

**THE ROLE OF ULAMA IN BUILDING ISLAMIC CIVILIZATION DURING THE
ABBASID DYNASTY A STUDY OF SCIENTIFIC CONTRIBUTIONS**Pisdoni Mardianto¹¹ Mahmud Yunus State Islamic University Batusangkar, Batusangkar, Indonesia**Corresponding Author:**

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22, 2025**Abstract**

The intellectual and scientific flourishing of Islamic civilization during the Abbasid Caliphate (750–1258 CE) has long been acknowledged, yet the multidimensional role of ulama in this advancement remains underexplored. This study addresses the limited understanding of how ulama contributed not only to religious orthodoxy but also to the development of rational and empirical sciences. The main objective of this research is to critically examine the scholarly contributions of ulama during the Abbasid period and their central role in shaping classical Islamic civilization. Employing a qualitative library research approach with a historical-critical perspective, data were obtained through the analysis of classical manuscripts and contemporary scholarly works related to the Abbasid era, prominent ulama, and Islamic civilization. The study reveals that ulama were key intellectual agents who bridged religious knowledge with rational sciences, significantly influencing fields such as medicine, astronomy, philosophy, and literature. Their integration of sacred and secular knowledge established a unique epistemological model that propelled the Islamic world to the height of its civilizational glory. This research offers a fresh theoretical contribution by highlighting the overlooked integrative role of ulama and provides practical implications for contemporary Islamic scholarship, especially in restoring a balanced approach to knowledge. While limited to textual analysis, this study opens opportunities for future empirical research on the enduring influence of Abbasid scholarship in modern Muslim societies.

Keywords: Abbasid Dynasty, Islamic Civilization, Ulama

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INTRODUCTION

Islamic civilization reached its peak during the Abbasid Dynasty, which lasted from 750 to 1258 CE, marked by extraordinary progress in various aspects of life (Al Fahmi dkk., 2025; Farikhah dkk., 2024; Zaitun, 2024). This dynasty not only demonstrated great political and military strength but also played a significant role in the advancement of knowledge, philosophy, medicine, mathematics, literature, and astronomy (Farozdaq & Alindra, 2024; Hazim dkk., 2025; Nurjuman dkk., 2025). Intellectual centers such as the Bayt al-Hikmah in Baghdad symbolized the intellectual supremacy of the Islamic world at the time. Behind this achievement, the ulama held a vital role, not merely as guardians of religious orthodoxy but also as pioneers of thought and scientific innovation. They authored influential works that became references across generations, both in religious and rational sciences. However, their contributions are often narrowly perceived as limited to religious matters, overlooking their multidimensional role in shaping civilization. Therefore, an in-depth study is required to understand the scholarly contributions of the ulama during the Abbasid era and their impact on the formation of classical Islamic civilization.

Numerous classical and modern studies have discussed the advancement of knowledge during the Abbasid era, yet many tend to focus on institutional, political, or technical aspects without fully exploring the ulama as key intellectual agents behind such progress. Contemporary theories on Islamic civilization and intellectual history often frame the role of ulama within narrow religious parameters, while their contributions in philosophy, logic, and natural sciences are frequently underrepresented (Husaini, 2020; Rahman & Nurjannah, 2025; Suryadi, 2024). Moreover, conventional historiographical approaches tend to overlook the interdisciplinary nature of Abbasid scholarship. In fact, many ulama were not only experts in Islamic jurisprudence and exegesis but also played vital roles in mathematics, medicine, chemistry, and astronomy. This gap in the literature indicates a pressing need for a study that applies a historical-critical approach to comprehensively assess the intellectual role of the ulama in civilization-building. Hence, this research seeks to address this scholarly deficiency.

This study aims to provide a deeper understanding of the role of ulama in shaping Islamic civilization during the Abbasid era by examining their scholarly contributions. Specifically, the objectives are as follows: first, to describe the historical context of Islamic civilization's development under the Abbasids; second, to identify prominent ulama who contributed significantly to knowledge production; third, to analyze their intellectual contributions from a historical-critical perspective; fourth, to reveal the integration between religious and rational sciences that characterized Abbasid scholarship; and fifth, to offer a new perspective on the essential role of ulama in building civilization, providing insights for contemporary Islamic knowledge development. By fulfilling these objectives, the study aims not only to enrich the academic discourse on Islamic history but also to inspire a more integrated epistemological approach in modern Islamic thought.

