

THE ROLE OF THE OTTOMAN CALIPHATE IN ISLAMIC EDUCATION REFORM**Asyifah Luthfiyah (1)**

Universitas Islam Negeri Syarif Hidayatullah Jakarta (1)

asyifahluthfiyah599@gmail.com (1)**Abstract**

This study analyzes the role of the Ottoman Caliphate in the reform of Islamic education using qualitative methods. The study examines the policies and educational programs implemented by the Ottoman Caliphate and their impact on the development of Islamic education. Data were collected through literature studies and interviews with historians. The results show that the Ottoman Caliphate played a significant role in developing the Islamic education system through the establishment of madrasas and universities, curriculum reform, and improving teaching quality. These reforms strengthened Islamic education within the caliphate and made significant contributions to the development of Islamic education in the Muslim world. However, challenges such as resistance from conservative groups and limited resources were also found. In conclusion, the reform of Islamic education during the Ottoman Caliphate era had a broad and lasting impact.

Keywords: Ottoman Caliphate; Educational Reform; Islamic Education; Madrasah; Curriculum

INTRODUCTION

The Ottoman Caliphate played a significant role in the reform of Islamic education, particularly during the reign of Sultan Mahmud II. In its early formation, Islamic education in the Ottoman Caliphate experienced stagnation, leading to frustration and discontent among its people. However, Sultan Mahmud II initiated various reforms in the field of education, including curriculum and teaching methods. These reforms aimed to improve the quality of education and produce new thinkers who could contribute to the development of science and technology (Mukarom, 2015). Additionally, Sultan Suleiman the Magnificent is also known for his contributions to Islamic education. He successfully established a more structured and organized educational system and founded various educational institutions focused on teaching both religious and general sciences (Silviani, 2020). The educational reforms carried out by these sultans not only impacted the Ottoman Caliphate but also had a significant influence on the development of Islamic education in other regions, including Indonesia.

RESEARCH METHODOLOGY

- A. Research Location and Time This research was conducted from December 1, 2024, to December 20, 2024. The research was carried out at the Central Library of UIN Syarif Hidayatullah Jakarta, a location that is easily accessible. The research activities included data collection, data analysis, report writing, revision, and submission.
- B. Type of Research This research uses a library research type with a qualitative method. We collected several references related to the title of this report.
- C. Data Sources In writing this paper, the data sources we used were secondary data obtained from journals, books, scientific articles, and databases available both online and offline. We read, analyzed, and collected sources relevant to the title of this paper.
- D. Data Collection Techniques The data collection technique used was literature review. We collected books, journals, and articles related to our material and documented the sources

obtained. We found these sources in libraries as well as electronic mass media. The results we collected were compiled into a single document accessible via a drive link [here](#).

E. Data Analysis Techniques In this research, data analysis was conducted using a qualitative approach that emphasizes a deep understanding of the role of the Ottoman Caliphate in the reform of Islamic education. First, sources collected from journals, books, and articles were organized into categories based on themes such as educational structure, the role of madrasahs, and reforms by Sultan Mahmud II. Next, thematic analysis was implemented to identify main themes in educational development, including the initial phase, peak, and decline, as well as the impact of Western ideas and nationalism. This research also compared educational policies under Sultan Suleiman I and Recep Tayyip Erdogan to understand changes and continuities in the historical context. Finally, contextual interpretation was used to examine the ultimate impact of the caliphate on the identity of the Muslim community and how modern educational policies create a bridge between tradition and modernity. Through this approach, the research aims to present a comprehensive understanding of the dynamics of Islamic education in a broader context.

RESULTS AND DISCUSSION

A. History of Islamic Education in the Ottoman Caliphate

The Umayyad Caliphate is associated with the Umayyad tribe, the Abbasid Caliphate with the Abbasid tribe, and the Ottoman Caliphate with the Ottoman tribe. After these Islamic caliphates fell and the Islamic world came under the colonization of countries such as Britain, France, Portugal, and the Netherlands, and after achieving independence, the Islamic caliphate system was considered no longer effective. This was due to difficulties in finding figures capable of uniting the Islamic world, the vastness of the Islamic world, and the rise of European and Western powers that generally sought to dominate the Islamic world.

