

## ISLAMIC EDUCATION AND SOCIO-POLITICAL CONDITIONS OF THE BANI ABBASIYAH TIME

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### Abstract

*Education has a crucial role in human life, providing the ability to understand the universe and maintain existence. In the Islamic context, the importance of education has been recognized since early times, from the time of the Prophet to the time of Khulafaur Rasyidin, the Umayyads, the Abbasids, and up to the present. This research uses the library research method, namely research carried out systematically to collect, manage and conclude data using methods or techniques to find answers to the research discussed. In this research, the information produced comes from drawing conclusions sourced from citing references and abstracted as research findings. The research results show that the Abbasid dynasty has made a very high contribution to Islamic civilization in Islamic history, which is marked by the development of Islamic educational and scientific institutions. This development could not be separated from the socio-political conditions that occurred at that time. The emergence of various Islamic educational institutions during the Abbasid dynasty meant that they had participated in encouraging the progress of the Abbasid dynasty in the field of education. This was an effort that really paid off with satisfaction from what the Muslims did at that time. So, the aim of this research is to find out about Islamic education and the socio-political conditions of the Abbasid era.*

**Keywords:** *Abbasids, Education, Politics, Social*

### 1. INTRODUCTION

Education is one of the foundations of a nation's success. Education has a crucial role in human life, providing the ability to understand the universe and maintain existence. In the Islamic context, the importance of education has been recognized since early times, from the time of the Prophet to the time of Khulafaur Rasyidin, the Umayyads, the Abbasids, and up to the present. Historians point out that before formal institutions such as schools and universities emerged, informal educational institutions had developed in the Islamic world, with mosques being one of them. (Sofa, 2022). In Islamic history, the development of education reached its peak during the Abbasid dynasty. The Abbasid era saw significant advances in education and teaching throughout Islamic dominions, resulting in widespread madrasas (Jasmanidar & Masyhudi, 2023).

In the Abbasid era, as mentioned above, Islam developed rapidly in various fields, not only education but also in the social and political fields. "Social" refers to aspects related to society, such as norms, values, culture, and interactions between individuals in society. Meanwhile, "politics" relates to the process of making decisions, allocating power, and organizing life together in a society. Even though they are different, both social and political aspects have an important role in shaping the dynamics of society and are connected to each other in the process of forming and changing society (Fraizilla et al., 2022). Islamic education is the main focus because of its role in spreading religious knowledge and science in Islamic areas. Centers of learning such as Bait al-Hikmah in Baghdad became places where scholars gathered. Meanwhile, in a socio-political context, the Abbasid Caliphate became one of the largest centers of power at its time, covering a wide area. This era was also marked by the emergence of regional dynasties, political conflicts and social upheaval that affected society as a whole (Khamim et al.,

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2024). Therefore, Islamic education in the Abbasid era not only played a role in the advancement of science, but also reflected the complexity of the socio-political conditions that existed at that time. Research on Islamic education in this period offers a deep understanding of how knowledge and power interacted to shape the Islamic civilization that is influential to this day.

## **2. RESEARCH METHODS**

The method used in this research is using library research. Library research is research carried out systematically to collect, manage and conclude data using methods or techniques to find answers to the research discussed in library research.(Pringgar & Sujatmiko, 2020). In this literature research, the information obtained comes from drawing conclusions sourced from citing references and abstracting them as research findings.(Evanorisa et al., 2022). The author carried out the data collection steps by collecting data from various literature sources related to Islamic education and socio-political conditions during the Abbasid era, then analyzing and interpreting based on data from existing literature sources.(Riyanto et al., 2019). Using this library method, this research aims to present a comprehensive and in-depth picture of Islamic education during the Abbasid era. This research also examines how the interaction between knowledge and power plays a role in shaping civilization which has had a significant impact to this day.