Based on the historical facts and literature gaps previously outlined, this research is crucial in reinforcing scholarly perspectives on the role of ulama in building Islamic civilization. The central argument of this study is that Abbasid ulama were not merely religious figures but multidimensional intellectuals who laid the foundation for a thriving civilization. Their synthesis of religious and rational sciences exemplifies an integrative paradigm of

knowledge, oriented towards the betterment of society. Through a historical-critical approach and library research involving both primary sources (classical texts) and secondary literature, this study aims to academically reconstruct the ulama's contributions across disciplines. Thus, this research holds both historical and contemporary relevance, offering a holistic view of Islamic intellectual legacy. The hypothesis proposed asserts that the peak of Islamic civilization during the Abbasid era would not have been achieved without the active and wide-ranging contributions of the ulama in the realm of knowledge.

The Abbasid Dynasty was one of the most prominent Islamic dynasties, established following the collapse of the Umayyad Dynasty in 750 CE (Amalia, 2022; Darusti dkk., 2023). Historically, the Abbasids claimed political legitimacy through their descent from Abbas ibn Abdul Muttalib, the uncle of the Prophet Muhammad, granting them close genealogical ties to the Prophet (Achmadi, 2021a, 2021b). The Abbasids shifted the capital to Baghdad, which became the political, economic, and intellectual center of the Islamic world. In scholarly literature, the Abbasid Dynasty is often perceived not merely as a political entity but as a symbol of Islamic scientific and civilizational revival (Pertiwi & Nirmayuni, 2024). Historians refer to this period as the Golden Age of Islam due to the caliphs' strong patronage of knowledge and support for scholars and scientists. Hence, in this study, the Abbasid Dynasty is conceptualized as a governing institution that played a strategic role in developing the scientific infrastructure that led to the monumental rise of Islamic civilization.

The manifestation of the Abbasid Dynasty extended beyond political stability and economic progress, encompassing exceptional achievements in knowledge, culture, and art. In governance, the Abbasids developed a structured bureaucracy and established state institutions such as the Diwan and Bayt al-Mal. In education and science, they founded institutions like Bayt al-Hikmah, which became a hub for translating and developing knowledge from Greek, Persian, and Indian sources. Abbasid caliphs such as Harun al-Rashid and Al-Ma'mun are well-known for their patronage of scholarship, inviting scholars from various regions to work and live in Baghdad. These manifestations demonstrate that the Abbasids were not only politically successful but also pioneers of a knowledge-based Islamic civilization. Therefore, the Abbasid period should be studied not only as a historical phenomenon but also as a civilizational model rooted in knowledge.

In Islamic tradition, ulama refers to scholars who possess deep knowledge in fields such as the Qur'an, hadith, jurisprudence, and other Islamic sciences (Hidayah, 2023; Irawan & Putra, 2022; Kosasih, 2024). Etymologically, ulama is derived from the root word 'ilm, meaning knowledge, thus implying a broader definition encompassing anyone who acquires and disseminates beneficial knowledge. In classical Islamic history, ulama were not confined to religious leaders in a narrow sense but included scientists, philosophers, physicians, and mathematicians (Bustomi dkk., 2025; Fitria, 2024). During the Abbasid era, ulama played a central role as knowledge producers and civilizational agents. This broader conception is vital to prevent the reduction of their roles solely to religious duties, especially since many were actively involved in rational sciences. Therefore, in this study, ulama are viewed as central figures in the integration of religious and rational knowledge traditions within Islamic civilization.

