



Dynamics of Islamic Education During the Muwahhidun Dynasty

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ABSTRACT

So far, education that has been identified with Islam has placed more emphasis on the Islamic context. In fact, history provides information that every Muslim leadership reached the civilization phase. On the other hand, this civilization seems far from religious values. So the Muwahhidun dynasty had its own uniqueness in the development of Islamic education, that this dynasty was a religious movement pioneered by Ibn Tumart who was of the Ash'ariah faith. Historians call it the Muwahhidun dynasty when they controlled political power. During the al-Muhawwidun dynasty, education and teaching patterns were carried out very well, this cannot be separated from the figure of Abu Ya'qub Yusuf who was known as a lover of knowledge, able to develop not only educational infrastructure including the construction of the great mosque (al-majid al-kabir) and buildings of high architectural value in Seville and Morocco, but also encouraged the development of science, especially medicine and philosophy. There were many teaching institutions that this dynasty relied on in establishing sovereignty and spreading culture. Among the established educational institutions are madrasas consisting of Kuttab, Zawayah and Idariyah madrasas (administrative schools), Thibbiyah Madrasas (health schools) and Fallahiyah Madrasas (marine schools). This educational institution is a forum for cadres of the Muslim generation as employees needed by the state, improving public health and social welfare.

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INTRODUCTION

The peak of the glory of Islamic education was marked by the widespread development of Islamic educational institutions and formal madrasas in various centers of Islamic culture. This was influenced by the soul and enthusiasm of the Muslims at that time who had a great appreciation and experience of Islamic teachings (Suwito and Fauzan, 2008). In the heyday of Islam or marked by the Middle Ages, madrasahs were educational institutions at the same level

as universities today which started in mosque complexes and then in madrasas. (Richard and Georges, 1999). The development of Islam has had an impact on increasing understanding of Islam by society, giving the impression to society that classical Islam places more emphasis on understanding Islam while modern Islam is now developing science.

Because madrasa educational institutions were founded by the authorities, their existence is also influenced by the strength and weakness of that authority or government. So, the ups and downs of a dynasty are part of a factual historical cycle. As an Islamic government or power that has achieved glory, it is also not free from setbacks or collapse, as is its influence on education.

Historians provide information that the Muwahhidun dynasty was an Asy'ariah religious movement pioneered by Ibn Tumart. The movement was carried out with careful effort and calculation and achieved political power covering northern Africa and Spain (Andalusia). The 13th century was marked by the rise of the West so that this revival made the Muwahhidun disappear from Andalusia. However, the Granada region is still Muslim because at that time it was controlled by the Bani Nasr from the Arab kingdom of Medina. The educational pattern implemented during the al-Muhawwidun dynasty was carried out very well. This is inseparable from the character of Abu Ya'qub Yusuf, who is known as a lover of knowledge, who was able to develop not only educational infrastructure, including the construction of a grand mosque (al-majid al-kabir) and buildings of high architectural value in Seville and Morocco.

So, this is what drives the development of science, especially medicine and philosophy. It was Caliph Abu Ya'qub Yusuf who appointed Ibn Thufail (1110-1185 H), the philosopher, as his personal advisor and palace physician, a combination of positions that had never occurred in an Islamic kingdom. It was also this caliph who ordered Ibn Rushd (1050-1126 H) to make comments on Aristotle's works so that Ibn Rushd became known as the greatest commentator (al-syarih al-akbar) throughout the history of Islamic philosophy (Rusyd, 1982). The Al Muwahhidun dynasty founded many teaching institutions which this dynasty relied on in establishing sovereignty and spreading culture among the Barbarians and non-Barbarians, both civil and Baduwi.

RESEARCH METHOD

To obtain research data, the method of literature review, literature study or literature study is used. Apart from looking for secondary data sources that will support the research, it is also necessary to find out to what extent the science related to research has developed to the extent that there are

conclusions and generalizations that can be reached. has been created so that the necessary situation is obtained (Nazir, 2014). Literature review is reading materials that are specifically related to the research object being studied, this aims to collect scientific data and information, in the form of theories, methods or approaches that have been developed and have been documented in the form of books, journals, manuscripts, notes, historical recordings, documents, etc. contained in the library.

