

**THE EFFECT OF TRANSFORMATION OF ISLAMIC EDUCATION INSTITUTIONS AND SYSTEMS IN THE ABBASID DYNASTY ON CIVILIZATION**

**Nabila Ariyani Najmuddin (1)**  
UIN Syarif Hidayatullah Jakarta (1)  
[nabilaariyani28@gmail.com](mailto:nabilaariyani28@gmail.com) (1)

**Abstract**

*This article examines the impact of the transformation of educational institutions and systems in Islamic education during the Abbasid Dynasty (750-1258 AD) on the development of Islamic civilization and the world as a whole. During this period, formal educational institutions such as madrasahs and Bait al-Hikmah emerged as innovative intellectual centers that taught not only religious knowledge but also various other disciplines, including philosophy, mathematics, astronomy, and medicine. Through the translation of scholarly works from various civilizations, Islamic education succeeded in enriching the existing body of knowledge. This transformation includes the development of a more structured curriculum and the implementation of diverse teaching methods that encourage critical and creative thinking among students. The research also highlights the significant role of scholars and religious leaders in disseminating knowledge and shaping societal character. Thus, this article demonstrates that the educational system that developed during the Abbasid era contributed not only to advancements in knowledge but also played a central role in forming the cultural and social identity of Islamic society. The effects of this educational transformation are still felt today, providing valuable insights for the development of modern educational systems that respect traditional values while being responsive to contemporary needs.*

Keywords: *islamic education; abbasid dynasty; transformation; bait al-hikmah; intellectual legacy.*

**INTRODUCTION**

Islamic civilization reached its peak during the Abbasid caliphate. During this time, the caliphate managed to expand its territory, covering West Asia, North Africa and most of southern Europe. With extensive control over trade routes, the exchange of cultures and ideas from different nations became very intense. In general, the caliphs of the Abbasid Caliphate (750-1242 AD/132- 640 AD) put great effort into the intellectual development of Muslims, reaching its peak in the period of 750-1242 AD/132- 640 AD. (Nata A. , 2023).

The development of various fields of knowledge, including religion, science, medicine, philosophy and literature, is the result of complex and interrelated intellectual dynamics. Each of these disciplines does not stand alone, but influences and enriches one another. For example, philosophical thinking often triggers new scientific discoveries, while advances in science can provide new insights in a theological context. One of the key factors that made this intellectual peak possible was the structured education system that integrated the modern sciences of the time.

A well-designed education not only focuses on mastering the material, but also encourages critical thinking and interdisciplinary collaboration. Educational institutions served as centers for the exchange of ideas and innovation, where leading thinkers could discuss and share their discoveries. Government and public support for research and the dissemination

of literature also contribute significantly to creating a vibrant intellectual atmosphere, increasing people's access to new knowledge and promoting social and economic progress. Thus, the combination of an effective education system, interdisciplinary interaction, and collective support was an important foundation in achieving remarkable progress in various fields of science at that time.

In the beginning, Islamic education centered on religious teaching conducted informally in mosques (Daulay, Putra, Dahlan, & Putri., *Peradaban dan Pemikiran Islam pada Masa Bani Abbasiyah*, 2021). The mosque not only functions as a place of worship, but also as an educational center where scholars and religious leaders teach the Qur'an, hadith, and fiqh to students. Education in these early days was not yet formally institutionalized and was limited to teaching the basics of Islam. However, with the growth of major cities such as Baghdad, Basrah, and Kufa, as well as increasingly intense interaction with other civilizations such as Greece, Persia, and India, there was a significant change in the pattern of education in the Islamic world.

The Abbasid government, especially during the time of Caliphs Harun al-Rashid and Ma'mun, paid great attention to education and science. They realized the importance of education as a means to strengthen political legitimacy, improve the welfare of the people, and enrich Islamic culture. The Abbasid caliphs established various educational institutions that became centers of translation and research in Baghdad. These institutions played an important role in transferring knowledge from Greek and Persian civilizations into the Islamic tradition, as well as enriching and developing science in the Islamic world. (Nizar, *Sejarah Pendidikan Islam*, 2007).