The manifestation of ulama during the Abbasid era was evident not only in teaching and religious scholarship but also in contributions to rational sciences such as philosophy, logic, astronomy, medicine, and mathematics. Figures like Al-Kindi, Al-Farabi, Ibn Sina, and Al-Ghazali exemplified how ulama expanded the scope of Islamic knowledge. They not only transmitted external knowledge but also developed original theories that laid the foundation for global scientific thought. Additionally, ulama helped establish formal Islamic education systems, shaping curricula and pedagogical methods. These roles highlight the ulama as both guardians of tradition and innovators of civilization. Thus, it is essential to understand them as

multidimensional figures with profound influence on the intellectual, spiritual, and sociopolitical life of the Muslim community.

Islamic civilization refers to the collective cultural achievements of the Muslim ummah, shaped by Islamic values and manifested in politics, law, science, art, and ethics. Unlike culture, which is often localized, Islamic civilization is universal due to its foundation in the Qur'an and Sunnah, transcending time and geography. In both classical and contemporary literature, Islamic civilization is seen as the historical expression of Islamic principles in societal development. Thus, it is not solely measured by technological or material advancement but also by moral and intellectual accomplishments. This concept is crucial in this study as it frames civilization as a product of interaction between Islamic values and historical dynamics, with ulama and knowledge institutions as key agents. Islamic civilization, therefore, is a holistic entity rooted in both faith and knowledge.

The manifestation of Islamic civilization during the Abbasid era can be seen in the integration of religious values with scientific advancement, which led to significant progress in many aspects of life. Socially, the Abbasid society witnessed development in education, healthcare, and economy, all guided by principles of justice and communal welfare. In art and architecture, grand mosques and public buildings reflected Islamic aesthetics grounded in spirituality. Scientifically, the emergence of encyclopedias, scientific treatises, and formal educational institutions demonstrated a rational and organized civilizational structure. These developments confirm that Islamic civilization was neither static nor dogmatic but adaptive and progressive, while still rooted in core Islamic teachings. Hence, understanding Islamic civilization requires a holistic approach, including the analysis of ulama contributions as the foundational pillars of its development.

RESEARCH METHOD

This study focuses on the Islamic civilization that reached its peak during the Abbasid Dynasty, which lasted from 750 to 1258 CE. The Abbasid era was marked by extraordinary advancements not only in political and military fields, but also in science, philosophy, literature, medicine, astronomy, and various other branches of knowledge. Behind this flourishing civilization stood the pivotal role of Muslim scholars (ulama) as intellectual and spiritual leaders of the ummah. These scholars were not only the guardians of religious orthodoxy but also contributed significantly to the development of rational and empirical sciences. However, their contributions are often understood partially, limited to their religious roles, without recognizing their multidimensional involvement in shaping Islamic civilization. Therefore, a comprehensive examination of the scholarly contributions of ulama during the Abbasid period is necessary to better understand the extent of their influence on classical Islamic civilization.

This research employs a Systematic Literature Review (SLR) as its methodology, a structured and rigorous type of library research aimed at synthesizing relevant studies through a pre-established protocol. Primary data in this research includes classical Islamic texts and historical records that document the intellectual progress during the Abbasid period, especially the scientific, philosophical, and socio-political contributions of Muslim scholars. Secondary data is obtained from relevant books, peer-reviewed journals, and modern scientific research that discusses the Abbasid era, Islamic civilization, and the role of scholars. The data collected will be analyzed thematically and critically to produce a comprehensive and unbiased synthesis aligned with the research objectives.

This study is grounded in two theoretical frameworks. The Islamic Civilization Theory posits that Islamic civilization emerges from the integration of Islamic values, socio-political institutions, and the advancement of knowledge. Civilization is thus understood not only as material progress but as the embodiment of Islamic values in all spheres of life. This approach

is essential for viewing scholars not only as academics but as architects of civilization. The second framework is the Intellectual Contribution Theory, which emphasizes the role of intellectual groups—specifically ulama—as agents of change. In this theory, scholars are positioned as central figures in the transfer, transformation, and production of knowledge, as well as in shaping the scientific ethos. This theory is relevant in revealing the significance of ulama in the intellectual dynamism of the Abbasid era.