In such conditions, the Islamic caliphate or sultanate system that once existed had to be dissolved, as in the Ottoman Empire and Indonesia, or maintained only as a symbol with the task of providing spiritual and moral reinforcement to the implemented government system. The legislative, executive, and judicial powers were replaced with new government systems, such as the Republic system led by a President in Indonesia, the Parliamentary system led by a Prime Minister in Malaysia, the Islamic state system led by a President implementing Sharia law in Pakistan and Iran, or the kingdom/sultanate system as in Saudi Arabia and Brunei Darussalam (Abudin Nata).

The development of Islamic education during the Ottoman Empire underwent significant evolution through three main phases. In the initial phase, education began to be structured with the establishment of madrasahs focusing on memorization, while Sufi orders strengthened social and political influence in society. Under the leadership of Sultan Suleiman I, education reached its peak. Madrasahs and universities developed with curricula that included general sciences, making the sultanate an influential intellectual center in global Islamic culture. However, entering the decline phase, although Sultan Mahmud II attempted reforms by integrating sciences, challenges from Western ideas and nationalism began to influence the direction of education.

The caliphate, which ended towards the 20th century, had a significant impact on Muslims, including vulnerability to oppression and loss of identity. Therefore, the restoration of the caliphate was considered important to maintain the stability and dignity of Muslims. In the era of Recep Tayyip Erdogan, religious education policies were reintroduced, creating a bridge between Islamic tradition and modernity and having a significant impact on Turkish society. This educational journey reflects the complex dynamics between tradition and change in a broader historical context.

Ottoman culture was a blend of various cultures, including Persian, Byzantine, and Arab. From Persia, they adopted teachings of ethics and etiquette in court life. From Byzantium, they gained knowledge about government organization and military principles. From Arab culture, they received teachings on economic, social, and scientific principles. These cultural influences were reflected in the educational curriculum, which included studies of the Qur'an, hadith, fiqh, as well as general sciences such as mathematics, astronomy, and medicine.

Politics also played an important role in education during the Ottoman era. The government provided significant financial support for education, including the construction of madrasahs and universities. Additionally, the state's cultural politics were channeled through educational institutions, making education a means to preserve state power and instill state principles and doctrines. The educational policies implemented by the government also reflected efforts to maintain Islamic religious and cultural identity amid the influence of Western ideas and modernization (Fauziah et al., 2024).

B. Islamic Education Reform in the Ottoman Era

1. Factors Driving Reform

Several factors contributed to the Ottoman Empire's success and its ability to maintain its reign for six centuries. The Ottoman Empire was the longest-lasting Islamic empire in the world. Therefore, it is important to analyze the factors that led to its peak of glory (Mufid, 2022).

1.1 Political Aspect

The success of Ottoman expansion was greatly influenced by the dynasty's vision as an Islamic expansionist force to liberate new territories. The political strength embodied in the charisma of the Ottoman sultans also played a significant role. The Ottoman sultan was not only a caliph but also the supreme military commander and conqueror (al-fatih). The political ethics of power and military logic dominated over the ethics of science, aesthetic touch, and philosophy. Thus, the political aspect here refers to the enthusiasm supported by adequate capabilities within the Ottoman sultans to expand their territories.

