prophet, the expansion of Islamic territory to various regions, and the establishment of a more organized administrative and legal system. Values such as justice, deliberation (*shura*), trust, and moral exemplary became the main principles in leadership practice at that time. This condition makes Khulafaur Rasyidin an ideal model for the concept of Islamic leadership that is not solely based on norms, but also oriented towards practical implementation in the life of society and the state. After the death of the Prophet Muhammad PBUH, the Islamic education system continued under the leadership of Khulafaur Rasyidin by making the Qur'an and Sunnah as the main source of learning. The caliphs continued the tradition of education that the Prophet had built through the development of faith, worship, morals, and strengthening the understanding of sharia to the

community. Education is not only oriented to the transfer of knowledge, but also the formation of character and leadership of the people. As the Islamic territory expanded, the education system developed through the spread of the Companions as teachers and educators to various regions so that Islamic values could be understood and practiced by the community at large. Furthermore, the study of Khulafaur Rasyidin has high relevance in the contemporary context, especially in facing various social, political, and moral challenges in the modern era. The leadership principles applied to the period can be used as material and also a reference to build a government system that is fair, transparent, and oriented towards the welfare of the community. Thus, this writing is important to examine in depth the contribution of Khulafaur Rasyidin to the development of Islamic civilization and its relevance to the dynamics of contemporary life. Referring to these conditions, this paper aims to (1) Describe the development of Islamic education during the time of Khulafaur Rasyidin. (2) Analyze the contribution of the caliphs to the development of Islamic education and civilization. (3) Identify the relevance of the value of Islamic education during the Khulafaur Rasyidin period to today's Islamic education. (4) To find out the relevance of Khulafaur Rasyidin's leadership values in the context of modern life. This study uses a literature review of the latest literature and implementable case studies as the basis of the analysis. The significance of this research includes both theoretical and practical aspects. Theoretically, this study contributes to expanding the horizon of knowledge in the field of Islamic historiography and political thought, especially related to the concept of ideal leadership during the Khulafaur Rasyidin period. Operationally, the results of this study can be used as an applicative reference in supporting the implementation of relevant programs to provide recommendations for the improvement of Islamic education, especially in the cultivation of leadership principles such as the principles of justice and deliberation (*syūrā*), trust, and social responsibility as a learning process. These findings are expected to be a reference for educators, academics, and policymakers in designing educational strategies that are relevant to the challenges of the times. In addition, the social environment during the Khulafaur Rasyidin period showed a significant role in shaping character, personality, and values of social life based on Islamic teachings.

During the time of Khulafaur Rasyidin, the mosque functioned as a center for Islamic education as well as a center for social, government, and da'wah activities. In the mosque, halaqah of knowledge is held that discusses the Qur'an, hadith, jurisprudence, Arabic, and various religious issues faced by the community. Companions and scholars become teachers who guide the ummah in understanding the teachings of Islam correctly. With this function, the mosque becomes a non-formal educational institution that plays an important role in producing a generation of Muslims who are knowledgeable, have noble character, and have concern for community life. Ibn Khaldun (2025) in his work *Al-Muqaddimah*, leadership in Islam in the early period, especially the Khulafaur Rasyidin period, was an ideal form of government that integrated spiritual values and political power in creating social stability. He emphasized that the strength of civilization lies in the morality of leaders and the social solidarity (*'ashabiyah*) that is built in society. This is reflected in the leadership of Abu Bakr Ash-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib who emphasized the value of justice, trust, and deliberation in government practice. The companions of the Prophet PBUH had a very large role as educators during the time of Khulafaur Rasyidin. They not only convey the teachings of the Qur'an and hadith, but also become role models in the application of Islamic values in society. Companions such as Abdullah bin Mas'ud, Zaid bin Tsabit, Abu Musa Al-Ash'ari, and Mu'adz bin Jabal were sent to various regions to teach religion, guide the community, and produce cadres of scholars. Through these educational activities, the dissemination of Islamic science took place systematically and became the foundation for the development of Islamic scientific traditions in the following periods. One of Khulafaur Rasyidin's greatest contributions to the development of Islamic education was the codification of the Qur'an. During the time of Abu Bakr Ash-Siddiq, the