Therefore, in this article, the author will try to analyze and describe in detail the development of Islamic education during the Abbasid Dynasty. This includes the Islamic educational institutions that existed in that period, as well as the prominent scholars who contributed to the progress of the Abbasid Dynasty in reaching its peak of glory. The purpose of this analysis is to take valuable lessons and re-evaluate the progress of education at that time, so that it can be implemented in the present era and the future.

## **RESEARCH METHODOLOGY**

This research uses the library research method, in which the author collects, analyzes, and interprets various sources of literature relevant to the research topic. The literature sources used include books, scientific journals, articles, and historical documents that discuss the Islamic education system during the Abbasid period, especially regarding the development of Islamic education systems and methods at that time.

Through this method, the author aims to gain a comprehensive understanding of the development of the Islamic education system during the Abbasid period and its role in the development of science. Literature analysis is conducted by reviewing information from various authoritative secondary sources, so that the resulting conclusions can provide a deep and accurate historical perspective.

## **RESULTS AND DISCUSSION**

The heyday of Islamic education occurred during the Abbasid dynasty centered in Baghdad. This is evidenced by the success of Islamic figures who developed science and with their works. Both in the field of early sciences, such as fiqh, tafsir, hadith science, theology, to the field of general sciences such as mathematics, astronomy, philosophy, literature to medical science. The success in the scientific field was due to a high awareness of the importance of knowledge for a civilization. They understand that a power will not be strong without being supported by science. (Qardhawi, 2005).

The Abbasid dynasty (750-1258 AD) became an important period in the history of Islam and the Arab world, especially in the development of the education system. The period of advancement of Islamic education began from the beginning of the growth of the Abbasids until the end of the Abbasids in the Eastern part of the world.

The heyday of the Abbasid Dynasty, especially under Harun al-Rashid and al-Ma'mun, was characterized by rapid progress in various fields of science, culture and art. Islamic civilization and culture grew and developed and even achieved glory because the Abbasid Dynasty emphasized the development of Islamic civilization and culture rather than territorial expansion. This is the main difference between the Umayyad Dynasty and the Abbasid Dynasty. (Daulay, Putra, Dahlan, & Putri, Peradaban Dan Pemikiran Islam Pada Masa Bani Abbasiyah, 2021)

### **1. Factors of Educational Transformation in the Abbasid Era**

The education system that developed during the Abbasid period had a complex background, including various factors that interacted with each other and formed the foundation for the advancement of science. One of the main pillars of this system was the legacy of the Prophet Muhammad. Islamic teachings emphasized the importance of knowledge and education, with the Prophet Muhammad encouraging Muslims to seek knowledge, even on long journeys. This spirit became a strong foundation for the Muslim community to develop education and knowledge in the Abbasid era.

In addition, the influence of the Umayyad dynasty cannot be ignored. This dynasty had established various educational institutions such as madrasas and universities, which became the foundation for the Abbasid education system. Despite the changes in power, the pre-existing educational traditions continued and flourished, allowing the community to maintain and improve the quality of their education.

Contact with other civilizations also played an important role in the development of education during the Abbasid period. The dynasty established extensive relations with various civilizations, especially in the regions of Persia, Byzantium and India. These relationships provided opportunities for Muslim scholars to study and adopt various fields of knowledge, including philosophy, mathematics, astronomy and medicine. This exchange of knowledge not only enriched Islam's intellectual repertoire but also encouraged innovation in various disciplines.

The leadership of the Caliphs, particularly figures like Harun al-Rashid and al-Ma'mun, also played an active role in supporting the development of education. They were known as patrons of the arts and sciences, establishing educational institutions such as Bait al-Hikmah which served as a research center and library. The existence of these institutions created a fertile environment for scholars to conduct research and share knowledge.

The state of security and stability under Abbasid rule gave scientists and scholars the opportunity to concentrate on research and development of knowledge without interruption. This conducive environment allowed for many innovations and new developments in various fields.

No less important was the role of the ulama in the development of the education system during this period. They not only functioned as teachers but also as writers and thinkers who translated and developed various fields of knowledge. Through their dedication, ulama helped spread knowledge and ensured that the Islamic intellectual heritage remained alive and thriving. All these factors worked together to create a rich and diverse education system, producing many prominent scholars and shaping the advanced Islamic civilization of the time.