The research process follows the systematic stages of an SLR methodology, which emphasizes transparency, reproducibility, and critical assessment (Akmal dkk., 2025). It begins with the formulation of specific and focused research questions. Subsequently, a research protocol is developed, including search strategies, inclusion and exclusion criteria, and data analysis methods. Data collection involves searching electronic databases using predefined keywords related to the Abbasid Dynasty, Islamic civilization, and scholars. Relevant literature is then assessed for quality, followed by data extraction and systematic synthesis. This process ensures that only credible and high-quality sources are included in the analysis.

Data analysis in this study utilizes content analysis techniques, which involve examining and processing the data to identify recurring patterns, relationships, and significant insights embedded in the texts. This approach allows for a detailed exploration of the themes, narratives, and scholarly discourses related to the contributions of ulama in the Abbasid period. Through systematic coding and thematic categorization, the analysis provides a robust interpretation of how scholars influenced the development of Islamic civilization in multiple dimensions.

RESULTS AND DISCUSSION

The literature review reveals that the Abbasid Dynasty, which reigned from 750 to 1258 CE, marked a significant period in the development of Islamic civilization. During this era, the Abbasids shifted the capital from Damascus to Baghdad, transforming the city into a prominent cultural and intellectual center. The dynasty facilitated the translation movement, established the Bayt al-Hikmah (House of Wisdom), and supported various scientific endeavors. Numerous scholars contributed to advancements in medicine, mathematics, philosophy, astronomy, and the arts under the patronage of the Abbasid caliphs. The political stability and inclusive policies of the Abbasids enabled a flourishing of knowledge production and dissemination.

Based on the reviewed sources, the Abbasid Dynasty's contribution to Islamic civilization extended beyond governance. It institutionalized a culture of knowledge through formal educational establishments and scholarly patronage. The state played a pivotal role in financing and facilitating scholarly activities. The emergence of interdisciplinary scholarship and intellectual discourse was largely driven by an openness to diverse intellectual traditions, including Greek, Persian, and Indian thought. The integration of these traditions into the Islamic intellectual framework shaped a unique synthesis that defined the classical period of Islamic civilization.

The findings regarding the Abbasid Dynasty show a close connection to the central issue of this research. The dynasty's comprehensive support for intellectual pursuits contextualizes the flourishing of Islamic civilization in that period. However, many contemporary discussions tend to underrepresent the structural and political support that enabled such growth. These findings emphasize that understanding the Abbasid era is essential to comprehending the institutional foundation upon which Islamic civilization was built. Thus, the Abbasid context serves as a foundational framework for exploring the roles of scholars within that intellectual ecosystem.

The data collected from various sources indicate that the term “ulama” refers to religious scholars who are knowledgeable in Islamic sciences such as tafsir, hadith, fiqh, and theology. However, during the Abbasid period, the role of the ulama expanded significantly. Many ulama engaged not only in religious discourse but also in rational sciences such as philosophy, astronomy, medicine, and mathematics. Figures like Al-Farabi, Al-Kindi, Al-Razi, and Ibn Sina demonstrate the multidimensional contributions of the ulama to the advancement of knowledge. Their intellectual efforts bridged religious and scientific thought within the Islamic tradition.

Literature findings describe the ulama of the Abbasid era as not only transmitters of religious doctrine but also as pioneers of intellectual and empirical inquiry. Their dual role as spiritual guides and intellectual leaders positioned them as key agents of civilizational development. The scholarly environment encouraged debate, interpretation, and critical analysis, reflecting the intellectual dynamism of the time. This convergence of religious and scientific authority in the figure of the ulama was instrumental in shaping Islamic epistemology and educational traditions that persisted for centuries.

The data related to the ulama confirm their central role in the intellectual flourishing of the Abbasid period, a phenomenon often narrowed down in modern interpretations. This research highlights the need to reconsider the scope of the ulama's influence beyond their theological contributions. Their engagement with rational sciences underscores their broader civilizational role. By presenting these findings, the study addresses a critical gap in understanding the multidimensionality of the ulama’s contributions to Islamic civilization during the Abbasid era.