The application of the literature review in this research takes into account the relevance of the closeness of the research to research that has already been conducted. As a scientific research method, this second method is considered better considering that the research carried out is indeed new and different from other research. Apart from that, research that has the strongest relevance leads researchers to carry out further research while avoiding duplication. So the preparation of a literature review includes several steps as follows: (Prastowo, 2016)

- a. Read related scientific papers resulting from previous research
- b. Record the results of interpretation of reading materials.
- c. Compile a literature review based on the results of analysis of relevant previous scientific work.

RESULTS AND DISCUSSION

History of the Formation of the Muwahhidun Dynasty

The naming of Al-Muwahhidun which was founded by Muhammad Ibn Tumart is a manifestation of unity, this is the basis for the birth of this dynasty. So, this belief illustrates that Allah is One (Aḥad) who cannot be described physically. So this concept is to reject the mujassimin group who believe that God has body parts like humans (anthropomorphism). (Nurhakim, 2004). The movement of the Al Muwahhidun dynasty started from North Africa, this area was a very important area in broadcasting and building the Islamic religious movement. This region became the next step in spreading it to mainland Europe, so this region was the gateway to the entry of Islam. Because this region has been under Christian rule for centuries as well as an Islamic stronghold for the region. Based on historical literature, parts of North Africa include the lower Nile river valley called al-Miṣra (modern Egypt), the regions of Libya, Cyrenacia, Tripolitania, and Tunisia, all of which are known to the Arabs as Africa, as well as the Algeria region. and Morocco, known to Arabs as al-Maghribi. These areas are part of North Africa. (Abdurrahman, 2004)

The Muwahhidun dynasty was formed against the background of conditions in North Africa when Murabithun power began to weaken.

Furthermore, the death of Yusuf bin Tasyufin in 1106 H had bad consequences for Murabithun. This is because the leaders who followed were weak people. The situation became even more chaotic when the leadership of the fuqaha' was held by an extreme Sufi who began to deviate from the teachings of the Koran and Sunnah (the understanding of tajassum/saying that God has a shape like a human body). Society's life has become materialistic, in addition to stagnation in the thinking of Imam Malik's followers, who state that there is no longer a need to study Tafsir of the Qur'an and hadith because all of this has been done by Imam Malik.

The Muwahhidun dynasty was a dynasty that once ruled western North Africa. The dynasty founded by Muhammad ibn Tumart existed for about a century and a half, namely 1121-1269 H. Ibn Tumart himself came from a barbarian tribe, from the Masmudah tribe, which lived in the interior of North Africa. In its development and subsequent journey, the leadership (caliph) of the Muwahhidun was not held by the Barbary tribe from among the Arabs, namely the descendants of Abdul Mu'min bin Ali. (Writing Team, 1994) According to Ibnu Tumart, Islamic teachings under Murabithun experienced deviations. This movement is based on the desire to purify Islamic teachings, based on Tawhid. Because of this, this movement became known as Muwahhidun, meaning a group that believes in monotheism. Even though Ibn Tumart is considered the originator of the Muwahhidun movement, he himself never became Caliph. Even more famous was Abd al-Mu'min, who was originally the commander. He eventually led the Muwahhidun dynasty for 33 years (1130-1163) bringing rapid progress. In Marakesi his preaching was unsuccessful and there he brought his student, Abdul Mu'min, who would later become Ibnu Tumart's successor.

The main strategy developed by Tanmal Ibnu Tumart in assembling his forces was to eradicate the ideas of the Murabbitun group which had deviated from Islamic teachings and to invite the community to carry out the command of good and evil even though it was violent. Ibnu Tumart considered that upholding the truth and eradicating evil must be done with violence. Therefore, in preaching his principles, Ibnu Tumart did not hesitate to use violence. Like what he did to the sister of a governor in the city of Fez, by hitting the girl for not wearing a headscarf. Even traditions such as drinking wine, music and enjoying luxurious clothing, were fiercely opposed by Ibnu Tumart. The tough attitude played by Ibnu Tumart was opposed by most of society, especially the ulama and rulers. However, his preaching received support from various

Berber tribes such as the Haraqah, Hantamah, Jaduniwiyah and Janfisah tribes. After gaining many followers and full trust from prominent people in his

tribe, in 1121 H he claimed to be Al-Mahdi and determined to establish an Islamic government based on the principle of monotheism. To spread his message, he spread the preachers to various regions to encourage the truth and abandon bad habits. To his followers he called on them to pray on time, have good morals, obey the laws, make the wirid made by Imam Mahdi and study the books of al-Muwahhidun's creed.

