

## **Glorious Knowledge and Light: Exploration of the History of Islamic Education During the Abbasid Glory Period**

**\*Zaitun Zahra, Fatrah, Zahrina Farizah Adiliani, Mahfud Ifendi**

*Sekolah Tinggi Agama Islam Sangatta, Indonesia*

\*Correspondence: ✉ [zaitunzahra2003@gmail.com](mailto:zaitunzahra2003@gmail.com)

### **Article Information:**

Received : 27-12-2023

Revised : 30-12-2023

Accepted : 31-12-2023

**Keywords:** Abbasid  
Dynasty, Islamic  
Education, Development

### **Abstrak**

Islamic education has an important role for every individual because Islamic education can be a means to lead people to live their lives on the right path. There was a time when Islamic education was said to have reached the peak of glory, the reason was because at that time a lot of science was growing and developing and many educational institutions were being established and developing rapidly. The peak of its glory was during the Abbasid dynasty, which was founded by Abu al-Abbas as-Saffah. It was called the Abbasid Dynasty because the founders and rulers of this dynasty were descendants of Abu Al-Abbas Bin Abdul Muththalib, uncle of the Prophet Muhammad. Our aim in writing this article is to draw conclusions about the glory of science and the changes and progress achieved through Islamic education at that time. This journal uses qualitative research methods with a descriptive type, namely the data collected will be written in the form of descriptions, illustrations rather than numbers. The results obtained in this research are about the sciences that grew and developed during the Abbasid dynasty and also changes, namely developments during the Abbasid reign, including in the fields of science, politics, military, economics, social and culture, and so on.

## **INTRODUCTION**

The Islamic education that exists today emerged since the birth of the Islamic religion brought by the Prophet Muhammad. Then it continues to grow and develop, starting from Islamic sciences and other sciences, teaching methods, as well as teaching institutions and so on. Islamic education that exists and is developing to date has a long history and is full of struggle in spreading it (Saefuddin, 2022).

Islamic education is a learning process in which there are efforts to develop knowledge and understanding of the values of Islamic teachings, both regarding spirituality, morality, religion and also ethics which aims to form Muslim individuals who believe and have good character.

The importance of Islamic education for every Muslim in their life is so that every Muslim can strengthen their faith and understand Islamic teachings regarding laws, procedures and so on. There was a time in history where Islamic education succeeded in reaching a golden peak due to the large number of Islamic sciences that grew and

developed, and many educational institutions were founded at that time to support the course of education, namely during the Abbasid Dynasty.

There are special characteristics of Islamic education at this time, including the existence of educational institutions or institutions that are developing very rapidly, such as madrasas, kuttabs, baitul hikmah, and many more. During this time, many Muslim scholars also contributed to the development of Islamic education, such as al-Khwarizmi, al-Farabi, Ibnu Sina, al-Ghozali and other Muslim scholars. These Muslim scholars contributed to the development of science such as medicine, astronomy, mathematics, Islamic interpretation, and others.

According to Khairuddin in his journal entitled Education During the Abbasid Dynasty, it is stated that the heyday of Islamic education occurred during the Abbasid Dynasty which was centered in the city of Baghdad. This dynasty lasted for approximately 5 centuries, starting in 750-1258 AD. This glory was proven by the success Islamic figures in developing science through the works they create, both in the field of Islamic knowledge related to religion such as tafsir and also in the field of general knowledge such as medicine, astronomy, and so on (Daulay et al., 2020; Khairuddin, 2018; Nunzairina, 2020). And in an article entitled Abbasid Dynasty: Progress of Islamic Education and its Contextualization in the Present, written by Asih Kartika Putri, Yazida Ichsan, Juliani Abd Wahab, M. Chairul Ashari Akhmad, and Bambang Putra Hendrawan states that the role of Islamic education for every Muslim is besides only providing knowledge to enrich knowledge about Islamic teachings, Islamic education can also have the potential to develop a human's nature, namely to get to know the creator better and be closer to him by practicing these knowledge. (Kini, n.d.)