## 2. Structure of Education Institution

The development of education during the Abbasid Dynasty showed significant progress through the transformation of Islamic education systems and methods that were implemented to meet people's needs for knowledge. Various educational institutions, such as kuttabs, madrasas and libraries, were established to provide wider and more diverse access to education. In addition, the caliphs' great attention to science led to the development of a curriculum that not only focused on religious aspects, but also included various disciplines such as mathematics, astronomy and philosophy. This transformation thus created a dynamic academic environment, where innovations in teaching and learning methods were key to advancing the Islamic civilization of the time.

### a. Kuttab

One of the lowest educational institutions is the Kuttab. In the beginning, the Kuttab functioned as a place to provide writing and reading lessons for children. Kuttab actually existed in Arabia before the arrival of Islam, but it was not yet known. Among the residents of Mecca who first learned to write Arabic letters in this kuttab were Sofyan bin Umayyah bin Abdul Shams and Abu Qais bin Abdul Manaf bin Zuhroh bin Kilab. Both learned from Bisyr Kuttab in its early form was just a room in a teacher's house. As the Muslim territory expanded, so did the number of people who embraced Islam. At that time, the kuttabs that only took place in the room of the teacher's house began to feel inadequate to accommodate the increasing number of children. This prompted teachers and parents to look for a more spacious place, namely the corners of the mosque (rooms connected to the mosque). Apart from the kuttabs held in the mosque, there were also public kuttabs in the form of madrasas that had their own buildings and could accommodate thousands of students. At the end of the first century Hijri, a type of kuttab began to emerge which, in addition to providing writing and reading lessons, also taught reading the Qur'an and the main points of religious teachings, as well as other basic knowledge. Thus the kuttab developed into a formal basic education institution. (Daulay, Putra, Dahlan, & Putri, Peradaban Dan Pemikiran Islam Pada Masa Bani Abbasiyah, 2021)

### b. Mosque

The role of the mosque as an Islamic educational institution continues from one generation to the next. The mosque can be considered the oldest scientific institution in the Islamic tradition. Its construction began during the time of the Prophet Muhammad and spread throughout Arabia along with the development of Islam in various parts of the world. Mosques function as secondary and higher education institutions simultaneously (Suwito dkk, 2005). Regarding the role of mosques in education, Philip K. Hitti states that although higher education has been implemented systematically, mosques in various Muslim cities remain very significant educational centers. A visitor to the city could freely attend lectures. These were known as halaqahs or majlis that focused on hadith, fiqh, Qur'anic recitation, and other literature within the mosque. (Hitti, 1974). In this context, the mosque serves as the main educational institution in Islam (Mursi, 1977). The mosque not only functions as a place of worship, but also as a location for learning activities.

### c. Palace Education

The emergence of lower education at court during the Abbasid period was aimed at the children of officials, with the aim of preparing them for future responsibilities. In the context of the transformation of Islamic education systems and methods in this period, court families invited specialized teachers to provide quality education to their children, reflecting the great concern for education as the foundation for effective leadership. Education in the palace did not only focus on religious aspects, but also included the development of skills and general

knowledge needed to face social and political challenges. Thus, the education system implemented in the palace is one example of how Islamic education transformed to meet the needs of the times, and contributed to the formation of the character and competence of the next generation who would lead the Islamic society at that time. (Nakosten, 1964).

d. Bookstores

At the beginning of the Abbasid dynasty, when Islamic science and culture had experienced significant growth, books in various disciplines began to be written and recorded. Bookstores began to appear, which initially functioned as a place to buy and sell books that had been written. However, over time, these shops transformed into gathering places for scholars and poets to discuss and exchange ideas on various scientific issues. According to Stanton, there were about 100 bookstores in Baghdad. Apart from Baghdad, other cities such as Mosul, Basrah, Cairo, Cordova, Fez and Tunis also had bookstores. (Stanton, 1994).