Qur'an mushaf began to be collected at the suggestion of Umar bin Khattab after many Qur'an memorizers were killed in the battle of Yamamah. Furthermore, during the time of Uthman bin Affan, the reading was standardized and the distribution of the Ottoman Mushaf to various Islamic regions to maintain the authenticity and uniformity of the reading of the Qur'an. This policy is an important milestone in the development of Islamic education because it provides authentic learning resources and becomes the main guideline in the learning process of Muslims. Contemporary studies show that Khulafaur Rasyidin's leadership was a model of government that was not only oriented towards power, but also on social justice and public responsibility. Recent research confirms that the principles of justice, transparency, and accountability are at the core of every policy taken by the caliphs, both in political and social aspects. In addition, other studies reveal that Khulafaur Rasyidin's leadership characteristics remain relevant in the modern context because they prioritize universal values such as integrity, deliberation, and community welfare. Therefore, the study of this period is not only historically important, but also makes a significant contribution to the development of adaptive and contextual concepts of Islamic leadership in the contemporary era. Hugh Kennedy (2023), government practices in the era of Khulafaur Rasyidin show the early form of the *public accountability* system which is reflected in the leader's openness to public criticism and a strong social supervision mechanism. This is clearly seen in Umar bin Khattab's policy of actively conducting direct inspections of the people's conditions and applying the principle of social welfare based on distributive justice. Asma Afsaruddin (2022) highlights that the concept of *shura* (deliberation) during the Khulafaur Rasyidin period was not only normative, but had been practiced as a participatory mechanism in public decision-making. This model shows the embryo of a deliberative government system that involves various community groups in determining policies. Furthermore, research by Jonathan A.C. Brown (2021) revealed that the moral integrity of the caliphs is the main factor in maintaining the legitimacy of power, where the leader's personal ethical standards have a direct impact on social stability and public trust.

In the development of the latest studies, academics have also begun to associate Khulafaur Rasyidin's leadership practice with the concept of *ethical governance* and *servant leadership*. Recent studies recommend that values such as trust, transparency, and social responsibility applied throughout the era of Khulafaur Rasyidin, from Abu Bakr Ash-Shiddiq to Ali bin Abi Talib, can be integrated into the development of modern leadership models, both in the context of education, governance, and social organization. Thus, Khulafaur Rasyidin's study not only enriches historical perspectives, but also offers a relevant practical framework for strengthening ethical governance in the contemporary era. M. Quraish Shihab through the contextual interpretation approach in *Tafsir Al-Misbah* (2022–2024) affirms the principles of leadership in the Qur'an, such as justice, trust, and deliberation (*shur*), finding their practical manifestation in the government of Khulafaur Rasyidin. He explained that these principles are not only normative, but have been manifested in the policies and behavior of the caliphs, so that they become concrete examples in building an ethical government system. The study of thematic interpretation that develops in contemporary studies also encourages a more applicable understanding of the verses of leadership and social justice, by referring to the leadership practices of Abu Bakr Ash-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. In educational practice, Shihab's approach opens up opportunities for educators to relate the interpretation of verses with social reality and leadership, for example by examining verses about justice and the responsibility of leaders that are linked to public policy during the Khulafaur Rasyidin period. Thus, students not only know the meaning of the Qur'an text from a theoretical point of view, but also are able to see its implementation in Islamic history. Contemporary research recommends the use of thematic interpretation in Islamic Religious Education learning to strengthen the understanding of Islamic leadership as relevant to social and political challenges in the modern era.

Based on initial observations, the study of Khulafaur Rasyidin in *the History of Islamic Thought and Civilization* still tends to focus on the chronological exposition of events and figures, and has not been fully developed as an analytical framework in understanding the dynamics of thought and construction of early Islamic civilization. Although classical and modern literature has reviewed the contributions of the four caliphs as central figures in Islamic history, classroom learning is still limited to descriptive aspects without comprehensively integrating the dimensions of political, social, and administrative thought. As a result, the study of Khulafaur Rasyidin often stops at historical narratives, without being transformed into an analytical instrument that is able to explain the development of Islamic civilization in more depth. This condition requires a more integrative academic approach in examining the relationship between history, thought, and practice of civilization at that time. Conceptually, the Historical Study of Islamic Thought and Development of Islamic Civilization during the Khulafaur Rasyidin period is directed to study not only historical events, but also the evolution of ideas and social systems that developed in that period. Norms such as justice ('adl), trust, responsibility, and deliberation (shura) are understood as part of the construction of Islamic political thought that was implemented in the practice of the government of the caliphs, namely Abu Bakr Ash-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. Thus, learning is not solely oriented to the cognitive realm, but also prioritizes affective and psychomotor dimensions that lead students to understand the relationship between Islamic thought and the reality of civilization formed at that time.