## **3. DISCUSSION RESULT**

### **3.1 Abbasids**

The Abbasid dynasty originates from the lineage of Al-Abbas ibn Abd Al-Muttalib Ibn Hasyim, uncle of the Prophet Muhammad SAW. They replaced the Umayyad dynasty in the Islamic caliphate because they felt more entitled to that position. The main reason is because they come from the Bani Hashim branch which is closer to the Prophet(Daulay et al., 2021). Abu al-'Abbas al-Saffah was the first leader of this dynasty. Before his death in 754 AD, he appointed his brother, Abu Ja'far, known as al-Mansur, as his successor. Initially, the center of government was in Ambar, with a palace called al-Hashimiyah. However, after Mansur came to power, the capital was moved to Baghdad. This was done because Ambar is located in an area that is vulnerable to threats from the Shiites, between Sham and Kufa. The move to Baghdad was a step to secure the center of government in a safer area(Dardiri, 2023).

During the Abbasid Dynasty, differences in the characteristics of political leadership were clearly visible. During Mansur's reign, a caliph had two positions, namely caliph as a spiritual leader who was considered to have sacred power that came from Allah, and also as a king. Because of this sacred position, the Abbasid caliph does not need recognition from the people, in contrast to the time of al-Khulafaa al-Rasyidin where the caliph was a servant of the people who was elected by the people. In the Umayyad era, even though they were seen as monarchies, the caliphs still needed popular recognition. Apart from the weakness of the caliph's leadership, many other factors caused the decline of the Abbasid caliphate, which were related to each other.(Hasibuan & et al, 2021).

Al-Abbas bin Abdul Muthallib who was the first leader of the Abbasids. His mother was named Natilah Bint Janab bin Kulaib from An-Namr bin Qasith, one of the Rabi'ah bin Nazzar tribes, who was born three years before the attack on the Kaaba by elephant soldiers, so it can be concluded that she was three years older than Rasulullah SAW. Al-Abbas was a prominent figure from the Bani Hashim who was intelligent and he was a close friend of Abu Sufyan Shakhr bin Harb(Salsabila, 2021). Al-Abbas was one of the figures who sincerely helped the Prophet's struggle when Islam came, even though Al-Abbas did not openly show his Islam, he was the person who controlled the affairs of the Prophet and the Ansar when they emigrated. Al-Abbas was one of the prisoners in the Battle of Badr and then he redeemed himself and Uqail bil Abi Talib, Naufal bin Al-Harts bin Abdul Muthallib then returned and settled in Mecca. While in Mecca, he always sent information to the Messenger of Allah about various things, where there

were believers who felt strong about his support and presence. Al-Abbas was a helper for their Islam. He really wanted to meet the Messenger of Allah, so the Prophet sent a letter to him asking him to emigrate. Al-Abbas was one of the factors that helped Abu Sufyan and his willingness to follow the call of the Messenger of Allah, "Whoever enters Abu Sufyan's house, then he is safe." Al-Abbas participated in fighting in the Hunain war and gave his best results afterwards, he went out to Medina and settled there. The Prophet really loved and respected him, therefore, the caliphs followed in Al-Abbas' footsteps, attitudes and behavior. Al-Abbas died during the caliphate of Uthman bin Affan on Friday, 26 Rajab 32 AH at the age of 62 years and was buried in the Al-Baqi' cemetery (Faisal & Abdullah, 2020).

Al-Abbas had several children, and the oldest was Al-Fadhl with the name Al-Fadhl. Al-Abbas got the name Chew Abu Al-Fadhl. His other children were Abdullah, Ubaidillah, Aburrahman, Qatsam, Ma'bad, and Umm Habibah. Their mother was Lubabah bint Al-Harits bin Huzn from Bani Hilal bin Amir from Qais Ailan." Al-Abbas also had several children other than Umm Al-Fadhl, including Katsir bin Al-Abbas, Tamam, Shafiyah, and Umaimah from his mother. those who were ummul walad (slave women who gave birth to their master's children. They were married and gave birth to a child as a result of their relationship with their master. Apart from a child named Al-Harits from a mother named Jamilah bint Jundub from the Hudzail tribe). Al-Fadhl, Qatsam, Abdurrahman, Katsir, and Tamam had no children. Al-Abbas' descendants come from other than them, especially from Abdullah. Abdullah bin Al-Abbas is the one who gave Al-Abbas many descendants, and is the ancestor of the Abbasid caliphs (Al-Khudhari & Muhammad, 2016). Following are the names of 37 caliphs from the Abbasid dynasty (Aizid, 2023).