The development of these bookstores reflects the increasing enthusiasm of Muslims to create and develop scientific works, which shows that science in the Islamic world is increasingly open and growing.

e. Library

In this context, libraries have become a vital tool for information retrieval, with public and private libraries holding diverse collections of books written by experts in their fields. These books are a source of in-depth knowledge and are much needed by the community in order to improve the quality of education and scientific understanding.

According to Y. Eche, there are six terms associated with libraries. Three of the terms refer to locations or places, namely bait (house or room), khizanah (study room), and dar (residence). Meanwhile, the other three terms relate to content: hikmah (wisdom), 'ilmu (knowledge) and kutub (book). Eche combined these terms and created seven library terms, namely Bait al-hikmah, Dar al-Hikmah, Dar 'Ilmi, Dar al-Kutub, Khizanat al-Kutub, and Bait al-Kutub. (Makdisi, tt).

f. Literature Salun

The Salun of Literature also played an important role in the cultural and intellectual development of the Abbasid period. This place served as an arena for discussion and exchange of ideas between court officials, literati, scholars, and the general public. In these salons, various types of knowledge were discussed in depth, ranging from literature, philosophy, to natural sciences. These meetings were not only a place to share knowledge, but also to strengthen social and intellectual networks among the elite and the lower classes. The scholarly tradition carried out in these saluns aims to educate the wider community, encouraging them to think critically and creatively, and to appreciate literary works that are rich in moral and aesthetic values. Thus, the literary salons contributed significantly to the formation of the cultural identity of the Abbasid society and the continuous development of scientific thought.

g. Ulama's House

In addition, the ulama's houses became centers of academic activity, where prominent scholars held discussions, scientific studies, and shared information related to various scientific fields, thus strengthening the intellectual network among the community. According to Ahmad Syalabi, these houses functioned as learning locations due to several factors, one of which was because teachers were no longer teaching in madrasas. Therefore, the students visited the homes of scholars to gain knowledge from them.

#### h. Observatorium

The observatory, which also served as a hospital, demonstrates the Abbasid dynasty's attention to science and health. As centers for the study of Greek science and philosophy, these observatories served as training grounds for aspiring doctors as well as real places of service for those who wanted to apply the medical knowledge they had learned.

Each hospital is equipped with a library that stores a collection of medical books and other disciplines. This library is provided specifically to support the needs of doctors who are studying. It was reported that the library at Ibn Tulun hospital in Cairo has around 100,000 book titles covering various fields of science. In addition, there are also special facilities for cooking food, drinks, and medicines, as well as a special room for the head doctor used to give medical lessons. (al-Siba'i, 1986).

#### i. Al-Zawiyah

The word zawiyah refers to a corner of the mosque, derived from the term inzawa-yanzawi, which means taking a certain position or corner in the mosque to perform i'tikaf and spread religious teachings. (al-Jumbulati, 1994). Over time, the understanding of zawiyah evolved into a course used by the caliphs to meet the needs of people who wanted to study knowledge as well as making it a place to live. In addition, the term zawiyah is also often interpreted as a dormitory or hut where some Sufism orders, such as the al-Qadiriyah, al-Tijaniyah, and al-Sanusiyyah orders, were developed.

#### j. Madrasah

Eventually, the madrasa emerged as a highly influential Islamic educational institution. The existence of madrassas marked a remarkable achievement in the field of education during the Abbasid period. This institution not only served as a place to teach religious knowledge, but also as a center of study for various disciplines, such as science, mathematics, and philosophy. With an organized and comprehensive education system, madrasas played a key role in shaping a generation of scholars who were able to make significant contributions to the development of Islamic civilization.