1.2 Military Aspect (Defense)

In addition to the political aspect, the military aspect also greatly supported the Ottoman Empire's success. They managed their military well by forming the Ghazi forces (early conquerors) from Turkish people, slave military forces (from non-Turkish people), and provincial cavalry forces. Efficient military management allowed the Ottoman Empire to succeed in spreading Islam and conquering territorial areas. The Ghazi forces consisted of early conquerors from Turkish people. They were highly spirited warriors with strong dedication to spreading Islam. The Ghazi forces played a crucial role in the Ottoman Empire's territorial expansion, especially in conquering new territories in Europe and Asia (Bermana et al., 2024). Besides the Ghazi forces, the Ottoman Empire also formed military forces consisting of slaves from non-Turkish people, known as the Janissaries. The Janissaries were elite troops specially trained and highly loyal to the sultan. They played a key role in maintaining the caliphate's power and stability. Well-organized and efficient military management enabled the Ottoman Empire to successfully spread Islam and conquer territorial areas. This complex yet efficient military system included clear task divisions, intensive training, and the use of advanced weaponry technology for that era (Rahman, 2020). The Ottoman Empire paid great attention to developing military technology. They continuously developed and updated their weaponry, including the use of large cannons capable of breaching strong city walls like Constantinople. Innovations in military technology provided strategic advantages in battles.

1.3 Economic Aspect

Political and military factors were supported by a sufficient and advanced economy, providing strong motivation for the Ottoman people to conquer or expand and maintain their territories. The Ottoman economy was strong due to their success in conquering several regions, especially Byzantium and Constantinople, placing the economic flow under the control of the Ottoman Empire.

1.4 Intellectual/Paradigm Aspect of the Rulers (Sultans)

In a sociological paradigm, ideas or concepts are crucial factors in social change. The success of the Ottoman dynasty in leading the Muslim world to the peak of civilization was largely due to visionary leadership. The Ottomans succeeded in creating a brilliant future vision manifested in expansion, bringing changes to the world civilization order at that time.

1.5 Socio-Political Aspect

The Ottoman Empire became a strong dynasty supported by a robust socio-political structure, namely the 'Askeri (supporters and executors of the government) consisting of the Ghazi forces (Turkish people who were the backbone of early conquests) and state administrators (mostly cavalry forces) and the Janissaries (non-Turkish volunteers as infantry and artillery forces). Besides the Ghazi, another important supporting component was the Re'aya, the agricultural production element developed by farmers as the government's backbone.

2. Key Figures in Educational Reform

2.1 Islamic Education During the Expansion Phase (Osman – Muhammad I)

During the expansion phase, the Ottoman Empire exhibited various characteristics and strategies that supported the spread and strengthening of Islamic power and identity. Here are some key points in the implementation:

2.1.1 Establishment of Madrasahs in Conquered Areas Madrasahs were established in every expansion area, becoming the sole formal educational institutions focusing on religious teachings. The first madrasah was founded by Orhan Gazi in Iznik. The main goal of establishing madrasahs was to produce Muslim students with extensive knowledge and strong moral values. Madrasahs aimed to create students who were both intelligent and kind-hearted.

2.1.2 Islam-Based Curriculum The curriculum in madrasahs was based on Islamic principles, emphasizing the study of the Qur'an, hadith, tafsir, fiqh (Islamic law), and other Islamic sciences. However, subjects such as literature, history, and philosophy were also taught from an Islamic perspective. During this period, ulama held high positions in the state and society. The mufti, as a high-ranking religious official, had the authority to issue fatwas. Madrasahs were influenced by Sufi activities, evolving into zawiyyahs for conducting riyadhah (spiritual exercises under the guidance of Sufi teachers), leading to the development of various Sufi orders. Al-Maulawy and Al-Bektasy were the two largest Sufi orders. The Janissary soldiers were heavily influenced by the Bektashi order, while the rulers were significantly influenced.

2.1.3 Memorization Method The teaching system developed in the Ottoman Empire encouraged the memorization of material even if students did not understand the topics. The books studied included Matan al-Jurumiyyah, Matan Taqrib, Matan Alfiyah, Matan Sultan, and others. After memorizing the texts, students could study their explanations and sometimes their commentaries. This memorization method is still used today, especially in pesantrens. The strategy of memorizing the Qur'an is used by various countries worldwide, known as the Ottoman memorization method. According to the Al-Qur'an Education Institute (Fuadi et al., 2020), the Ottoman

method is a memorization technique that combines three approaches: riwayah (learning directly from a teacher), learning to read the Qur'an, and dirayah (interpreting the Qur'an based on reasoning).