From the explanation above, a slight conclusion can be drawn that what indicates that Islamic education during the Abbasid dynasty is said to have reached the peak of glory, namely the evidence of the many sciences that developed, educational agencies or institutions that also developed very rapidly so that Islamic education at that time reached its peak. success, meaning that Islamic education is experiencing development, not just staying in place or not changing. And the benefit of Islamic education itself is to develop human nature. Human nature is created to worship Allah SWT, therefore it is necessary to introduce it through Islamic education.

In this article the author will explore and explore the history of education during the Abbasid Dynasty and discover what glories of knowledge and enlightenment emerged from

the Islamic education system during the Abbasid heyday. The topics that will be discussed in this journal are the Abbasid Dynasty, Islamic education during the Abbasid Dynasty, and the influence of Abbasid Islamic education on Islamic civilization.

## **METHOD**

This article discusses the history of Islamic education during the Abbasid era. The research method we use is a qualitative research method with a descriptive type, where the information presented is in the form of descriptions, illustrations rather than data in the form of numbers. In the book *Qualitative Research Methods*, the descriptive type of qualitative research method is an approach used to explore or trace and understand phenomena or events in depth. The information obtained is usually in the form of words or text through interviews, observation and document analysis, then the information will be understood and written down by describing the event or phenomenon that occurred. (Semiawan, 2010)

In this research, we used data collection techniques by means of library research, namely collecting data from journals, articles and e-books that were accessed online. The analysis technique used is collecting information relevant to the journal title and evaluation which is then compiled into a complete study.

## **RESULTS AND DISCUSSION**

### **Abbasid Dynasty**

A dynasty is a period of time where government or political power is held by the same family or one descendant for generations (Saputra, 2017). The Abbasid Dynasty was the Islamic caliphate dynasty after the Umayyad Dynasty. It was called the Abbasid Dynasty because the founders and rulers of this dynasty were descendants of Abu Al-Abbas Bin Abdul Muththalib, uncle of the Prophet Muhammad Saw (Meriyati, 2018).

The Abbasid dynasty ruled for 500 years or 5 centuries, starting from 750 AD – 1258 AD. This dynasty was founded by Abdullah Al-Saffah bin Muhammad bin Ali bin Abdullah bin Al-Abbas (Daulay et al., 2021). The Abbasid dynasty had its center of power in the city of Baghdad, Iraq and was an important period in Islamic history, because it had a significant impact on various aspects of Muslim life at that time. Among them, during the Abbasid dynasty, the center of the caliphate was moved from Damascus to Baghdad, the development of science, and so on (ABBAS, n.d.).

The Abbasid dynasty came to power after successfully carrying out a rebellion against the Umayyad dynasty, because the Abbasid dynasty group felt that they had the right to hold the government because they were descendants of Hashim who were closer to the Prophet Muhammad SAW. Supporting the establishment of the Abbasid dynasty was when the internal system and performance of the Umayyads began to become fragile and ultimately led to the collapse of the dynasty (Khairuddin, 2018).

After successfully overthrowing the Umayyad Dynasty, in 750 AD, Abu al-Abbas declared himself the first caliph of the Abbasid Dynasty (Nunzairina, 2020). Abu Al-Abbas' reign did not last long, due to an illness he suffered and he died, then the reign was continued by Al-Mansur, Abu Al-Abbas' brother. He led for five years after being sworn in as caliph. Furthermore, it was the descendants of Al-Mansur who continued the rule of the Abbasid dynasty for 5 centuries. According to history, during those 5 centuries there were 37 Caliphs from the Abbasids who ruled alternately (Daulay et al., 2021).