The Abbasid dynasty's success in creating a favorable environment for the advancement of knowledge was significant. Through the support of madrasas and other educational institutions, they succeeded in producing many famous scholars who left a profound intellectual legacy. This pinnacle of Islamic civilization was not only seen in the advancement of science, but also in its widespread influence on education systems in various parts of the world. The legacy left by the madrassas of that time is still felt today, making it one of the important milestones in the history of global education. (Chanifah, 2015; Listari & Alimni, 2023)

### **3. Education Methods**

The use of appropriate teaching methods will facilitate the process of internalization and ownership of knowledge, students will easily absorb the knowledge conveyed by their teachers. According to Rahmawati, during the Abbasid period the teaching given to students was carried out one by one and not in classes as it is today (Rahmawaty, 2005). So the teacher had to teach his students by taking turns. They learn by sitting cross-legged around the teacher or what is called berhalaqah. This halaqah method is a teaching method used in higher education institutions. Meanwhile, according to Hanun Asrohah, teaching methods during the Abbasid period can be grouped into three types, namely oral, memorization, and writing. Oral methods can be in the form of dictation, lectures, qira'ah, and discussions (Asrahah, 1999)

#### a. Oral method

The methods used include dictation, lecture, qira'ah, and discussion. The dictation method (imla) is a way of imparting knowledge that is considered effective and safe, because through imla, students can have notes that are useful when they have difficulty remembering. This method was very important, especially during the classical period when access to printed books was very limited. The lecture method, also known as al-sama', involves the teacher explaining the contents of a book based on memorization, while students listen to the explanation. The qira'ah method was generally applied for learning to read, while discussion became a typical method in this era.

#### b. Memorization method

This method was a common feature of education at this time. The students had to read the lesson repeatedly so that it would stick in their minds, as Imam Hanafi explained that a student should read a lesson repeatedly until he memorizes it (Mukaromah, 2018). In the process of learning, students will bring out and contextualize the lessons they have memorized so that in discussions and debates they can respond, refute their opponents, or come up with something new.

#### c. Writing method

This method was considered the most important method at this time. The written method is the copying of the works of scholars. In the copying of books, the process of intellectualization occurs so that the student's level of knowledge mastery increases. This method, besides being useful for the process of mastering knowledge, is also very important for the multiplication of the number of textbooks, because at this time there was no printing press, with the copying of books the need for textbooks was slightly resolved. (Asrahah, 1999)

At that time there were no books that were set to teach it as it is now, because at that time there was no modern printing press to print books. The lessons were given by being read by the teacher and repeatedly read by the students, or students were told to copy from books that had been written by hand. (Yunus, 1990)

At that time, the education system did not teach all subjects simultaneously to students. Instead, teaching was done in stages. For example, it began with the teaching of the Qur'an, and after students had completed or memorized it, it was followed by the teaching of the principles of nahwu sharaf. After that, the other subjects will be taught sequentially.

### 4. Development of Islamic Education Curriculum

The curriculum of Islamic education during the Abbasid Dynasty underwent significant changes, reflecting the society's need for broad and diverse knowledge. Initially, the main focus of the curriculum was the teaching of the Qur'an as well as basic religious sciences such as fiqh and hadith. However, as interest in science and culture grew, the curriculum began to expand to include a range of other disciplines. The addition of materials such as Arabic language, literature, mathematics, astronomy, and philosophy shows that Islamic education at that time did not only aim to transmit religious teachings, but also to equip students with knowledge appropriate to the times.

One important element in the curriculum of Islamic education during the Abbasid period was the emphasis on mastering the Arabic language. This language was not only used as the language of instruction in the teaching of the Qur'an and hadith, but also as a tool for understanding scientific works from various disciplines. In this context, Arabic grammar and rhetoric became an integral part of the curriculum, so that students could develop good

language skills. In addition, the teaching of Arabic literature is also introduced to enhance students' thinking and creativity through poetry and prose.

Over time, the Islamic education curriculum during the Abbasid period also began to adopt elements from the Greek and Persian intellectual traditions. This is evident from the inclusion of the study of philosophy, logic and science in the curriculum. Muslim scholars began to translate classical works from other cultures and integrate them into Islamic education. Thus, the Islamic education curriculum serves not only to educate the younger generation in religious aspects but also to form individuals who have critical and innovative thinking capable of contributing to the progress of society.

### 5. Effect of Education System

The Abbasid dynasty, a civilization that once reached its peak, had a major contribution to the world of education by leaving an intellectual legacy that had a broad impact on human civilization, especially in the fields of science, philosophy and culture.