Table 1. Names of the Caliphs during the Abbasid period

No	Caliph's name	Year of Power
1	Abu Abbas as-Saffa	750-754 AD
2	Abu Ja'far Al-Mansur	754-775 AD
3	Al-Mahdi	775-785 AD
4	Al-Hadi	785-786 AD
5	Harun Al-Rashid	786-809 AD
6	Al-Amin	809-813 AD
7	Al-Ma'mun	813-833 AD
8	Al-Muktasim	833-842 AD
9	Al-Wasiq	842-847 AD
10	Al-Mutawakkil	847-961 AD
11	Al-Muntasir	861-862 AD
12	Al-Mustain	862-866 AD
13	Al-Muktazz	866-869 AD
14	Al-Muhtadi	869-870 AD
15	Al-Muktamid	870-892 AD
16	Al-Muktadid	892-902 AD
17	Al-Muktafi	902-908 AD
18	Al-Muktadir	908-932 AD
19	Al-Kahir	932-934 AD
20	Ar-Radi	934-940 AD
21	Al-Mustagi	940-944 AD
22	Al-Muktakfi	944-946 AD
23	Al-Mufi	946-974 AD
24	At-Tai	974-991 AD

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25	Al-Kadir	991-1031 AD
26	Al-Kasim	1031-1075 AD
27	Al-Muqtadi	1075-1094 AD
28	Al-Mustazhir	1094-1118 AD
29	Al-Mustacid	1118-1135 AD
30	Ar-Rashid	1135-1136 AD
31	Al-Mustafi	1136-1160 AD
32	Al-Mustanjid	1160-1170 AD
33	Al-Mustadi	1170- 1180 AD
34	An-Nasir	1180-1224 AD
35	Az-Zahir	1224-1226 AD
36	Al-Mustansir	1226-1242 AD
37	Al-Muktasim	1242-1258 AD

History says that Baghdad's golden age occurred during the leadership of Harun Al-Rasyid, when other cities experienced difficulties, Baghdad became the center of the world with extraordinary prosperity. This period of prosperity covers almost all aspects of life such as: economics, science, politics, military, and Islamic traditions. The rise of science and intellectuals occurred due to the influx of foreign influences originating from Indo-Persia, Greece and Syria. This intellectual movement was marked by large-scale book translation activities (Fauziah, 2020). During Harun Al-Rasyid's time, wealth was utilized as best as possible, such as for social purposes. Public baths were built. Hospitals, medical and pharmaceutical educational institutions were also established. At that time there were already 800 doctors. So, welfare, social, health, education, science, culture and literature are in their golden age.

Currently, the strongest and unrivaled country that occupies it is an Islamic country. During the reign of the Caliph Bani Abbas, there was an open push to develop science by importing and translating ancient texts from various centers of previous civilizations to then be adapted and applied in the Islamic world. Muslim scholars who were experts in various fields of knowledge, including religious and non-religious, also began to emerge in this period. The progress of Islamic civilization was accelerated by economic growth under imperial rule, which served as a bridge between the Eastern and Western worlds. Relatively strong political stability, especially during early Abbasid rule, also played an important role in encouraging the progress of Islamic civilization (Salsabila, 2021).