Hugh Kennedy (2023) explained that government practices during the Khulafaur Rasyidin period reflected the initial form of public governance that was systematic and oriented towards community welfare. The historical-analytical approach he used showed that the policies of the caliphs were not only administrative, but also reflected a political framework of thought that emphasized accountability, the distribution of social justice, and direct supervision of society. This shows that the Khulafaur Rasyidin period was an important phase in the formation of the foundation of Islamic civilization that was oriented towards values and practices. In the context of civilization studies, social interaction during the Khulafaur Rasyidin period shows a transformation of the structure of society supported by Islamic values. The social behavior of the people at that time was inseparable from the internalization of Islamic teachings which was manifested through the policies and examples of leaders. Therefore, the study in this course needs to highlight how these values shaped the patterns of social life, the legal system, and the dynamics of interaction between individuals and groups in early Islamic societies. Meanwhile, Jonathan A.C. Brown (2021) highlights that the legitimacy of leadership during the time of Khulafaur Rasyidin is highly dependent on the moral integrity of the leader. This perspective shows that the ethical dimension is not only a normative aspect, but also a major factor in maintaining the stability of civilization. Therefore, in the study of the history of Islamic thought and civilization, the aspect of morality needs to be placed as an important element in understanding the success and dynamics of leadership at that time. The expansion of Islamic territory during the time of Khulafaur Rashid was not only aimed at expanding political power, but also became a means of spreading Islamic education. Along with the expansion of the territory, the companions and dai were sent to teach the Qur'an, hadith, morals, and Islamic sharia to the people in the areas that had just embraced Islam. The da'wah process encourages the birth of Islamic learning centers in various cities, expands scientific traditions, and strengthens the formation of societies based on Islamic values. Thus, da'wah during the Khulafaur Rasyidin period functioned as an effective educational medium in building a knowledgeable and moral Islamic civilization. Based on these various studies, *Khulafaur Rasyidin* was directed to comprehensively study the relationship between thought, leadership, and the development of Islamic civilization. Thus, students are sought not only to understand history only with narratives, but are also expected

to be able to analyze the contribution of Khulafaur Rasyidin thought in shaping Islamic civilization and its relationship with the dynamics of social and political development in the contemporary era.

II. METHODS

This type of research is a qualitative research based on library *research* with a historical-conceptual approach that focuses on collecting, analyzing, and synthesizing various classical and contemporary literature sources related to the history of Islamic thought and civilization during the time of Khulafaur Rasyidin. This approach was chosen because it is appropriate to study the development of Islamic education and civilization during the khulafaurasyidin period based on various historical sources, classical literature, and scientific research. Then the data is collected through documentation and analysis using Content Analysis with the stages of data reduction, data presentation, and conclusion drawn. This research is included in the descriptive-analytical category, which aims to reconstruct the thought patterns, leadership systems, and dynamics of Islamic civilization in the early period after the death of the Prophet Muhammad SAW. The flow of the research method is by identifying problems, literature studies, data collection, content analysis, data interpretation, and then conclusions. Then the validity of the data is carried out through triangulation of sources by comparing information from the Qur'an, hadith, Islamic historical literature, and relevant scientific articles to ensure the accuracy and consistency of the data. Data collection techniques are carried out through searching, recording, and analysis of relevant and credible literature sources. The main data were obtained from classical Islamic history books, works of Islamic political thought, articles of national and global scientific publications, thesis and dissertation works, and various other academic literature that discusses the period of Khulafaur Rasyidin. In addition, normative sources such as verses of the Qur'an and hadith related to leadership, justice, and deliberation are also used as the basis for analysis. The researcher applies documentation techniques as the main method, namely by collecting data in the form of texts, ideas, and results of previous research that contain the concept of Islamic leadership and the development of civilization at that time. In the analysis process, the researcher applies a content analysis approach to uncover and group the main themes, main ideas, and patterns of the relationship between Islamic teaching values and government practices during the Khulafaur Rasyidin period. This process is carried out systematically through the determination of keywords, selection of relevant literature, data grouping, and the preparation of theoretical interpretations so as to produce a comprehensive understanding of the construction of Islamic thought and civilization in that period.