The reviewed literature defines Islamic civilization as a cultural and intellectual system shaped by Islamic values and principles, which emerged and matured over centuries. The Abbasid period is widely recognized as the golden age of Islamic civilization, during which integration between religious principles and scientific knowledge occurred. Islamic civilization during this time was characterized by urban development, cultural patronage, multilingual scholarship, and interfaith dialogue. Baghdad became a melting pot of knowledge where Islamic, Greek, Persian, and Indian ideas converged and thrived.

The sources analyzed indicate that Islamic civilization under the Abbasids was not a monolithic or isolated entity but an open, dynamic, and evolving process. The civilization was defined by its capacity to absorb and adapt external influences while maintaining its Islamic core. Institutions such as the House of Wisdom exemplify how Islamic civilization nurtured translation, commentary, and original research. Intellectual freedom and scholarly exchange were fundamental to its development. These characteristics contributed to the unique identity of classical Islamic civilization.

This information confirms that the peak of Islamic civilization during the Abbasid period was the result of a complex interplay between state structures, scholarly activity, and intercultural interaction. The study of Islamic civilization within this context helps address the research problem by illustrating the holistic and systemic nature of civilizational progress. Understanding these elements is essential to appreciating how the contributions of the ulama were embedded within the broader trajectory of Islamic history and cultural development.

Table 1. Research Findings on the Scientific Contributions of Ulama in the Abbasid Civilization

Research Objective	Key Findings	Implication/Insight
Describe the historical context of Islamic civilization under the Abbasid Caliphate (750–1258)	The Abbasid era marked the golden age of Islamic civilization, characterized by the establishment of Bayt al-Hikmah (House of Wisdom), translation movements,	The state's intellectual openness created a fertile ground for cross-disciplinary scholarship, fostering a civilizational ethos rooted in

CE). Identify influential <i>ulama</i> who contributed to various scientific disciplines during the Abbasid period.	and institutional support for intellectual pursuits. Prominent scholars such as Al-Kindi (philosophy), Al-Farabi (logic), Ibn Sina (medicine), Al-Khwarizmi (mathematics), and Al-Tabari (history) demonstrated vast intellectual mastery across fields.	both religious and rational inquiry. These <i>ulama</i> represent the archetype of polymaths whose contributions transcended religious instruction, embodying an integrative model of Islamic knowledge.
Analyze the scholarly roles of <i>ulama</i> in shaping and building Islamic civilization from a historical-critical perspective.	<i>Ulama</i> functioned not only as religious authorities but also as state advisors, educators, scientists, and translators who institutionalized knowledge production.	Their involvement in intellectual, bureaucratic, and civic institutions signifies a multifaceted influence that challenges narrow perceptions of religious scholarship.
Reveal the integration of religious and rational sciences in the works of Abbasid <i>ulama</i> .	Many Abbasid texts, such as Ibn Sina's <i>Kitab al-Shifa</i> , synthesized metaphysical theology with empirical science, blurring modern disciplinary boundaries.	The unity of knowledge (<i>wahdat al-'ilm</i>) was foundational in Abbasid epistemology, offering a paradigm for holistic Islamic education today.
Provide new insights into the importance of <i>ulama's</i> contributions to Islamic civilization as a lesson for contemporary Islamic scholarship.	The Abbasid legacy demonstrates that religious and rational knowledge are not mutually exclusive but mutually enriching when situated in a unified worldview.	Reclaiming this integrative heritage could inspire curriculum reform and intellectual revitalization in modern Islamic educational institutions.

The findings of this study underscore the crucial role of scholars during the Abbasid Caliphate in shaping the intellectual and civilizational landscape of the Islamic world. The emergence and flourishing of various scientific disciplines were not incidental but rather the result of the systematic and integrated efforts of scholars who bridged religious orthodoxy with empirical inquiry. From theological discourse to innovations in medicine, astronomy, and philosophy, the presence of these scholars provided both the infrastructure and intellectual capital necessary for the development of Islamic civilization. Their contributions served as pillars of knowledge that sustained the golden age of Islamic thought and culture.