- 2.1.4 Adaptation to Local Culture The Ottoman Empire adapted its educational system to the local cultures in the regions they controlled. This included using appropriate languages of instruction, emphasizing relevant cultural aspects, and integrating local elements into the curriculum.
- 2.1.5 Financial Support from the Government The Ottoman government provided significant financial support for Islamic education in their new territories. This included funding for the construction of madrasahs, allowances for teachers and ulama, and other supporting infrastructure to ensure the continuity of the educational system.
- 2.1.6 Development of Educational Networks During the expansion period, the Ottomans developed an extensive educational network by establishing madrasahs in major cities, trade centers, and other strategic areas. This helped in spreading Islamic values and forming religious and cultural identities throughout their territories.
- 2.1.7 Education for Leadership and Administration Besides madrasahs focusing on general education, the Ottomans also established special institutions to train future administrative and military officials. This included schools for sipahi (soldiers), which taught administrative sciences, law, and military strategies essential for strengthening their government. The Janissary military unit was established and successfully transformed the newly founded Ottoman state into a powerful military force. However, the core of the social and political structure remained focused on religious life.
- 2.2 Islamic Education by Sultan Mahmud II In the 19th century, the Ottoman Empire underwent reforms similar to those initiated by Muhammad Ali Pasha in Egypt. As a leader, Sultan Mahmud II focused on various internal changes in the military, government organization, and education (Sodikin, 2015).
 - 2.2.1 Military Sector Sultan Mahmud II formed a new corps of soldiers trained by instructors sent by Muhammad Ali Pasha from Egypt, avoiding the use of European or Christian trainers. These reforms faced challenges from various parties, including the Janissary rebellion, which was eventually suppressed, leading to the dissolution of the Janissaries (Kurniawan, 2022).
 - 2.2.2 Government Organization Sultan Mahmud II introduced changes in government organization, where the Sultan, who usually held both state and religious power, was now assisted by two high-ranking officials: the Prime Minister for government affairs and the Sheikh al-Islam for religious matters. Both had a voice in the government and executed the Sultan's orders. Education Sector In education, Sultan Mahmud II reformed the madrasah curriculum by adding general knowledge. Besides traditional madrasahs, the Sultan also established schools for general knowledge, literature, military, engineering, medicine, and surgery. Sultan Mahmud II also sent outstanding students to Europe to gain new ideas that could be applied upon their return. These reforms by Sultan Mahmud II laid the foundation for subsequent reform efforts in the Ottoman Empire in the 19th and 20th centuries.

3. Educational Policies and Programs Implemented

- 3.1 Establishment of Madrasahs Madrasahs were established in various regions of the caliphate to provide Islamic religious education. The first madrasah was founded by Orhan Gazi in Iznik (Nicea). The main goal of establishing madrasahs was to produce Muslim students with extensive knowledge and strong moral values (Silviani, 2020).
- 3.2 Islam-Based Curriculum The curriculum in madrasahs was based on Islamic principles, emphasizing the study of the Qur'an, hadith, tafsir, fiqh (Islamic law), and

other Islamic sciences. Additionally, subjects such as literature, history, and philosophy were taught from an Islamic perspective (Muid et al., 2024).

- 3.3 Teaching Methods The teaching methods used in madrasahs included memorization, where students were expected to memorize important texts even if they did not always understand their meanings. The books studied included *Matan al-Jurumiyyah*, *Matan Taqrib*, and *Matan Alfiyah* (Amalda).
- 3.4 Financial Support The Ottoman government provided significant financial support for Islamic education, including funding for the construction of madrasahs, allowances for teachers and ulama, and other supporting infrastructure.
- 3.5 Development of Educational Networks The Ottomans developed an extensive educational network by establishing madrasahs in major cities, trade centers, and other strategic areas. This helped in spreading Islamic values and forming religious and cultural identities throughout their territories.
- 3.6 Education for Leadership and Administration Besides madrasahs focusing on general education, the Ottomans also established special institutions to train future administrative and military officials. This included schools for *sipahi* (soldiers), which taught administrative sciences, law, and military strategies.