To strengthen themselves, a city was formed as the center of government, namely an area in the southern part of Morocco, and from here the call for holy war was launched to conquer the surrounding areas. The main means used to coordinate congregational activities, Ibnu Tumart built a magnificent mosque in the capital of the Muwahhidun dynasty. To fortify itself from within, a council was formed, including the following:

1. The Council of Ministers (ahlal-syarah/ahl-al-jama'ah) consists of ten followers of al-Mahdi as the head of the preachers from among the students, one of whom is Abdul Mu'min.
2. Council of tribal leaders representing each tribe, numbering fifty people (al-Khamin), and
3. The People's Assembly, consisting of the disciples (al-Thalabah), the family of al-Mahdi (ahl al-dar), the Hurghah tribe and lay people (ahl Timal) Tanmaal.

As for the Muwahhidun leaders, we can mention them as follows:

1. Ibn Tumart (1130 H)
2. Abdul Mu'min (1163 H)
3. Abu Yaqub Yusuf ibn Abdul Mu'min (1184 H)
4. Abu Yusuf Yaqub ibn Abu Yaqub Yusuf (1199 H)
5. Muhammad ibn al-Nashir (1214 H)
6. Al-Muntashir (1223 H)
7. Abdul Wahid ibn al-Muntashir (1224 H)
8. Abu Muhammad al-Adil (1227 H)
9. Al-Ma'mun (1233 H)
10. Abdul Wahid II (1243 H)
11. Al-Mutamid (1266 H)
12. Al-Wasiq.

In carrying out the law during the Muwahhidun dynasty, this dynasty used Islamic sharia law, because it was based on the main aim of this movement, namely carrying out amar ma'ruf nahi unkar, and also because of the development of the understanding of tajsim which had developed during the Murabbitun dynasty. Based on this explanation, it is understood that the development of Islam during the Al Muwahhidun dynasty placed more

emphasis on the pure development of Islam which included the political, religious, educational and social fields.

Progress of the Muwahhidun Dynasty

During the Muwahhidun era, Spain reached the peak of its glory, especially during the Mu'min Era, the development of Islamic civilization, especially the development of political science and economics. (Thohir, 2007)

1. In the political field

The development of the Muwahhidun dynasty had strategies and ideas that were oriented towards the progress of their region. This can be seen from the territory of the Al Muwahhidun dynasty which not only controlled Morocco but was also able to control the Atlantic islands down to the Gebes Bay area in Egypt and Andalusia. Even with maturity in managing the government, the Muwahhidun's rule in Spain was quite successful. This means that the model of government and legal system during the Muwahhidun dynasty worked quite well and was mature in the political management of government

This progress cannot be separated from contact with European civilization, making government systems, laws and various political advances quite significant. So based on this, the Muwahhidun dynasty was quite respected by European society, which was mostly Christian. This political success has had an impact on various other areas of government.

Islam essentially recognizes the integration between religion and politics even though conceptually both Islam as religion and politics can be distinguished. The politics of Muslims because Islam is present is not just a religion but also contains the basics of a political system. The group of Islamic history and thought is built on the foundations of religion and politics which coexist in harmony. Throughout the history of Islamic civilization we can see how much involvement Muslims have in politics and government. In the Indonesian context, the involvement of Muslims in politics is something that cannot be denied, both looking at history and current contemporary developments.

The involvement of Muslims in politics is based on three basic, interrelated assumptions that shape the face of Islamic politics. First, Islam is a concept of integrity that does not separate state and society as a concrete reality. Second, the experience and historical role of Islam in the process of state formation in the history of Islamic civilization, with political and power patterns that change dynamically every era. Third, the quantitative fact that the majority of Indonesian people are followers of the Islamic religion. (Abdullah, 1987). Throughout Indonesian history, both during the colonial period and after independence, Muslims have shown their role in the political field. During the

colonial period, Muslims emerged as the forefront in opposing colonialism. There, resistance emerged not only based on economic and political conflict, but also the presence of Islam as an ideological basis against foreign colonialism. Likewise, when modern political struggles emerged, educated Islamic figures were able to transform their struggles into a more organized form.