The Abbasid period not only influenced Islamic civilization, but also played an important role in the rise of Europe, known as the Islamic Golden Age. At that time, the Islamic world was advanced, victorious and prosperous, while the Western world was still dark, ignorant and primitive. While the Islamic world was already busy conducting investigations in laboratories and observatories, the Western world was still preoccupied with conjurations and gods. (Sunanto, 2011)

The scientific activities carried out by the Muslims during the Abbasid era led them to reach the peak of scientific progress. . One of the clear evidences of the great influence of Abbasid education on the development of world science is its impact on education in the Western world. with the Translation activities that caused them to master the intellectual heritage of three types of culture, namely Greece, Persia, and India. (Karim, 2007)

It was through these translations of Greek and Persian classics that the Abbasids created an influential intellectual center in the world, establishing educational institutions such as the Bayt Al-Hikmah as their legacy, covering a wide range of disciplines such as mathematics, astronomy, medicine and philosophy. At Bayt Al-Hikmah, knowledge was enriched through translation and active intellectual discussion. Critical thinking and in-depth discussion became the culture at Bayt Al-Hikmah, contributing greatly to the development of scientific methodology. (Pratama & Dkk, 2023)

The translation process did not stop in the Islamic world. After centuries, the great works of scientists such as Al-Khwarizmi, Ibn Sina, Al-Farabi, and Al-Razi were translated into Latin, the main language of the academic world in Europe in the Middle Ages. This knowledge also became the foundation for the development of modern science and continues to inspire future generations today.

This translation was done mainly through Muslim Spain (Al-Andalus) and Sicily, which at the time were under Islamic rule or influence. Cities like Toledo and Córdoba became centers of translation where Muslim and Christian scholars worked together in the process of translating Arabic texts into Latin. These centers not only acted as cultural bridges, but also as gateways for scientific knowledge developed in the Islamic world to enter Europe.

Many scientific works were translated into Latin and became the subject of study in European universities, sparking the rise of the Renaissance and the development of modern science. (Hartoyo & Habibi, 2023). The science developed by Abbasid scholars continues to inspire subsequent generations, showing how much this civilization contributed to the world.

- a. Al-Khwarizmi in the field of mathematics, whose work on number systems and algebra made important contributions to the development of modern mathematics.
- b. Ibn Sina (Avicenna) and Al-Razi (Rhazes) wrote medical books that became major references in Europe for centuries. Ibn Sina, in his famous work Al-Qanun fi al-Tibb (Canon of Medicine), summarized the existing medical knowledge of his time and provided the foundations for modern medicine. This book not only became a reference in the science of medicine, but also contributed a more systematic scientific method in the approach to diagnosis and treatment. This methodology, based on experimentation and clinical observation, became a fundamental principle in the development of modern medical science.
- c. Al-Farabi and Ibn Rushd, who studied Aristotelian philosophy, played a key role in the rise of scholastic philosophy in Europe.
- d. In the field of astronomy. They studied the theories of Ptolemaios of Greece and developed instruments such as the astrolabe used to observe stars and calculate planetary positions. Al-Battani was one of the famous Muslim astronomers whose observations were used by European astronomers during the Renaissance.

This created the intellectual foundation for the development of the Renaissance in Europe, known as the period of cultural, artistic and scientific revival. The Abbasid dynasty contributed to creating the foundations for the development of intellectual civilization in the west, and their structured and organized education system continues to influence the Western world today.

The Abbasids also developed a system that focused on integrating knowledge from various traditions in a scientific approach. (Harahap, 2019) Thus, we need to realize that education in the Abbasid era is not just a forgotten past. Their contributions live on in the books we read, the scientific methods we use, and the educational institutions we recognize today. The Abbasids provided an important foundation for the development of global science, and the realization of this encourages us to see that education during this period has an inseparable role in the history of the development of world education and science.

## **CONCLUSION**

The education system during the Abbasid era experienced significant progress, with an emphasis on the establishment of organized educational institutions such as Kuttab, mosques, and Baitul Hikmah. These institutions functioned not only as places of learning, but also as centers of research and translation of scientific works from various civilizations. The educational curriculum was divided into two levels: primary education that covered reading, writing and the basics of religion, and higher education that delved into sciences such as tafsir, hadith and philosophy. This created a favorable atmosphere for the development of science and culture among the people.