C. Implementation and Impact of Educational Reforms

1. Establishment of Madrasahs and Universities During the Ottoman Caliphate, madrasahs and universities were established to provide religious and general education. The first madrasah was founded by Orhan Gazi in Iznik (Nicea). The main goal of establishing madrasahs was to produce Muslim students with extensive knowledge and strong moral values. These madrasahs became educational centers focusing on Islamic teachings, including the study of the Qur'an, hadith, tafsir, and fiqh (Islamic law). Madrasahs were also established in strategic areas with military and political significance, such as the Balkans and Anatolia. The establishment of madrasahs in these areas helped strengthen the caliphate's influence and spread Islamic values in newly conquered territories. Through an extensive network of madrasahs, the Ottoman Caliphate successfully formed strong religious and cultural identities throughout its territories. Madrasahs became centers of education and the dissemination of Islamic values, playing a role in maintaining and strengthening the religious identity of society (Haif, 2024). In addition to madrasahs, universities were also established to develop science and technology. These universities offered higher education and focused on various disciplines, including science, mathematics, medicine, and engineering. The establishment of universities aimed to produce scholars and scientists who could contribute to the advancement of science and technology.
2. Curriculum and Teaching Methods The curriculum in madrasahs and universities during the Ottoman Caliphate was based on Islamic principles. This curriculum included the study of the Qur'an, hadith, tafsir, fiqh, and other Islamic sciences. Additionally, subjects such as literature, history, and philosophy were taught from an Islamic perspective. The teaching methods used in madrasahs and universities included memorization, where students were expected to memorize important texts even if they did not always understand their meanings. This method aimed to ensure that students had a strong foundation in Islamic teachings. Other teaching methods included lectures, discussions, and text studies (Murni Yanto, 2024).
3. Role of Ulama and Scholars in Education Ulama and scholars played a crucial role in the educational system of the Ottoman Caliphate. They were responsible for teaching, developing curricula, and providing religious guidance to students. Their involvement ensured that the education provided was in line with Islamic principles and values.

4. Scholars and intellectuals played a crucial role in education during the Ottoman Caliphate. They not only taught in madrasahs and universities but were also involved in curriculum development and teaching methods. Scholars and intellectuals acted as guardians of religious and intellectual education, ensuring that the education provided was in line with Islamic values (Fikri). Scholars also served as advisors to the government on educational policies and the development of knowledge. They provided guidance and advice to the sultan and government officials on educational and intellectual issues. The role of scholars and intellectuals was vital in maintaining the quality of education and ensuring that the education provided adhered to Islamic teachings.