2. Economic field

Based on the movement theory approach, in Islamic studies, in general, social movements can be classified into two approaches. (Syafi'i, 1995). Firstly, there are followers of the new orientalism who see the emergence of the Islamic movement, which with its new interpretation gives birth to the embodiment of religious teachings from that interpretation. Thus, an emerging movement is considered to start from religious ideas and ideals, that is, there is always a charismatic figure whose Islamic ideas suddenly have a big influence on bringing about change and renewal. Therefore, the supporters of this movement are bound by a commitment to certain understandings which serve as legitimacy and goals, as well as formulating concepts and forms of movement in the political and economic situations they face

Furthermore, secondly, this movement was born from the new social history circles, that the birth of a collective consciousness in Islamic circles started more from sociological questions, why did this movement emerge? Even though the movement uses Islam in its rhetoric and idioms, for these groups what is important is to understand whether there is a new historical force that is truly driving its emergence. So the strong factor of this movement is due to a shared feeling about the need to gather ourselves for a social, economic or political interest.

Therefore, with their intellectual genealogy, these two approaches have made a significant contribution to understanding the characteristics of the emergence of an Islamic movement. Studies that emphasize the influence of Islamic ideas as a driving force have produced productive perspectives that help identify and explain the role of Islam in certain political struggles. Or, how culture and religious norms have inspired change, both gradual and radical. In the development of social science discourse, these two approaches actually no longer have clear boundaries. There has been overlap and convergence between them.

However, as an academic school, its intellectual style and commitment can still be distinguished. Those who believe in the power of ideas as a changer in history (Islam as a normative system) are more concerned with elite discourse in recognizing where the influence of a movement lies. Meanwhile, those who believe in how actual Islam exists in everyday life are more interested in

understanding popular culture (the study of popular culture) as a real expression, a point where semi-autonomous culture (in the lower classes, workers and farmers) has the potential for political resistance. The challenge when Islam as a utopian must face the historical reality that contemporary humanitarian problems, such as poverty, environmental degradation and the increasing culture of violence everywhere have global complexity and cannot possibly be resolved individually.

The idea of the emergence of a social movement to comprehensively confront hegemony is certainly not realistic, let alone thinking about creating a utopian model of an ideal society that will serve as a blueprint for implementation. Under the conditions of hyper-modernity, where life is no longer centered on the state and politics, but on money and pleasure, technology and war, and people are more united in consumerism, then in fact the lowest element is the loss of a sense of community or congregational spirit as a basis for solidarity. social. As a new Islamic hermeneutic locus, the word and meaning of community is being contested between those who want it as a sign to perpetuate hegemony and those who fight for counter-hegemon

Market forces are very difficult to resist completely, but there are several negative norms that must be rejected, for example those with the character of impersonal freedom, egoism, exclusivity and a want-regarding institution. With the concept of congregation as the basis of the Islamic community, we actually want to re-establish the spirit of community on the values and pillars of social responsibility (a social obligation) which are increasingly fading. (Efendi, 1998). This was the path of the Muwahidun movement which achieved success in the political field. The success of the Muwahidun dynasty was of course also followed by success in the economic field. In its development, the Muwahidun dynasty succeeded in establishing trade relations with several regions in Italy, such as agreements with Pisa in 1154 H, Marseie, Voince, and Sycilia in 1157 H which contained provisions regarding trade, permits to build buildings, offices, lodges and other forms. form of tax levy.

3. Field of Architecture

In the era of the Islamic revival, almost all Muslim scholars at that time did not feel that it was enough to master just one branch of science. They always equip themselves with various competencies and always try to master various scientific disciplines. This tendency is a habit of Islamic leaders in order to improve their quality as well as an effort to advance Islam. This is motivated by the basis and view of Islam itself towards the existence of science and the importance of mastering various scientific disciplines for Muslims. Islam has a comprehensive view of life and science.

Science is an integral part of life, whether in concept or in the work produced. The progress of the Muwahhidun dynasty also covered the arts, especially architecture. This can now be seen from the many works produced in the form of monuments, such as Granada, the minaret at the Jami' Mosque in Seville, Bab Aguwnaou and Al-Kutubiyah, the very majestic minaret in Marakiyah and Hasan in Rabbath.