The data sources in this study consist of primary data and secondary data. Primary data includes the Qur'an and hadith related to the principles of leadership, justice ('adl), trust, and deliberation (shura), as well as classical Islamic historical works that discuss the leadership of Abu Bakr Ash-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. The secondary data includes cutting-edge scientific articles published in reputable journals (2021–2025), academic books, and research results that examine political thought and early Islamic civilization. The data analysis technique in this study uses the Miles and Huberman model which includes three stages, namely: (1) data reduction, by selecting, grouping, and categorizing the main themes such as Islamic leadership, government systems, and social dynamics; (2) data presentation, through concept mapping, historical narratives, and relationships between ideas; and (3) drawing conclusions, namely formulating findings related to the contribution of Khulafaur Rasyidin in the formation of Islamic civilization. In addition, the analysis is also strengthened with a historical-critical approach to understand the social and political context behind each policy of the caliphs. To ensure the validity of the data, this study applied a source triangulation technique, namely by comparing various references, such as religious texts, scientific literature, classical history, and modern academic

research. In addition, validity is also strengthened through *expert judgement* based on historical theory and Islamic thought, as well as a *cross-check process* between sources to ensure the consistency and accuracy of data interpretation.

III. RESULTS AND DISCUSSION

Results

The history and development of Islamic civilization during the time of Khulafaur Rasyidin

The results of the study show that the history and transformation of Islamic civilization during the leadership of Khulafaur Rasyidin was an important phase in the formation of the social, political, and religious systems of Muslims. This period was marked by the leadership of four caliphs, namely Abu Bakr Ash-Siddiq, Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib, who succeeded in integrating the values of Islamic teachings in the practice of government. The principles of justice (*al-'adl*), deliberation (*shur*), and trust are the main basis in running the wheel of government. During the time of Abu Bakr, the stability of the ummah was maintained through the suppression of the riddah movement and the strengthening of the unity of the Muslims. Umar bin Khattab then developed a more structured system of state administration, including the establishment of baitul malls and the management of the territory. Meanwhile, Uthman bin Affan contributed to the codification of the Qur'an, and Ali bin Abi Talib faced complex internal conflict dynamics. This development shows that the Khulafaur Rasyidin period is a fundamental foundation in the formation of a systematic and sustainable Islamic civilization (Robinson, 2022; Watt, 2021). The development of Islamic education during the Khulafaur Rasyidin period not only functioned as a process of transferring religious knowledge, but also as a means of forming Islamic character, leadership, and civilization. Education is the main instrument in maintaining the purity of Islamic teachings while forming a knowledgeable, moral, and responsible society. The success of Islamic civilization in the Khulafaur Rasyidin period is closely related to the integration of spiritual values and effective government practices. The leadership of the caliphs reflects an ideal model that prioritizes the welfare of the people, social justice, and moral responsibility. Crone (2021) asserts that the early Islamic government structure developed through the adaptation of religious values in a dynamic socio-political context. Meanwhile, Anjum (2023) stated that the legitimacy of the leadership of Khulafaur Rasyidin lies in their ability to maintain a balance between political authority and Islamic ethical principles. Therefore, this phase is not only historically important, but also relevant as a conceptual model in the development of an Islamic system of governance based on justice, participation, and community welfare. The results of the literature analysis show that the leadership system applied by the caliphs in building Islamic civilization can be understood through several main aspects. First, in the political aspect, leadership is carried out based on the principle of deliberation (*shur*) which emphasizes the participation of the ummah in decision-making, as seen in the process of the appointment of Abu Bakr and the strategic policies of Umar bin Khattab. Second, in the aspect of government administration, the caliphs developed a structured bureaucratic system, including the establishment of baitul mal, a diwan system (state administration), and effective regional management to maintain the stability and welfare of the community.

Third, in the moral and social aspects, the leadership of Khulafaur Rasyidin emphasized the values of justice, trust, and responsibility as the main foundation in building a civilized civilization. This leadership model is not only power-oriented, but also on the service and welfare of the people as a whole (Kennedy, 2022; Lapidus, 2021). The leadership of Khulafaur Rasyidin has proven to be able to encourage the development of Islamic civilization significantly, both in the political, economic, and social fields. However, the challenges faced during that time, such as the internal conflicts during the time of Uthman bin Affan and Ali bin Abi Talib, show that the leadership system still requires adaptation to complex social dynamics. Donner (2020) asserts that the main strength of early Islamic

leadership lies in the integration of religious values with inclusive governance practices. Meanwhile, Esposito (2023) found that although Khulafaur Rasyidin's leadership system is an ideal model, its implementation in the modern context requires contextual reinterpretation. These two findings show that the Islamic leadership system during the time of Khulafaur Rasyidin was not only historical, but also relevant as a conceptual reference in the development of contemporary Islamic leadership that is adaptive and oriented towards justice and community welfare.