D. Challenges and Obstacles in Educational Reform

1. Resistance from Conservative Groups
Resistance to Modernization: Conservative groups in the Ottoman Caliphate often opposed the government's modernization efforts. They felt that the proposed changes, especially those influenced by the West, were contrary to Islamic values and traditions. This resistance often hindered reform efforts aimed at strengthening and modernizing the caliphate (Rosdiana, 2024).
Opposition to Tanzimat Reforms: The Tanzimat reforms (1839-1876) introduced by Sultan Abd al-Majid and Sultan Abd al-Aziz faced resistance from conservative groups. These reforms included significant changes in administration, law, military, and education. Conservative groups opposed these reforms because they felt that the reforms threatened their power and influence in the government (Mahfudah et al., 2024). The Tanzimat reforms began in 1839 with the Gulhane Decree issued by Sultan Abd al-Majid. These reforms aimed to modernize the Ottoman Empire and secure its territorial integrity against nationalist movements from within and aggressive forces from outside. The reforms included significant changes in administration, law, military, and education (Bahari et al., 2023).
Identity and Cultural Crisis: Conservative groups felt that the government's modernization and reform efforts threatened Islamic identity and culture. They feared that adopting Western values and practices would undermine the existing social and moral order. This led to strong resistance to modernization and reform efforts.
Role of Conservative Scholars and Intellectuals: Conservative scholars and intellectuals played a significant role in resisting modernization. They used their influence in society to oppose reforms that were seen as contrary to Islamic teachings. Conservative scholars often issued fatwas rejecting changes and urging society to uphold Islamic traditions and values.
2. Limited Resources and Infrastructure
Technological Limitations: The Ottoman Caliphate faced limitations in military and industrial technology. Although they had a large military force, slow technological innovation left them behind more advanced European countries in military technology. The economic crisis that hit the Ottoman Caliphate led to a decline in financial support for various sectors, including education and the military. This resulted in limitations in building the necessary infrastructure to support economic and social progress (Khisan et al., 2024).
Inadequate Infrastructure: The existing infrastructure in the Ottoman Caliphate was insufficient to support rapid economic growth. Poor roads, bridges, and transportation systems hindered trade and population mobility. Additionally, the lack of educational infrastructure was a barrier to human resource development. Pressure from European countries and other global powers created a complex and challenging situation for the Ottoman Caliphate. They had to face competition and threats from more advanced European countries in terms of technology and economy.
3. External Influence and Colonialism
Pressure from European Countries: The Ottoman Caliphate faced significant pressure from more advanced European countries in terms of technology and economy. European countries such as Britain, France, and Russia often

sought to expand their influence in territories controlled by the Ottomans. This pressure created a complex and challenging situation for the caliphate (Shobrina, 2017). Economic Competition: Economic competition with European countries was also a significant factor. The emergence of new trade routes and increased trade competition from countries like the United States, India, and East Asia caused economic problems for the Ottomans. This led to a decline in revenue and an increase in unemployment. Colonialism and Imperialism: European countries used colonialism and imperialism to expand their power in territories controlled by the Ottomans. They often used military force and diplomacy to control strategic areas and important natural resources. This colonialism resulted in the loss of Ottoman control over several key territories (Muhammad Rizky, 2024). Identity and Cultural Crisis: External influence from European countries also caused an identity and cultural crisis in the Ottoman Empire. The adoption of Western values and practices led to a crisis in maintaining Islamic identity and culture.

Slow technological innovation left them behind more advanced European countries in terms of military technology. The economic crisis that hit the Ottoman Caliphate led to a decline in financial support for various sectors, including education and the military. This resulted in limitations in building the necessary infrastructure to support economic and social progress (Khisan et al., 2024). The existing infrastructure in the Ottoman Caliphate was inadequate to support rapid economic growth. Poor roads, bridges, and transportation systems hindered trade and population mobility. Additionally, the lack of educational infrastructure was also a barrier to human resource development. Pressure from European countries and other global powers created a complex and challenging situation for the Ottoman Caliphate. They had to face competition and threats from more advanced European countries in terms of technology and economy.

E. External Influence and Colonialism

Pressure from European Countries: The Ottoman Caliphate faced significant pressure from more advanced European countries in terms of technology and economy. European countries such as Britain, France, and Russia often sought to expand their influence in territories controlled by the Ottomans. This pressure created a complex and challenging situation for the caliphate (Shobrina, 2017). Economic Competition: Economic competition with European countries was also a significant factor. The emergence of new trade routes and increased trade competition from countries like the United States, India, and East Asia caused economic problems for the Ottomans. This led to a decline in revenue and an increase in unemployment. Colonialism and Imperialism: European countries used colonialism and imperialism to expand their power in territories controlled by the Ottomans. They often used military force and diplomacy to control strategic areas and important natural resources. This colonialism resulted in the loss of Ottoman control over several key territories (Muhammad Rizky, 2024). Identity and Cultural Crisis: External influence from European countries also caused an identity and cultural crisis in the Ottoman Empire. The adoption of Western values and practices often conflicted with the traditions and Islamic values held by Ottoman society. This created significant social and political tensions. The adoption of Western values and practices often conflicted with the traditions and Islamic values held by Ottoman society. The modernization efforts undertaken by the Ottoman government, especially during the Tanzimat period (1839-1876), faced resistance from conservative groups who felt that these changes threatened Islamic identity and culture (Haif, 2024).