4. The fields of science and philosophy

Many developments in the fields of science and philosophy occurred when Muwahhidun power began to dominate the mainland of Andalusia (Spain). This development cannot be separated from the contact with cosmopolitan (urban) culture in Spain, making Moroccan scientists begin to study philosophy. In the fields of science and philosophy, many scientists emerged during the Muwahhidun dynasty, especially during the leadership of Abdul Mu'min and Abu Yakub Yusuf. The power of the Muwahhidun dynasty which covered North Africa and Andalusia (Spain), was very balanced with the development of science and philosophy

The dynamic journey of progress that the Muwahhidun dynasty went through was the result of good education. Basically, the educational process has been going on for a long time, namely throughout human history itself, and along with socio-cultural developments. In general, educational activities have existed since humans were created. In Islamic teachings, education has a very urgent and high position, because education is one of society's central concerns. Education is an effort to pass on positive values that are in line with global demands, which will be a help and guide in living life, as well as to improve human destiny and civilization. (Mansur, 2001) Without education, humans today will be no different from humans in the past, even lower or poorer in quality. A modern society in a nation can be realized through improving education, this also applies to the Indonesian nation whose majority population is Muslim. In this case, the problem will be described and discussed the concept of madrasah in a philosophical approach: ontology, epistemology and axiology studies

It is very important to produce quality education by emphasizing a strong thinking methodology and a reliable epistemological philosophical foundation. Based on the humanist-religious paradigm, it must consider common sense, individualism towards independence, pluralist education, anti-dichotomy, enthusiasm for genuine knowledge, functionalism, defeating symbolism, as well as rewards and sanctions. Islamic education as a goal, tool of change and social transformation should be directed to accommodate local and future-oriented culture, namely religious and modern. (Mas'ud, 2007). However, there

are still various problems with Islamic ummah and education today which according to Assegaf stem from the following four things: 1) lack of vision; 2) emphasis on individual piety, causing technological lag; 3) dichotomous science; and 4) normative-deductive mindset. (Assegaf, 2014) A solution must be found for these four things so that the Islamic community and education can experience development, progress and glory again. In this case, according to the author, Ibn Sina's philosophical thoughts are still very relevant for implementing and overcoming crises and stagnation in Islamic education. That is why it is necessary to review educational reform both philosophically and epistemologically in order to realize Islamic education that is in accordance with the guidance of revelation

1. The scientific tradition that has been lost in the eastern Islamic world means that it is at least too early to understand Imam Al Ghazali's suggestion regarding the 3 (three) thoughts of philosophers by saying they are infidels. It has revived in the western Islamic world, becoming a stepping stone for the transmission of Islamic civilization to the west, especially the thoughts of Ibn Rushd. Therefore, during the Muwahhidun dynasty, many scientists were born who emerged during the Muwahhidun dynasty, especially during the leadership of Abdul Mu'min and Abu Yakub Yusuf, as follows: (Amin, 2001)
2. Ibrahim bin Malik bin Mulkun is an expert on the Koran and Nahwu science, but unfortunately the author has not found the book he wrote
3. Al-Hafidz Abu Bakr bin al-Jad is a fiqh expert, with his work entitled Al-Taysir fi al-mudawat wal tadbir.
4. Ibn al-Zuhr was a medical expert, he bequeathed several important medical books for modern human civilization, such as the Kita at-Taysir fi al-Mudawat wa at-Tadbir (Care and Diet) and the Kita al-Iktisad fi Islah an-Nufus wa al -Ajsad (Mental and Body Care) which contains a summary of various diseases, their treatment, prevention, health and psychotherapy. A copy of this book is still kept in the Palace Library in Rabat. Another of his works is Buku al-Aghdia wa al-Adwya (Nutrition and Medicine). In the book, Ibn Zuhr explains various types of nutritious food, medicine, and their impact on health. Two copies are still well preserved in the Palace Library in Rabat. It is through his works that Ibn Zuhr's thoughts have never died to this day.
5. Ibn Bajjah (533 H/1139 H), a philosopher with his works The Rule of Solitary and Tadbir al-muttawahid. His most popular work is Risala al-Wida. In the book, Ibn Bajjah tells about divinity, human existence, nature,

and descriptions of the field of medicine. He was also a musicologist called Avenpace or Abenpace.