The teaching methods applied in this period varied greatly, including oral, memorization and written methods. The oral method was used for lectures and discussions, while the memorization method characterized the teaching and learning process to ensure a deep understanding of the material. In addition, the written method played an important role in documenting and disseminating knowledge through copying the works of scholars. This diversity of methods reflects the adaptation of the education system to the needs of the times as well as efforts to improve the quality of education.

The impact of the Abbasid education system was far-reaching, influencing the intellectual and cultural development of Islam as a whole. The inclusive and science-based education gave

birth to many prominent scientific figures who made significant contributions to world civilization. Through the educational institutions established, people not only gained access to knowledge but also engaged in critical discussions on various disciplines. Thus, the education system during the Abbasid Dynasty not only formed educated individuals but also created a cultured and highly civilized society.

Understanding the development of Islamic education systems and methods during the Abbasid period has many valuable lessons. Here are some suggestions that can be taken:

- a. The importance of the government's role in supporting the development of education The Abbasid government played an important role in establishing educational institutions, providing financial support, and creating a conducive academic climate. This shows that the government had an important role to play in
- b. in promoting education and producing a knowledgeable generation.
- c. The importance of science integration
- d. The Islamic education system during the Abbasid period emphasized the integration of knowledge from various sources, both within and outside Islam. This shows that education must be inclusive and open to various ideas and thoughts.
- e. The importance of a structured and systematic curriculum
- f. The Nizamiyah Madrasah had a structured and systematic curriculum, focusing on the development of various fields of knowledge. This shows that education requires careful planning and a directed curriculum to achieve optimal educational goals.
- g. The importance of character and moral development
- h. The Islamic education system during the Abbasid period emphasized the development of good character and morals. This shows that education is not only about mastering knowledge, but also about the formation of a noble character.

## BIBLIOGRAPHY

al-Jumbulati, A. (1994). *Perbandingan Pendidikan Islam*, ter. H.M. Arifin . Jakarta: Rineka Cipta.

al-Siba'i, M. (1986). *Kebangkitan Kebudayaan Islam*, ter. Nabhan Husein . Jakarta: Media Dakwah.

Asrahab, H. (1999). *Sejarah Pendidikan Islam*. Jakarta: PT Logos Wacana Ilmu .

Bahri, S. (2022). Pendidikan Akhlak Anak dalam Perspektif Imam Al-Ghazali. . *At-Tadzkir: Islamic Education Journal*, 1 (1), 23-41.

Chahnia, J., Zulmuqim, & Zalnur, M. (2023). Perkembangan Pendidikan Islam Pada Masa Dinasti Abbasiyah. *Journal Islamic Education Volume 1, Nomor 4*, 856-867.

Daulay, H. P., & Pasa, N. (2013). *Pendidikan Islam Dalam Lintasan Sejarah*. Jakarta: Kencana.

Daulay, Putra, H., Dahlan, Z., & Putri, Y. A. (2021). Peradaban Dan Pemikiran Islam Pada Masa Bani

Abbasiyah. *Edu Society:Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 1.2, 228-244.

Daulay, Putra, H., Dahlan, Z., & Putri., Y. A. (2021). Peradaban dan Pemikiran Islam pada Masa Bani Abbasiyah. *Edu Society : Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 1.2, 231.

dkk, S. (2005). *Sejarah Sosial Pendidikan Islam*. Jakarta: Kencana.

Fuady, M. N. (2015). Sistem Kelembagaan Pendidikan Islam Bani Saljuk. *Tarbiyah Islamiyah: Jurnal Ilmiah Pendidikan Agama Islam*, 5(2), 70-79.

Harahap, M. (2019). INTEGRASI ILMU PENGETAHUAN: PERSPEKTIF FILSAFAT PENDIDIKAN ISLAM.

*Jurnal Hibrul 'ulama Vol.1 No.1*, 1-17.

Hartoyo, & Habibi, R. (2023). Kajian Sejarah Peradaban Islam: Pengaruh Bani Abbasiyah Terhadap Pembelajaran Dan Pendidikan. *Al Fattah Vol. 3 No. (03)*, 123-134.