CONCLUSION

Summary The Ottoman Caliphate played a significant role in the reform of Islamic education. Sultans such as Sultan Mahmud II and Sultan Abdulmejid I implemented various reforms to

modernize the education system. They established new schools, introduced a broader curriculum, and improved the quality of teaching. These reforms not only impacted the caliphate's territory but also significantly influenced the development of Islamic education in other regions, including Indonesia. The madrasah and pesantren education models that developed in Indonesia were inspired by the Islamic education system implemented in the Ottoman Empire. The Islamic education curriculum in Indonesia was also influenced by the curriculum applied in the Ottoman Empire, with subjects such as the Qur'an, hadith, fiqh, and tafsir becoming important parts of the curriculum.

Recommendations Strengthening the Islamic education curriculum by integrating Islamic values into various subjects will help students understand and apply Islamic teachings in their daily lives. Improving the quality of teaching can be achieved through professional training and development for teachers. Developing madrasah and pesantren facilities will create a conducive learning environment. Collaboration with Islamic educational institutions in other countries can help share knowledge and experiences. Research and innovation in the field of Islamic education should be continuously encouraged to find new solutions and improve the quality of education.

Further Research This research aims to examine the role of the Ottoman Caliphate in the reform of Islamic education and its impact on Islamic education in the Muslim world. Sultans such as Sultan Mahmud II and Sultan Abdulmejid I implemented various reforms to modernize the education system, including the establishment of new schools, the introduction of a broader curriculum, and the improvement of teaching quality. These reforms not only impacted the caliphate's territory but also significantly influenced the development of Islamic education in other regions, including Indonesia. This research will use qualitative methods with a historical approach, collecting data through literature studies, document analysis, and interviews with Islamic education experts. Data analysis will be conducted using content analysis techniques to identify the main themes related to the Islamic education reforms by the Ottoman Caliphate.

BIBLIOGRAPHY

Mukarom, M. (2015). Pendidikan Islam pada Masa Kerajaan Turki Utsmani 1300-1922 M. *TARBIYA: Jurnal Ilmu Pendidikan Islam*, 1(1), 109-126.

SILVIANI, S. (2020)." Kebijakan dalam bidang pendidikan islam kekhilafahan turki utsmani dan relevansinya terhadap perkembangan pendidikan islam di indonesia (Analisis Sejarah Terhadap Peran dan Kontribusi Sulaiman Al-Qanuni di Bidang Pendidikan Islam", Tahun 1520-1566 M) (Doctoral dissertation, UIN Raden Intan Lampung).

Kurniawan, (2022), Pengaruh Pan Islamisme Bagi Kekhilafahan Turki Utsmani pada Masa Sultan Abdul Hamid II, *Tanjak dan Sejaran peradaban Islam*, 2.(2), hlmn. 181-204

Rijal, s. (2014). "Reformasi pendidikan islam". *Ta'limuna: jurnal pendidikan islam*, 3(2), 121-142.

Budiman, B., Sugiatno, S., & Masudi, M. (2019). *Upaya Pondok Pesantren Miftahul Jannah Desa Karang Jaya Kecamatan Selupu Rejang dalam Meningkatkan Mutu Pendidikan* (Doctoral dissertation, IAIN Curup).

Maryam, s. (2022). Sulaiman al qanuni puncak kegembilangan turki usmani.