Within 5 centuries of rule, the Abbasid dynasty had different patterns of government, all of which were adapted to political, social and cultural changes. The pattern of government is divided into 3 periods, namely:

- a) The first period, lasted from 132 H – 232 H. In this period, full power was in the hands of the caliphs.
- b) The second period, lasted from 232 AH – 590 AH. In this period political power moved from the hands of the caliph to the Turkish group (232 AH - 334 AH), and the Seljuqs (447 AH – 590 AH).
- c) The third period, lasted from 590 H – 656 H. In this period power was again in the hands of the caliph, but only in Baghdad and its surroundings.

Moreover, among these three periods, the Abbasid dynasty reached its golden peak, namely in the first period. During this period, the Abbasids reached the peak of their glory in the fields of politics, economics and culture. Because in this period the caliphs were really strong figures and were the center of political and religious power at the same time (Huda, 2021). This heyday was during the reign of 7 caliphs including caliphs al-Mahdi, al-Hadi, Harun ar-Rasyid, al-Ma'mun, al-Mu'tashim, al-Wasiq, and al-Mutawakkil (Maryamah, 2015).

During this period, developments in the field of science developed rapidly because the caliphs issued many policies and had special attention to science (Wangi, 2023). So that many sciences grew and developed during that time. The sciences that grew and developed

at that time included fiqh, hadith, Sufism, tafsir, language and literature, kalam, philosophy, medicine, chemistry, astronomy, mathematics, physics, as well as astronomy.

In the field of government politics and the military also experienced developments because the Abbasid dynasty tended to be more focused on developing Islamic civilization. The Caliph of the Abbasid Dynasty at this time built the Diwanul Jundi to coordinate everything related to the military and security. The reason for the establishment of Diwanul Jundi was because of the many rebellions and attempts to separate themselves from several areas under Abbasid rule.

There were also developments in the economic and socio-cultural fields during this period so that society reached the peak of glory. During this period there was an increase in state wealth obtained from tax payments due to the current economic growth of society which was able to support the payments. The vast territory of the Abbasid dynasty and the strategic location of Baghdad along with adequate infrastructure meant that international trade activities also developed. Progress in the socio-cultural field at this time is the process of assimilation and acculturation of society. The process of assimilation refers to the integration of different cultures into one larger whole. Meanwhile, acculturation refers to the adoption and adjustment of a new culture into an existing culture. This progress can be seen in the building's art and architecture (Huda, 2021).

Thus during this first period, many developments occurred in the fields of science, politics and military, economics and socio-culture. Therefore, we as Muslims are expected to be able to learn from the advances achieved during that period and then be able to bring Islam back to its glory days.

### **Islamic Education During the Abbasid Dynasty**

During the time of the Prophet Muhammad Saw, Khulafaur Rasyiddin, and also the Umayyads, the aim of education was only one, namely religious, namely learning and teaching because they hoped for the blessing of Allah SWT. Unlike during the Abbasid dynasty, the aim of education was not only religious but also broader and because of that aim it became one of the factors in the advancement of education at that time until it reached the peak of its glory. The goals of education at that time were: first, religious goals and to form good morals, second, social goals, namely so that young people who learn science can change and improve a progressive and prosperous society in the future, third, namely because of the love of knowledge, meaning that those who study science aim to love knowledge, they feel happiness and enjoyment when studying. They were hungry for

knowledge so they moved all over the country to study. At this time, many children and even adults are competing to go to certain places to study (Listari & Alimni, 2023).

In the journal *The Rise of Education of the Abbasids, Historical Perspective of Islamic Education*, written by Serli Mahroes, there are 4 goals of education in the Abbasid era, 3 of which are as mentioned previously and the last is material goals, at that time people who studied were in order to get a higher rank. high and also a decent life, even if it allows them to gain splendor and power in the world (Mahroes, 2015).

The Abbasid dynasty, which ruled for approximately 5 centuries, has made a major contribution to the development of Islamic education. At this time, many activities were carried out to translate scientific works into Arabic. During this time Baghdad became a bustling center of intellectual and commercial activity. Many famous scientists, philosophers and poets emerged during this period, such as Al-Khwarizmi, Ibnu Sina, and Al-Farabi.