The following are several factors that caused the decline of the Abbasid Dynasty:

1. Internal factors:
  - a. Competition between Nations: There has been a tendency for each nation to dominate power since the beginning of the founding of the Abbasid Caliphate. However, political stability can be maintained because strong Caliphs are able to maintain the balance of power. However, after al-Mutawakkil, a weak Caliph, ascended the throne, the dominance of the Turkish army could no longer be stopped, so the power of the Abbasid dynasty ended.
  - b. Economic Downturn: Unstable political conditions cause the country's economy to oscillate. On the other hand, poor economic conditions weakened the political power of the Abbasid dynasty.
  - c. Religious Conflict: Religious conflict is not only limited to conflict between Muslims and non-Muslims, or between sects within Islam. This conflict also involves conflict between sects within Islam.
  - d. Development of Civilization and Culture: The progress achieved by the Abbasid Dynasty in the early period encouraged the rulers to live luxuriously. However, this was then

imitated by the treasurers and children of officials, causing disruption in the wheels of government and poverty among the people.

2. External Factors:
  - a. Crusades: The Crusades took place in several waves or periods and claimed many casualties.
  - b. Mongol army attack: The Mongol army attacked Islamic territory (Hasibuan & et al, 2021).

The translation results, intellectual figures and works during the Abbasid dynasty are: In the 9th century AD, there was a large-scale book translation effort in which Jews and Christians, in addition to Muslims, took part in translating manuscripts from Greek and Persian into Arabic. Scholars were sent to Byzantium to search for Greek manuscripts, especially in philosophy and medicine, while in the East, such as Persia, they looked for manuscripts mainly in the fields of statecraft and literature. Before being translated into Arabic, Greek texts were usually translated into Syriac by Syrian Christian priests who knew Greek. Caliph al-Mansur started the translation movement by using Persian labor to translate Persian works, including books on state administration. During the reign of Harun al-Rashid, Yuhanna Yahya ibn Masawayh and Hunayn ibn Ishaq were known for their skills in translating medical manuscripts. Hunayn ibn Ishaq, revered as "chief of translators," was appointed supervisor of academic libraries by Makmun. They worked together with his son, Ishaq, and his nephew, Hubaisy ibn al-Hasan (Nunzairina, 2020).

### **3.2 Education During the Abbasid Dynasty**

Education is an important aspect of life to improve individual knowledge, quality and morality (Rahman et al., 2021). During the time of the Prophet Muhammad SAW, the time of the Khulafaurasyidin, and the Umayyah, education was primarily aimed at religion and morals, with the aim of learning and teaching solely for the sake of Allah. (Listari & Alimni, 2023). In the field of Islamic education, the caliph's policies and the role of ulama and community leaders became basic aspects of pride at that time. Harun Ar-Rasyid's policies during his reign greatly glorified teachers and ulama. This can be seen from the teachers' high salaries of around two hundred dinars per month. During Harun Ar-Rasyid's reign, many libraries were also established which were used as learning centers and resource centers.

The famous library during the time of Caliph Harun Ar-Rasyid was called Khizanah Al-Hikmah, which was a place for translating foreign scientific books into Arabic. Then, during the reign of his son Al-Ma'mun, the Khizanatul Al-Hikmah library changed its name to Baitul Hikmah. From this library, science, astronomy and other sciences were born. Even Aristotle's works originated from this library. In other policies, Harun Ar-Rasyid also promotes the involvement of parents in teaching activities, focusing the curriculum on Al-Qur'an education, and prioritizing ta'dib on education at that time. (Sofa, 2022). During the Abbasid Dynasty, education aimed to develop individuals holistically, combining personal, social and professional aspects. These include religious and moral goals, community, love of knowledge, and earning a living and high rank through knowledge. Young people study and seek knowledge to improve society and satisfy their thirst for knowledge. Islamic educational institutions during the Abbasid Dynasty included:

1. Kuttab: Basic educational institution for reading, writing and studying the Islamic religion.
2. Mosque: Center for religious and educational activities, as well as a place to store collections of books and books.
3. Primary education in the palace (Qurhur): Education in the palace provided for the children of officials, with objectives determined by their parents.
4. Library: A place to store various types of books and information sources, divided into public and private libraries.