An examination of related literature reveals that while many previous studies highlight the significance of the Abbasid period in Islamic history, they often limit the role of scholars to religious instruction or jurisprudence. This study offers a broader lens, showcasing the multifaceted contributions of scholars not only in the religious domain but also in the rational sciences. By integrating historical narratives with critical interpretations, this research establishes a stronger analytical framework, advancing the discourse beyond conventional understandings. Compared to earlier works that lacked such a multidimensional perspective, this study presents a more comprehensive account of scholarly influence on Islamic civilization.

The objectives of this research are reflected in the depth of analysis conducted. The historical context of the Abbasid era provides a fertile ground for tracing the rise of scientific and philosophical thought. Key scholars such as Al-Kindi, Al-Farabi, Al-Ghazali, and Ibn Sina exemplify the confluence of religious commitment and rational exploration. Their works not

only influenced the Muslim world but also laid the groundwork for the European Renaissance. This integration of religious and rational knowledge forms the backbone of the study's argument: that the scholarly community was instrumental in constructing a vibrant and enduring Islamic civilization. Such findings offer critical insights for understanding the intellectual legacy of the Abbasid period.

The implications of these findings are substantial, especially for contemporary Islamic scholarship and education. Recognizing the dual roles of scholars—as custodians of religious tradition and pioneers in scientific innovation—can inspire modern approaches to integrate classical Islamic values with contemporary knowledge systems. This study provides a foundation for developing curricula and pedagogical models that reflect the holistic vision of knowledge as practiced during the Abbasid era. It also encourages a reevaluation of current educational paradigms in the Muslim world to better harness the legacy of Islamic scholarship.

The reasons behind the outcomes of this research lie in the unique socio-political and cultural environment of the Abbasid period. The openness of the caliphs to intellectual pursuits, combined with the scholars' commitment to knowledge, created a symbiotic relationship that fostered innovation. Moreover, the translation movement and establishment of institutions such as Bayt al-Hikmah (House of Wisdom) played a pivotal role in knowledge transfer and development. This collaborative atmosphere enabled scholars to transcend disciplinary boundaries and create integrated systems of thought that defined Islamic civilization.

Based on the results of this study, a number of actions can be recommended. Educational institutions should revisit historical models of Islamic scholarship to inform current practices. Policymakers in the Muslim world must prioritize the cultivation of intellectual environments that encourage both religious and scientific inquiry. Furthermore, research centers should focus on interdisciplinary studies that mirror the Abbasid model of integrated knowledge. By doing so, the Muslim world can revive the intellectual dynamism that once characterized its golden age, ensuring that the contributions of past scholars continue to shape future civilizational achievements.

CONCLUSION

The most striking finding of this study is the revelation that the scholars (ulama) of the Abbasid period were not only religious figures confined to theological and jurisprudential roles, but also leading contributors to the scientific, philosophical, and cultural advancements of the Islamic civilization. Contrary to the commonly held assumption that intellectual development in the Islamic world was predominantly driven by rulers or political structures, this research unveils how ulama acted as multidimensional agents who bridged divine knowledge with rational inquiry—redefining the very foundation upon which Islamic civilization reached its golden age.

This research contributes significantly to the theoretical and practical understanding of Islamic scholarship. Theoretically, it enriches historical discourses on the Abbasid era by offering a nuanced portrayal of ulama as integral actors in civilizational development, not merely as preservers of religious orthodoxy. Practically, the findings offer valuable insights for contemporary Muslim societies to recontextualize the role of scholars in addressing modern intellectual, educational, and spiritual challenges. The study affirms the importance of reviving a holistic model of Islamic scholarship that integrates traditional and rational sciences in knowledge production.

While this study is grounded in a robust analysis of classical texts and modern literature, it remains limited by its scope as a library-based inquiry. The research does not encompass field-based investigations or sociological validations, which could offer deeper insights into how Abbasid intellectual legacies are perceived and applied today. Therefore, future research

could explore the contemporary relevance and reinterpretation of Abbasid scholarly contributions through empirical studies or comparative analysis with other civilizations.

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