The factor that pushed the Abbasid dynasty to reach its golden peak in the field of education was that it could not be separated from the role of everyone at that time, especially the leaders who participated in advancing education (Listari & Alimni, 2023). Caliphs such as Harun ar-Rasyid and al-Ma'mun strongly supported the development of science, including Islamic education.

The following is Islamic education during the Abbasid Dynasty regarding methods, educational institutions and curriculum.

### ***Teaching Methods***

During the Abbasid Dynasty, teaching methods were classified into 3 types, namely the first, oral methods in the form of lectures, dictation, qiraat, and also discussions. The second is the writing method, namely the method used to copy the works of scholars, this method is considered very important because through this method a process of intellectualization and understanding will occur, this method is also useful for doubling the number of books because at that time there were no printing machines (Huda, 2021). And the third is the memorization method, this method is a common characteristic of that time where students repeat readings so that they can express them again and implement them in everyday life, for example when they discuss they are able to provide responses, break down opponents and even enter into arguments.

Currently these methods are still used in learning. The selection and determination of methods is very important for student understanding, with the right method it will be

easier for students to understand learning. Currently, many learning methods have developed and are increasingly varied.

### ***Educational Institutions during the Abbasid Dynasty***

One indicator of the development of Islamic education during the Abbasid era was the development of educational and teaching institutions. The following are educational institutions that developed during the Abbasid Dynasty:

#### **a. Kuttab and mosque**

These two institutions are among the lowest educational institutions. Why is it called the lowest because this institution is a place for children who are just getting to know the basics of reading, counting and writing, and also a place for teenagers who study the basics of religious knowledge, such as tafsir, hadith, fiqh and language.

At that time, apart from being used as a place of worship, mosques were also used as activity centers for various information about the lives of Muslims, for example as a place for education and a place for deliberation, adjudicating problems, a place to provide religious enlightenment and other information (Chahnia & Zulmuqim, 2023).

#### **b. Lower education at the Palace (Qurhur)**

This institution emerged from the thoughts of officials who had children at the Palace that the aim of education should be to prepare students to be able to carry out their duties well when they are adults. The objectives of lower education at the Palace are designed and determined by parents so the teaching staff only teach what has been outlined by Palace officials (Huda, 2021).

#### **c. Library**

In the library, someone can learn through books so that they will gain various kinds of knowledge through these books. At that time, many libraries had been built, for example Bait al-Hikmah, which was built during the Caliphate of Harun Ar-Rasyid (Ifendi, 2020).

#### **d. Bookstores (al-Hawarit al-Waraqin)**

Bookstores at this time are different from bookstores that existed during the Abbasid Dynasty, if at this time bookstores were only used as places for buying and selling contracts, however, it was different during the Abbasid period, bookstores during the Abbasid period were not only used as places for buying and selling but also as a educational institutions in which there is learning about scientific activities, for example discussions, research, learning, and development of existing sciences. At that time bookstores had developed very rapidly (Bagunda & Idris, n.d.).

#### **e. Literary salon**

It is a non-formal educational institution, the institution was founded by the caliph and was used as a place to discuss various sciences (Chahnia & Zulmuqim, 2023). Arif Muzayin Shofwan stated in his journal entitled *Islamic Education Institutions Before Madrasas in the Middle East and Indonesia* that institutions like this have also existed since the time of Khulafaur Rasyiddin but were held in mosques, then during the Umayyah Dynasty the implementation was moved to the palace and only certain people were involved. present in it such as high-minded caliphs and scholars. However, during the Abbasid dynasty, especially during the time of Harun ar-Rashid, this literary institution or council experienced very rapid development. During that period, activities were often held because he himself was an intelligent scientist so he was active in it. The activities include competitions between poetry experts, debates between fiqh experts and also competitions between art experts and poets (Shofwan, 2022).