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5. Bookstore: Places selling books which were centers of education and scientific activities, often found in capitals and big cities at that time.
6. Literary Salon: A place organized by the government to discuss various types of science. During the time of Khulafaur Rasyidin, the Umayyad and Abbasid dynasties, the salon was a place for palace and community officials to meet and share knowledge with the aim of educating the community and spreading knowledge.
7. Rumah Ulama: which was first founded by the Prophet Muhammad SAW in the house of his friend Arqam bin Abi al-Arqam, was the first simple and private Islamic educational institution. This place is used as a place for learning, exchanging information, discussions and scientific studies by leading scholars.
8. Observatory and hospital: Educational center for the study of Greek science, philosophy, and medicine. At that time, the observatory was a place to practice medical science before it was applied in hospitals.
9. Ribath: Initially used as a defense against enemy attacks, then transformed into an educational institution, especially for deepening religious knowledge. In ribath, apart from worship rituals, students also study religious knowledge and worship intensively.
10. Al-Zawiyah: A place for Sufi followers to deepen knowledge and worship practices that bring themselves closer to Allah through various activities and exercises.
11. Madrasah: Islamic educational institution that has undergone a transformation from simple to structured in its management. This reflects the glory of education during the Abbasid dynasty (Listari & Alimni, 2023).

From the types of Islamic educational institutions during the Abbasid Dynasty above, examples of informal Islamic educational institutions are the houses of the ulama, non-formal Islamic educational institutions namely Kutab, mosque, qurhur, library, literary salon, observatory, ribath and zawiyah and formal Islamic educational institutions an example is a madrasa (Soleha & Pusvisasari, 2024). Regarding the curriculum, materials and methods of Abbasid Education, namely: During the Abbasid era, the Islamic education curriculum initially focused on certain fields of study. However, with social and cultural developments, curriculum material has become broader. New sciences such as Tafsir, Hadith, Fiqh, Grammar, Literature, Mathematics, Theology, Philosophy, Astronomy and Medicine were taught. At the lower level, subjects include the Koran, religion, reading, writing, and poetry. However, for the children of emirs and rulers, the curriculum places more emphasis on teaching khitabah, historical knowledge, war stories and ways of socializing, apart from basic materials such as the Koran, poetry and fiqh. Religious sciences, especially the Koran and Hadith, dominated the Islamic education curriculum during the Abbasid period because these two sciences were considered the main religious sources. (Khairuddin, 2018).

During the Abbasid era, the science of Tafsir also became an important material in the Islamic education curriculum, although initially the Companions forbade interpreting the Al-Qur'an freely. The science of interpretation is important to answer questions from apostates. In addition, the science of Jurisprudence became very popular among students because it offered the Jurisprudence expert the opportunity to obtain a court position or a large income. Kalam Science, Da'wah Arts, and Philosophy are also important parts of the curriculum. Basic level education includes lessons in reading, writing, grammar, hadith, principles of mathematics and poetry. Some add nahwu and stories. Kuttab institutions as basic education emphasize the Koran, reading and writing, Arabic grammar, stories of the prophets, especially the hadiths of the Prophet Muhammad, the basics of Arithmetic, and poetry. Rulers who supported the improvement of science were the key to achieving glory during the Abbasid era (Khairuddin, 2018). And the higher education curriculum focuses on preparation for deepening understanding of religion and spreading it. However, not only religious material is taught, but also subjects that are closely related to religion such as language, history, interpretation and hadith.

The Madrasah Nizhamiyah curriculum emphasizes sharia science material, with little emphasis on wisdom (philosophy). Learning at Madrasah Nizhamiyah is based on the Koran (reading, memorizing and writing), Arabic literature, the history of the Prophet Muhammad SAW, and the teachings of the Shafi'i School and Ash'ariyah theology. In general, madrasahs focus more on religious knowledge, especially Fiqh, with little attention to worldly knowledge. In learning, the main focus is on al-ulûm al-naqliyah such as Tafsir, Qira'at, Hadith, and Ushul Fiqh, as well as language and literature as a foundation for understanding naqliyah sciences. The science of Nahwu and Sharaf is considered important as a method for understanding religious sciences (Khairuddin, 2018). Teaching in madrasahs at that time tended to lead to rationality with the study of fiqh and Kalam Ash'ariyah science, although the rationality applied was still limited in the context of science. The madrasah curriculum is also influenced by government politics, with a focus on one of the schools of Fiqh in the Sunni sect, which is partly an attempt to defend Sunni teachings and oppose the Shiite sect. (Khairuddin, 2018).