Hitti, P. K. (1974). *History of the Arabs*. London: The Macmillan Press.

Isbir, M. (2017). Studi Tentang Madrasah Nizomiyah. *Tasyri': Jurnal Tarbiyah-Syari'ah Islamiyah*, 24(01), 49-59.

Karim, A. (2007). *Sejarah Pemikiran Dan Peradaban Islam*. Yogyakarta: Pustaka Book Publisher.

Lisdawati, & Zuhairansyah, A. (2014). *Sejarah Pendidikan Islam*. Pekanbaru: Kreasi Edukasi.

Listari, Kurnia, W., & Alimni. (2023). Pendidikan Islam Masa Dinasti Abbasiyah Dan Perkembangan Pendidikan Islam Masa Modern. *JPT:Jurnal Pendidikan Tematik* 4.2, 119-129.

Mahroes, S. (2015). Kebangkitan Pendidikan Bani Abbasiyah Perspektif Sejarah Pendidikan Islam.

*Tarbiya Vol.1 No.1*, 77-108.

Makdisi, G. (tt). *The Rise of Colleges*. Edinburgh : Edinburgh Uni-versity Press.

Mukaromah, N. (2018). Dinasti Abbasiyah: Metode dan Materi Pendidikan Dasar (Kuttab). *Tarbawi, Jurnal Studi Pendidikan Islam*, 1-12.

Mursi, M. M. (1977). *Al-Tarbiyah al-Islamiyah*. Kairo: 'Alim al-Kutub.

Nakosten, M. (1964). *History of Islamic Origins of Western Education*. Colorado: University of Colorado.

Nata, A. (2004). *Sejarah Pendidikan Islam*. Jakarta: Raja Grafindo.

Nata, A. (2023). Pengembangan Epistemologi Kaum Intelektual Muslim. *Ta'dibuna: Jurnal Pendidikan Islam* 12.4, 352.

Nizar, S. (2007). *Sejarah Pendidikan Islam*. Jakarta: Kencana.

Pratama, A. R., & Dkk. (2023). Bayt Al-Hikmah: Pusat Kebijaksanaan dan Warisan Ilmu Pengetahuan.

*Jurnal Riset Rumpun Agama dan Filsafat (JURRAFI) Vol.2 No.2*, 253-266.

Qardhawi, Y. (2005). *Meluruskan Sejarah Umat Islam*. Jakarta: PT Raja Grafindo Persada.

Rahmawaty, R. (2005). *Sejarah Sosial Pendidikan Islam* . Jakarta: CV.Kencana.

Samsudin, Mohammad, & Zuhri, M. (2018). "Perkembangan Pendidikan Islam Pada Masa Harun Ar- Rasyid Dan Al-Makmun. " *Al Ashriyyah* 4.1 , 16-26.

Stanton, C. M. (1994). *Pendidikan Tinggi dalam Islam*. Jakarta: Logos.

Singularity in Islamic Education Journal. Fajar Islam Indonesia Foundation collaborates with Faculty of Educational Sciences, State Islamic University of Jakarta. p 60-71.

Sunanto, M. (2011). *Sejarah Islam Klasik : Perkembangan Ilmu Pengetahuan Islam*. Jakarta: Kencana . Suwito. (2005). *Sejarah Sosial Pendidikan Islam*. Jakarta: Kencana.

Suwito, S. (2008). *Sejarah Sosial Pendidikan Islam*. Jakarta: Kencana.

Syalabi, A. (1987). *Mausu'ah al-Hadharah al-Islamiyah yah al-Tarbiyah wa al-Ta'limfi al-Fikr al-Islamiyah*. Kairo: Maktabah Nahdhah al-Mishriyah,.

Syalabi, A. (1994). *History Of Muslim Education* . Bairut: Dar Al-Kasysyaf. Yunus, M. (1990).

*Sejarah Pendidikan Islam* . Jakarta: PT Hidakarya Agung. Zakariya, D. M. (2018). *Sejarah Peradaban Islam* . Malang: Madani Media.