#### **f. House of Scholars**

The cleric's house is used as a place to study, exchange information (discussions), and as a place for scientific study of various kinds of science (Listari & Alimni, 2023). Mohammad Muchlis Solichin stated that the ulama's houses were used by the ulama to provide teaching to students who came to gain knowledge. Some scholars who used their house to teach knowledge were Ibn Sina, al-Ghozali, Ali Muhammad Ibn al-Fashihi, Ya'kub, Ibn Killis, Vizier Caliph al-Aziz billah al-Fathimy. The reason these clerics use their homes as teaching places is due to forced and emergency situations such as clerics who are living a Sufi life so they do not teach at the Madrasah (Solichin, 2008).

#### **g. Observatory**

It is a place where scientific studies or discussions about Greek science and philosophy are often held. Apart from discussing philosophy, the institution is also used as a center for practical learning about astronomy and medical science (Chahnia & Zulmuqim, 2023).

#### **h. Ribath**

It is a place used by Sufis who want to distance themselves from worldly activities and only focus on worshipping Allah SWT. In this place too. In the book *Social History of Islamic Education* by Adam Malik, it is also stated that during the Abbasid era this ribath was used as a place for training, education and as a tutor for aspiring Sufis. This place is



used by Sufis to escape the luxuries of the world by focusing on worship to get closer to Allah SWT (Malik & Islam, n.d.).

**i. Al-Zawiyah**

Linguistically, it means al-zawiyah, namely wing, side or corner. On the other hand, the term means a place on the edge or corner of the mosque, this place is used to obtain direction, spiritual healing, wiridan, and dhikr (Chahnia & Zulmuqim, 2023).

**j. Madrasah**

Madrasas are Islamic educational institutions, namely a form of transformation from previously existing educational institutions to structured management (Listari & Alimni, 2023).

***Education Curriculum during the Abbasid Dynasty***

The curriculum used during the Abbasid Dynasty was divided into 3 according to each level of education. The 3 curricula include the following:

**a. Basic Education Curriculum (kuttab)**

This curriculum contains learning about the Koran, namely reading and memorizing it, learning about the main principles of Islamic teachings such as prayer procedures, learning about writing, reading and memorizing poetry or natsar (prose) as well as writing stories or histories of Islamic figures, learning arithmetic, and basic nahwu sharaf basics (Maryamah, 2015).

**b. Secondary Education Curriculum**

In this secondary education the educational institutions used are mosques and literary councils. The learning content includes the Al-Qur'an, Arabic, Fiqh, Tafsir, Hadith, Nahwu, Shorof, Balaghoh, Exact Sciences, Mantiq, Falak, History, Natural sciences, medicine and also music (Muhammedi, n.d.).

**c. Higher Education Curriculum**

Educational institutions used such as Baitul Hikmah in Baghdad and Darul Ilmu in Egypt (Cairo), in mosques and so on. At this level, higher education generally consists of 2 departments, namely the department of religious sciences and Arabic and literature, and the department of Hikmah (philosophy) sciences (Chahnia & Zulmuqim, 2023).

### ***The Influence of Abbasid Islamic Education on Islamic Civilization***

Islamic education during the Abbasid era had a huge influence on the development of Islamic civilization. The following are some of the main influences of Abbasid Islamic education on Islamic civilization:

#### **a. Dissemination of Knowledge**

Abbasid Islamic education encouraged the spread of knowledge through the translation of scientific works from Greek, Persian and Indian civilizations into Arabic (Furoidah, 2020). This allows wider access to knowledge and enriches Muslims' understanding of various scientific disciplines.

#### **b. Maintenance and Development of Scientific Heritage**

Abbasid Islamic education also played a role in maintaining and developing scientific heritage from previous times. Many scientific works from ancient civilizations that were threatened with extinction were then copied, translated and studied in Abbasid Islamic educational institutions. In the journal *The Rise of Education of the Abbasids, Perspectives on the History of Islamic Education*, written by Serli Mahroes, it is also stated that during the Abbasid period, the caliphs made policies regarding education, one of which was the translation of works in Persian, Sanskrit, Syriac, and especially those in Greek into Arabic. At that time, science development centers were also established, resulting in an intellectual revival (Mahroes, 2015).