During the Abbasid Dynasty, there were three types of educational methods commonly used: oral, rote, and written:

1. Oral method: includes dictation, lecture, qira'ah, and discussion. The dictation method (imla) allowed students to have notes to help them if they forgot, which was important because printed books were still difficult to obtain in those days. The lecture method or al-sama' involves the teacher explaining the contents of the book by rote, while the students listen. The qira'ah method was often used for learning to read, and discussion was a typical method at that time.
2. Memorization method: a common characteristic of education at that time. Students are required to read and repeat lessons so that they are imprinted in their memories, in accordance with the teachings of Imam Hanafi who emphasizes the importance of repeating reading lessons until they are memorized.
3. Writing method: considered the most important at that time, which involved the process of copying the works of scholars. In copying books, an intellectualization process occurs which increases students' mastery of knowledge. Apart from being useful in the process of mastering knowledge, this method was also important for doubling the number of textbooks because at that time there were no printing machines. By copying books, the need for book texts can be somewhat resolved (Abidin & Winarata, 2021).

### **3.3 Socio-Political Conditions of the Abbasid Dynasty**

The social differences between the Umayyad dynasty and the Abbasid dynasty lie in the recognition of mawali and the lack of differences in treatment in political and administrative affairs of the state. Under the rule of the Umayyad dynasty, mawali were placed on a low social level, considered the second class below people of Arab descent. They have limited access to supposedly noble government positions, which are traditionally only available to those of Arab descent. Instead, mawali were given roles in the fields of economics, industry and knowledge. Despite being Muslim, they were taxed by the government, equating their status with non-Muslims in this respect. (Ikhsan, 2015). Discrimination against mawali is caused by two main factors. First, the Arabs' fanaticism towards their own tribe pushed them to achieve power and influence comparable to the two great powers of the time, namely Rome and Persia. Second, efforts to prevent the descendants of Husain bin Ali bin Abi Talib from entering power, because this could strengthen Persian influence and reduce the dominant role of the Arabs. The presence of Husain's descendants as caliphs will have a major impact and change the balance of power in the region. Therefore, the Umayyads naturally hated the Shiites because of the potential Persian influence represented by Husain's descendants (Ikhsan, 2015). Unlike the Umayyad dynasty, the Abbasid dynasty respected and considered the mawali group humane.

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This is due not only to their role in overthrowing the Umayyad dynasty and establishing the Abbasid dynasty, but also because of the great potential possessed by the mawali group, especially in the field of science. During the Abbasid era, the mawali group would make a significant contribution and influence the development of Islamic civilization, especially in the field of science (Dardiri, 2023). The Abbasid dynasty experienced four distinct phases of rule. The first phase was the golden age, where the dynastic government was very independent and strong. The second to fourth phases are characterized by increasing influence from other groups. In the first phase, power was held entirely by the caliph of Arab descent, with support from ministers and governors from various non-Arab ethnic backgrounds. The center of government is located in the city of Baghdad which is the center of advanced civilization. The second phase was the period where the power of the Abbasid dynasty began to be influenced by Turkish military power. This Turkish military dominance made the caliph dependent on their military assistance. Furthermore, in the third phase, the influence of the Buwaihi dynasty from Persia began to influence the Abbasid dynasty (Dardiri, 2023).

As a dynasty with a Shiite school of thought that met with a group with a Sunni school of thought, it is certain that Buwaihi had a motive. In this case, Buwaihi had a motive to change the Abbasid dynasty from Sunni to Shiite. This effort was carried out by carrying out political hegemony as mentioned above, namely that Ahmad bin Buwaihi was named the emir of al-umara'(Thaqqusy, 2009). At the beginning of its hegemony period, the Buwaihi dynasty began to murder the caliph al-Mustakfi with two motives, namely political and religious motives. Mainly religious in motive, this action was triggered by the Caliph's arrest of a Shiite leader who had great influence in the issuance of religious fatwas in Baghdad.(Thaqqusy, 2009). The author concludes that al-Mustakfi, as the first caliph to experience the transition from Turkish military domination to the domination of the Buwaihi dynasty, was aware of efforts to struggle for sect identity within the Abbasid dynasty in the future.