6. Ibnu Thufail (581 H/ 1105-1185 H), a philosopher whose work was Hayy bin Yaqzhan. He is also known as a doctor, geographer and is also considered an Andalusian poet or known as Al-Andalusi, Al-Kurtubi, Al-Isibily.
7. Ibnu Rushd (1126-1198 H), he was a philosopher, doctor, mathematician, jurist, legal expert, astronomer and also a popularist or known as Averrous/Averroism in the West, with his work al-Kulliyat which contains scientific studies about eyelids, Tahafut al-Tahafut, Fashl fima bayn al-syari'ah wa al-hikmah min al-Itishal

This achievement clearly states that education must not ignore physical development and anything that has an influence on physical development, such as exercise, food, drink, sleep and cleanliness. Education does not only pay attention to moral aspects, but also forms a complete individual, including soul, mind and character. It is very important that the education given to children prepares them for adulthood. A person must have a certain profession and must be able to contribute to society, education must be provided in stages based on age. So, intelligence can be seen at a very young age (17 years).

Islamic Education During the Muwahhidun Dynasty

1. Madrasah and educational institutions during the Muwahhidun dynasty

Madrasas in the world of Islamic education play an important role as learning institutions for Muslims during their growth and development. Madrasah is a transformation from mosque to madrasah, this transformation occurs indirectly, including through three stages: first the mosque stage, second the khan mosque stage, and third the madrasah stage. In contrast to Ahmad Syalabi, according to him, the development from mosque to madrasah occurred directly, without using institutions. intermediary. (Syalabai, 1954). In the classical period, madrasas were the general model and standard for secondary level Islamic education where the government had a role in its development. History provides information that madrasas originated in Bukhara and then spread to Khurasan province, which was under the rule of the Samaniyah dynasty. From Khurasan Madrasas spread to Iraq, here Nizam Al Mulk founded Nizamiyah madrasas in Baghdad, Bashrah, Mosul, Jazirah Ibnu Umar and Amul Thabaristan. (Mukti 2016)

The existence of madrasas cannot be separated from the development of the Sunni school of thought, this can also be seen from the madrasas developed by Sultan Salahuddin Al Ayyubi who replaced the Fatimid dynasty with the Shia Ismaili school of thought. A large number of madrasas were founded and

therefore he is recorded as the second largest founder of madrasas after Nizam Al Mulk. The main aim is apart from socializing Sunni teachings, it is also to prevent the re-emergence of the political and religious power of the Ismaili Shiites.

Furthermore, the development of madrasas from Egypt spread again to Morocco, as did Abu Yusuf Ya'kub al-Manshur, the ruler of the muwahhidun dynasty, by constructing madrasas and at the same time improving aspects of the educational institutions and systems. The concept of madrasas being developed includes Madrasah Idariyah (administrative school), Madrasah Thibbiyah (health school) and Madrasah Fallahiyah (marine school). The three madrasa models aim to produce employees needed by the state, to improve public health and welfare of the community, the majority of whom work as fishermen. (Mukti 2016: 155)

During the muwahhidun era there were several known madrasas, namely:

- a. Madrasah Idariyah (administrative school), a general madrasa which aims to graduate students who will work as employees of the al-Muwahhidun government, or to teach the administration of the al-Muwahhidun government which includes the science of government tactics (politics). The curriculum taught includes al-Muwatta which is considered the highest subject. Apart from that, students also study war techniques, such as horse riding, archery, using spears, sailing. From an administrative perspective, students study several books about regional administration and how to manage the country. . Regarding management and financing in managing this madrasah, it is fully borne by the state.
- b. Madrasah Thibbiyah (health school) is a madrasah which aims to teach health and medical sciences as well as medicine.
- c. Madrasah Fallahiyah (marine school) is a madrasa which aims to teach seamanship in the city of Ribat

During the reign of al-Muwahhidun, the lives of students themselves could be divided into several levels, namely:

- a. Students who were children of the ruler studied at a special school called madrasah al-Umara'. Students who came from the Barbarians from the Muwahhidun dynasty. Their number is more than three thousand people. They studied at special administrative madrasahs, and after graduating they would become employees of the al-Muwahhidun dynasty.
- b. Ordinary students are students who are permanent or not. They study science purely for the purpose of seeking knowledge, there are no special employment opportunities for them except in some religious fields.