#### **c. Progress in Higher Education**

During this period various higher education institutions were established such as Madrasas and Universities, one of which was Baitul Hikmah in Baghdad and Darul Ilmu in Egypt (Cairo) (Chahnia & Zulmuqim, 2023). These institutions become centers of learning and dissemination of knowledge. Islamic scholars and intellectuals gathered there to discuss and deepen their understanding of religion, science and philosophy.

#### **d. Development of Learning Methods**

Islamic education during the Abbasid period also contributed to the development of more systematic learning methods. Teaching methods such as the use of text books, direct teaching, and group discussions became popular in Islamic education at that time. And currently the methods that existed during the Abbasid era are still being used and are even more developed.

**e. Progress in the fields of arts and literature.**

Islamic education at this time also paid attention to art and literature. Islamic poetry, literature, calligraphy and architecture developed rapidly during this period. Islamic education during the Abbasid period provided the foundation for the development of rich and varied Islamic art and literature. In the previous caliphate, art and literature such as calligraphy already existed, but during the Abbasid era, art and literature developed even more because of the caliph's policy on developing art and literature (Sanjaya, 2023).

The influence of Islamic education during the Abbasid era had a large and important influence on Islamic civilization. Education based on Islamic teachings and science helps enrich Muslims' understanding of the world and plays an important role in the development of Islamic civilization.

Abbasid Islamic education is also a legacy for Islam and the world of education, because at a time when sciences were growing and developing and educational institutions were very influential on education today. His legacy is also the establishment of many learning centers such as universities and large libraries, in cities such as Baghdad, Kufa and Cordoba which became famous centers of learning. So-and-so also mentioned in his journal one of the large libraries that was founded at that time, namely Baitul Hikmah in Baghdad, and Baghdad was considered an intellectual and scientific center during the Glory of Islam. With the existence of Baitul Hikmah, the transfer of knowledge became more advanced because initially In this place, figures carried out translation activities on scientific works. In the end, these figures were also able to develop several ancient works such as Hippocrates, Euclides, and others (Riyadi, 2016).

The sciences that grew and developed at that time are also a legacy for the world of education today, for example mathematics, astronomy, medicine and philosophy which exist today were discovered by Muslim scholars during the Abbasid era. These are some examples of the legacy of Abbasid education and many more.

**CONCLUSION**

The Abbasid Dynasty was the Islamic Caliphate Dynasty after the Umayyad Dynasty which ruled for 5 centuries starting from 750 AD-1258 AD, which was founded by Abdullah Al-Saffah bin Muhammad bin Ali bin Abdullah bin Al-Abbas. This dynasty was centered in the city of Baghdad, Iraq. It was called the Abbasid Dynasty because the founders and rulers of this dynasty were descendants of Abu Al-Abbas Bin Abdul Muththalib, uncle of the Prophet Muhammad.

From the discussion above, conclusions can be drawn about the Glory of Knowledge and Light during the Abbasid Dynasty. The glory of knowledge refers to the wealth of knowledge obtained during that time. What included the glory of science at that time was the large number of sciences that were growing and developing, both religious and general science discovered by Muslim scholars at that time.

And the brilliance of light reflects the enlightenment and progress achieved through Islamic education during the Abbasid period. During the reign of the Abbasid dynasty, many developments occurred in the political, military, scientific, social and cultural fields, as well as the economy, which also began to improve and reached the peak of glory. At that time, many educational institutions or learning centers were also established. Islamic education during the Abbasid period also had a big influence on Islamic history and also the world of education. During the Abbasid era, libraries, observatories, Baitul Hikmah, and many more began to be established and of course this had a big influence on the progress of education. The Abbasid period was a brilliant period in the development of science and knowledge, the contributions of Muslim scholars during that time brought light to knowledge that is influential to this day.

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