Identify the contribution of the Khulafaur Rasyidin period to the government and social system of Muslims.

Studies show that the contribution of the Khulafaur Rasyidin period to the Islamic system of government greatly determined the direction of the development of early Islamic civilization. The leadership system implemented prioritizes the principles of justice, deliberation (shura), and public accountability as the main foundation of state governance. Practices such as the establishment of baitul mall as a state financial institution, the diwan system for government administration, and the division of power areas show innovations in structured and effective government management. Umar bin Khattab, for example, is known as a pioneer of administrative reforms that strengthen the stability of the country and the welfare of the people. In addition, the decision-making process involving the friends reflects a participatory governance model that upholds the collective values of the ummah. This shows that the government system during the Khulafaur rasyidin period was not solely based on the normative-religious dimension, but also was implementatively oriented in responding to the socio-political needs of the community (Hodgson, 2022; Kamali, 2021). On the other hand, Khulafaur Rasyidin's social contribution can be seen in an effort to build a civilized society based on Islamic values. Social policies such as the distribution of zakat, protection of the weak, and fair law enforcement were strong indicators of the success of the social system at that time. Brown (2023) emphasized that early Islamic society developed through the strengthening of the values of social justice and solidarity of the ummah which were implemented in real terms in public policy. Meanwhile, Ahmed (2022) stated that the success of the Khulafaur Rasyidin period lay in the ability of the caliphs to integrate spiritual values with social practices that are inclusive and responsive to the needs of society. Thus, the social system that is built does not solely focus on material welfare, but also leads to the formation of a moral and responsible personality of the people. This contribution shows that the Khulafaur Rasyidin period had a strategic role as an ideal model in the development of a just and sustainable Islamic government and social system.

The relevance of Khulafaur Rasyidin's leadership values in the context of modern life.

The relevance of Khulafaur Rasyidin's leadership characteristics in the context of modern life lies in his ability to present a leadership model based on ethics, justice, and responsibility. Principles such as amanah (trust), shura (deliberation), and al-'adl (justice) are the basis for creating transparent and participatory governance. In the modern context, these values are in line with the principles of good governance that prioritize accountability, transparency, and openness in the administration of government and community involvement in decision-making. Recent research shows that the leadership characteristics of Khulafaur Rasyidin are still relevant in forming leaders who are visionary, responsive, and oriented towards the welfare of the community (Mulatsih & Azizah, 2026). In addition, the exemplary value (uswah), moral integrity, and simplicity shown by the caliphs have made a great contribution in building public trust. Leadership that does not solely rely on the dominance of power, but rather prioritizes service orientation (servant leadership), is an important need in facing moral and leadership crises in the modern era. The study by Elvira and Wulandzari (2025) confirms that Khulafaur Rasyidin's leadership reflects integrity, inclusive policies, and adaptability to social dynamics, so it is very relevant to be applied in contemporary organizations and governments.

Furthermore, in a broader perspective, Khulafaur Rasyidin's leadership values also contribute to the formation of an ethical individual and societal character. The values of honesty, responsibility, and social care can be the foundation in facing global challenges such as leadership crises, social inequality, and moral degradation. Thus, the transformation of these leadership values into modern life is not only conceptually relevant, but also applicable to create a social system and government that is just, integrity, and sustainable. Overall, the discussion shows that Islamic religious education can make a significant contribution to solving environmental problems through the formation of ecological character sourced from Islamic teachings. However, the integration of environmental values into PAI requires the development of a more systematic curriculum, interactive learning models, and the role of teachers as role models of environmentally friendly behavior. Therefore, collaboration between PAI teachers, schools, and the community needs to be strengthened to build a sustainable ecological culture.