- c. Each student group has a leader called the student leader who is elected once a year. This student leader resembles a representative or administrator whose function is to defend rights and who is the center of command for students in discussions

The lives of students are limited to madrasas, accommodation, libraries and offices. The student residence (a kind of dormitory) is a magnificent Andalusian-style building decorated with Arabic carvings. This building is very comfortable, peaceful, magnificent, conducive to health because of the clean rooms, comfortable air and comfortable beds. School administrators pay for food, clothing and cleaning of student dormitories and clothing. This causes students not to be disturbed from attending class, the library and preparing lessons in special rooms, and special discussion rooms.

During the al-Muhawwidun dynasty, the figure of Abu Ya'qub Yusuf, who was known as a lover of knowledge, was able to develop not only educational infrastructure, including the construction of a grand mosque (al-majid al-kabir) and buildings of high architectural value in Seville and Morocco, but also encouraged the development of science, especially medicine and philosophy. It was Caliph Abu Ya'qub Yusuf who appointed Ibn Thufail (1110-1185 H), the philosopher, as his personal advisor and palace physician, a combination of positions that had never occurred in an Islamic kingdom. It was this caliph who ordered Ibn Rushd (1050-1126 H) to make comments on Aristotle's works so that Ibn Rushd became known as the greatest commentator (al-syarih al-akbar) in the history of Islamic philosophy. (Rusyd, 1982)

The Muwahhidun dynasty paid attention to the establishment of madrasas, these madrasas were divided into several types, namely general madrasas which aimed to graduate students who would work as employees of the al-Muwahhidun government, or to teach the administration of the al-Muwahhidun government which included the science of strategy (politics). government. Apart from that, there is also the al-mulkiyah madrasa which aims to educate the figures of the Muwahhidun dynasty. Another madrasa is a madrasa which aims to teach seafaring in the city of Ribat. Ya'qub Almansur himself founded several madrasas in the Maghreb and Andalusia and Africa (Tunis), one of which is also the newest madrasah, a madrasah built outside Marakis. In this Madrasah there is a room where a lot of books are stored. This madrasa is the largest madrasa given to Imam Alabbas Assabtiy.

Regarding the learning curriculum, at the madrasah administrator, Abdul Mu'min ordered several books to be taught, including Almuwatta which was considered the highest subject. Apart from that, students also studied war techniques, such as horse riding, archery, using spears, sailing. From an

administrative perspective, students study several books about regional administration and how to manage the country. The costs used by this madrasah are fully borne by the state. During the reign of al-Muwahhidun, the lives of students themselves could be divided into several levels, namely:

- a. Students who are the children of the ruler study at a special school called the Alumara madrasa'.
- b. Students who came from the Barbarians from the Muwahhidun dynasty. Their number is more than three thousand people. They studied at special administrative madrassas, and after graduating they would become employees of the al-Muwahhidun dynasty.
- c. Regular students are students who are permanent or not. They study science purely for the purpose of seeking knowledge, there are no special employment opportunities for them except in some religious fields.

CONCLUSION

Muwahhidun This religious movement was pioneered by Ibn Tumart, who was of the Asy'ariah faith. Historians call it the Muwahhidun dynasty (people who unite God) when they controlled political power. During the al-Muhawwidun dynasty, education and teaching patterns were carried out very well. The character of Abu Ya'qub Yusuf, who is known as a lover of science, was able to develop not only educational infrastructure including the construction of the great mosque (al-majid al-kabir) and buildings of high architectural value in Seville and Morocco, but also encouraged the development of science, especially medicine and philosophy. The al-Muwahhidun dynasty founded many teaching institutions which this dynasty relied on in establishing sovereignty and spreading culture among the Barbarians and non-Barbarians, both civil and Baduwi. Among these institutions are: madrasas consisting of three Kuttab madrasas, Zawiyah and Idariyah madrasas (administrative schools), Thibbiyah Madrasas (health schools) and Fallahiyah Madrasas (marine schools). The aim, among other things, is to produce employees needed by the state, to improve public health and welfare of the people, the majority of whom work as fishermen.

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