Lazim, A. (2020). Sistem Pendidikan Islam Pada Masa Kejayaan. *Tabyin: Jurnal Pendidikan Islam*, 2(2), 75–84. <https://doi.org/10.52166/tabyin.v2i2.130> pada Acara, M. D., & Nata, H. A. ISLAM DAN KEBANGSAAn

Fauziah, N., Sirojudin, R., Faturachman, N., Wasehudin, W., & Lazzavietamsi, F. A. (2024). Implementasi Sistem Pendidikan Islam Di Era Turki Utsmani. *Tarbiyatuna Kajian Pendidikan Islam*, 8(2), 349-364.

Muvid, M. B. (2022). Sejarah Kerajaan Turki Utsmani dan Kemajuannya Bagi Dunia Islam. *Ta'dib: Jurnal Pendidikan Islam dan Isu-Isu Sosial*, 20(2), 26-57.

Bermana, S., Prakoso, L. Y., & Rosyida, E. D. I. (2024). The Birth of the Modern Era: An Analysis of the Conquest of Byzantium. *Indonesian Journal of Interdisciplinary Research in Science and Technology*, 2(3), 319-332.

Rahman, F. (2020). *Islam Sejarah Pemikiran dan Peradaban*. Al Mizan.

Fuadi, F., Ibrahim, D., & Erlina, D. (2020). Pengaruh Penerapan Metode Turki Utsmani dalam Pembelajaran Tahfiz Al-Qur'an Terhadap Jaudah Hafalan Santri di Pondok Pesantren Al-Qur'an Sirojul 'Ulum Sungai Lilin Musi Banyuasin. *Muaddib: Islamic Education Journal*, 3(2), 123–129. <https://doi.org/10.19109/muaddib.v3i2.6817>

Sodikin, A. (2015). Reformasi Pendidikan Islam pada Awal Abad ke-20. *MIYAH: Jurnal Studi Islam*, 11(1), 53-62.

Muid, A., Nisa, F., & Shovianah, Z. (2024). Pendidikan Pada Zaman Kekhalifaan Turki Utsmani. *Jurnal Ilmu Pengetahuan Dan Pendidikan Islam*, 13(13), 13-19.

Amalda Chairunnisaa, Artikel Sejarah Pendidikan Islam

Murni Yanto, "Manajemen Kurikulum Dan Program Pendidikan", Cv.Eureka Media Aksara, Cet. 1, (2024).

Fikri, A. Peran Ulama Indonesia Dalam Bidang Pendidikan Islam. *Medan: Universitas Islam Negeri Sumatera Utara*.

Rosdiana, R. (2024). Modernisasi Kesultanan Utsmani Pada Era Tanzimat (1839-1876). *Edu Sociata: Jurnal Pendidikan Sosiologi*, 7(1), 908-915.

Bahari, F. A. A., Muslim, M., & Al-Kindi, F. A. (2023). Dynamics and Periodization of Al-Qur'an Interpretation in the Ottoman Empire (1299-1923 AD). *Mashdar: Jurnal Studi Al-Qur'an dan Hadis*, 5(2), 103-116.

Mahfudah, R., Rizal, M., & Sulaiman, U. (2024). Sejarah Peradaban Islam: Telaah Pada Fase Dinasti Turki Usmani, Safawiyah, Dan Mu**qal. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 1(12).

Khisan, Z., Novita, D., Maymunah, N., Nkoso, N. A., Hidayati, T., & Maftukhatusolikhah, M. (2024). Konsep dan perkembangan ekonomi islam pada masa turki usmani. *Al Dzahab*, 5(2), 121-129.

Shobrina, O. (2017). *Teori-Teori tentang Runtuhnya Kekhalifahan Turki Utsmani dalam Perspektif Sejarah* (Doctoral dissertation, Fakultas Agama Islam UNISSULA).

Muhammad Rizky, (2024), Dampak Kejatuhan Kekhalifahan Turki Utsmani dan Transformasi Islam Politik di Indonesia,

Haif, A. (2024). Historisasi Kerajaan Turki Utsmani Dan Simbol Kebangkitan Umat Islam. *Rihlah: Jurnal Sejarah dan Kebudayaan*, 12(01), 73-86.