In his work "History of the Arabs", Hitti explains that the Buwaihi dynasty began to strengthen Shiite culture and traditions in Baghdad. They carry out the practice of mourning the death of Husain bin Ali on the 10th of Muharram and celebrating the appointment of Ali as caliph who is considered the successor of the Prophet at Ghadir Khumm(Dardiri, 2023). As a Sunni dynasty, the Seljuqs did not want the Abbasids to continue to be under the influence of the Shiite group under the Buwaihi dynasty. Therefore, during the reign of al-Qa'im, the Seljuqs began to enter and dominate politics in the Abbasid government for 139 years, from 1055 to 1194 AD. The most influential Seljuq leadership occurred during the times of Tughril Bek, Alp Arselan, and Malikshah, with their prominent prime minister, Nidzam al-Mulk(Ilham et al., 2024).

At that time, there were two great powers in the world, namely the Roman Empire and the Byzantine Empire. The Seljuq dynasty attempted to conquer both. However, in the process, they only succeeded in conquering the Roman Empire in 1071 under the leadership of the third Seljuq sultan, Alp Arselan, in what is known as the Battle of Manzikert. This conquest then paved the way for the Ottoman Empire to control Roman territory in the future(Mughni, 1997). However, what the Seljuqs were really targeting was Byzantium with the consideration that if the Greek city was defeated, it would be easy for the Seljuqs to develop their political power and unify the politics of Muslims in the world under the Sunni school of thought.(Dardiri, 2023). Here it can be seen that the influence of Sunni and Shiite sects is the main motivation for expanding political power. Both the Seljuqs and the Abbasids saw advantages in this shared identity. Religiously, the Abbasids gave responsibility to the Seljuq dynasty to correct religious beliefs and practices that tended towards Shiism, which was considered a threat to the stability of the country. As a result, the Abbasids felt safer because they were allied with groups that shared their views, while the Seljuqs felt satisfied because they could control the largest Sunni caliphate to spread their ideology.



#### 4. CLOSING

The Abbasid era was a historic phase for Islam characterized by significant progress in education and the complexity of socio-political problems. Islamic education has a central role in maintaining and expanding the knowledge of Muslims, which can be seen from the emergence of various learning centers and educational institutions such as madrasas. Apart from that, the socio-political situation during the Abbasid era was marked by the expansion of the caliphate's territory, political conflict and social unrest which affected the dynamics of society. During the Abbasid era, there was great progress in Islamic education, marked by the establishment of various educational institutions such as madrasas and *baitul hikmah* (houses of wisdom). Education at this time was not only limited to religious knowledge, but also included various general sciences such as philosophy, mathematics, astronomy and medicine.

Regarding the role of the caliphs in education, namely the Abbasid Caliphs such as Al-Mansur, Harun al-Rasyid, and Al-Ma'mun provided great support for the development of science by becoming protectors of scientists and ulama. The support of these rulers created an environment that supported intellectual growth and scientific innovation. Regarding knowledge and power, education and science advanced rapidly thanks to political stability and government support. Social and political stability allows for the free exchange of ideas and information, through the translation of classical works into Arabic as well as dialogue between scholars from different cultures. Meanwhile, the impact of social politics on education includes internal conflicts and political intrigue which often influence educational dynamics, but also encourage innovation and the search for intellectual solutions. Despite facing various challenges, this period is still recognized as one of the peaks of intellectual development in Islamic history. By studying various educational institutions during the Abbasid Dynasty, it is hoped that in the present and future, we can take lessons and reapply what was prepared and implemented very well by our ulama at that time and can reduce or reduce various kinds of conflicts that exist in Islamic educational institutions today.

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