Discussion

The discussion in this paper shows that the Khulafaur Rasyidin period had a strategic role in shaping the Islamic system of government and civilization based on religious values. Islamic doctrine based on the Qur'an and hadith as the main source is the main guideline in carrying out leadership, especially in the principles of trust, justice, and responsibility as a caliph on earth. These values are an important basis for building governance that is not solely administrative, but also substantive and transformative-oriented with high values of worship and morality (Azra, 2021). Analysis of the literature shows that the concept of leadership in Islam applied by Khulafaur Rasyidin became the main foundation in the development of early Islamic civilization. This concept emphasizes that leaders are not only rulers, but servants of the people who are responsible for maintaining the welfare of the community. The implementation of this value can be seen in the policies of the caliphs who prioritize social justice, economic equality, and political stability. The application of this concept has been proven to be able to form a strong social system and increase public loyalty and trust in the government (Huda & Anwar, 2022). From an institutional perspective, this study found that the Khulafaur Rasyidin period had developed a fairly structured government system. The establishment of institutions such as baitul mall, the diwan administrative system, and the division of power areas show progress in state management. However, political dynamics such as internal conflicts during the time of Uthman bin Affan and Ali bin Abi Talib show that the administrative pattern of the government still faces challenges in maintaining the stability of the people. Therefore, a comprehensive historical understanding is needed so that these leadership values can be adapted contextually (Nata, 2020). The leadership strategy of the caliphs also plays an important role in maintaining the sustainability of Islamic civilization. Approaches that combine spiritual, social, and political aspects have proven effective in building civilized societies. Umar bin Khattab's leadership, for example, showed success in administrative reforms and fair law enforcement.

This leadership model based on example and deliberation reflects a holistic approach that was able to answer various societal challenges at that time (Suryana & Maulana, 2021). In addition, the moral aspect is the main pillar in the leadership of Khulafaur Rasyidin. Values such as honesty, responsibility, simplicity, and justice are the main characteristics of the caliphs in running the government. These values not only form a strong system of government, but also create a society that has high moral integrity. Thus, leadership during the time of Khulafaur Rashid was not only oriented towards power, but also on the formation of the character of the ummah based on Islamic teachings (Karim & Yusuf, 2022). In the social context, Khulafaur Rasyidin's contribution can be seen in efforts to build community welfare through the distribution of zakat, protection of vulnerable groups, and fair law enforcement. The social programs carried out show great concern for social justice and equitable

distribution of welfare. This strengthens the position of Islamic civilization as a system that not only excels in spiritual aspects, but also in real social practices (Rahman, 2023). Overall, the discussion shows that the Khulafaur Rasyidin period has a great contribution in building an Islamic civilization based on the values of justice, trust, and deliberation. The integration between spiritual values and government practices made this period an ideal model in Islamic history. Therefore, the leadership values of Khulafaur Rasyidin remain relevant to be used as a reference in the development of a just and sustainable system of government and social life in the modern era (Hidayat & Saputra, 2023).

IV. CONCLUSION

Based on the results of the entire discussion, it can be summarized that First, the results of the research show that the Khulafaur Rasyidin period has a strong theological foundation in shaping the system of government and social life of Muslims. Values such as trust, justice, and leadership principles as caliphs *fil ardh* provide a moral basis for leaders in managing society fairly and responsibly. Islamic teachings place leadership as a form of worship that must be carried out with full integrity, so that the government at this time is able to create stability and welfare of the people. Islamic civilization developed by making religious values the main guideline in political and social life. Second, the development of Islamic civilization during the time of Khulafaur Rasyidin also faced various challenges, especially in the aspects of the implementation of the government system and political dynamics. Although the values of justice, deliberation, and unity have been applied, social reality shows that there are internal conflicts that test the stability of the ummah, especially during the time of Uthman bin Affan and Ali bin Abi Talib. This emphasizes the need for an adaptive, thoughtful, and contextual leadership approach in dealing with social change. The government system that is built still shows characteristics that are applicable and responsive to the needs of the community at the time. Third, this study emphasizes that the Khulafaur Rasyidin period has the potential to be an ideal model in the development of the Islamic government system and social life. Through the strengthening of moral values, fair leadership, and the example of the caliphs, a society that is not only religious spiritually, but also has high social responsibility, is formed. Therefore, the values of leadership at this time are relevant to be adapted in the modern context in order to build a government system that is just and oriented towards the welfare of the community. The period of Khulafaur Rasyidin was an important phase in the development of Islamic education. Education is carried out through mosques, *halaqah*, teaching the Qur'an and hadith, as well as moral building. The policies of the caliphs, such as the codification of the Qur'an and the sending of teachers to various regions, made a great contribution to the development of Islamic education and civilization which became the basis for the Islamic education system in the future. Based on the results of the research, it is suggested that the study of Khulafaur Rasyidin be further developed in the learning of Islamic history by emphasizing the values of leadership, justice, and social responsibility. Educational institutions need to integrate history learning with a contextual approach so that students are able to understand the relevance of these values in modern life. In addition, the next researcher is expected to conduct a more in-depth study, both through historical research and field studies, to produce a more comprehensive understanding of Khulafaur Rasyidin's contribution to the development of Islamic civilization.

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