



The Triumph of Islamic Education in the Bani Abbasiyah State and Its Influence on Education in the Digital Era

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ABSTRACT

Islamic education began to develop since the time of the Prophet Muhammad, the Khulafaur Rasyidin, the Umayyads, and the Abbasids, and continues to develop until now. Islamic education developed, especially during the Abbasid Dynasty. The purpose of this article is to discuss the concept of Islamic education during the Abbasid dynasty and the current development of Islam. This study uses a descriptive qualitative approach. Information for this study was obtained from various sources, including print and online media, as well as from various other sources. The results of this study indicate that Islamic educational institutions during the Abbasid dynasty can be categorized into three categories. consisting of formal educational institutions, such as madrasahs, non-formal educational institutions, such as mosques, kutabs, bookstores, and libraries, and informal educational institutions, such as the homes of scholars. The number of educational institutions shows that this is in accordance with the belief in Islam which requires seeking knowledge and is considered a form of worship

INTRODUCTION

Islamic history during the Abbasid dynasty reached its peak of glory. This is the result of their hard work to develop science and technology. When this civilization reached its peak, they introduced us to Muslim scientists who had the ability to formulate science thoroughly and efficiently. However, as time went by, scientific civilization developed in the West, and as a result of the secularization of science itself, it experienced changes in its nature. Secularization in the West has caused science and knowledge to be separated from religion (Farih & Imam, 2023). The Abbasid Dynasty was one of the most important Islamic dynasties in the history of Islamic civilization (Ichwani & Firmaningrum, 2023; Nasruddin et al., 2022). This dynasty ruled for about 5 centuries, from 750 to 1258 AD, replacing the previous Umayyad Dynasty (Siti Syaidariyah Hasibuan, 2020). During the reign of the Abbasid Dynasty, the Islamic world experienced a golden age and rapid progress in various fields, especially science, education, economy, and culture. Baghdad, which was the capital of this dynasty, developed into the center of world civilization at that time (Iqbal, 2015). The purpose of writing this article is to study the history of the establishment of the Abbasid Dynasty, as well as its influence and contribution to the progress of Islamic civilization. By understanding the historical background and factors that drove the progress of the Abbasid Dynasty, we can take lessons and inspiration from the golden age of Islamic civilization. The expected benefits of this research article on the history and role of the Abbasid Dynasty are as follows: increasing insight and knowledge about the history of Islamic civilization, especially about the Abbasid Dynasty; understand the factors that drive the progress of Islamic civilization, so that it can be a lesson for the development of today's civilization; and inspire the current generation of Muslims to continue to explore information. This is a brief introduction to this paper. In the following discussion, we will discuss further about the history of the founding of the Abbasid Dynasty, as well as how this dynasty contributed to and influenced the progress of Islamic civilization during its golden age.

LITERATUR REVIEW

Islamic education developed, especially during the Abbasid Dynasty. The purpose of this article is to discuss the concept of Islamic education during the Abbasid dynasty and the current development of Islam. This study uses a descriptive qualitative approach. Information for this study was obtained from various sources, including print and online media, as well as from various other sources. The results of this study indicate that Islamic educational institutions during the Abbasid dynasty can be categorized into three categories.

METHODS

This study uses a descriptive qualitative approach, with the aim of describing in depth the glory of Islamic education during the Abbasid Dynasty and analyzing its influence on education in the digital era. This type of research is historical-contemporary, combining historical research on Islamic education during the Abbasid Dynasty with an analysis of the development of education

in the digital era. The purpose of this study is to describe in depth the glory of Islamic education during the Abbasid Dynasty and analyze its impact on education in the modern era. The descriptive qualitative research method is used in this study on the concept of Islamic education during the Abbasid Dynasty and the development of Islamic education in the modern era. The sources of this research come from journals, e-books, and other online media, and educational articles related to the development of Islamic education in the modern era and Islamic education during the Abbasid Dynasty. This data was obtained through various data collection steps. (1) Data reduction is when researchers conduct analysis to make data clearer, more concise, more focused, and eliminate unimportant things so that they can draw conclusions or obtain the main findings. (2) Data presentation is when researchers conduct analysis to create a clear overall picture of the data, which will ultimately produce conclusions that are easy to understand and comprehend. (3) Conclusion drawing, namely verification of the accuracy and validity of the research conducted to draw conclusions. Supported by valid and consistent evidence, the results are more reliable and accountable.

RESULTS AND DISCUSSION

Education is an influential and important means for humans, to become a quality individual, an effective and important way is needed to increase knowledge obtained from formal or informal institutions. The goal of education that places morals as an important pillar in every nation's civilization has lasted throughout history and developed in line with the social and cultural development of humans on Earth. The source of education is the Qur'an and the Sunnah of the Prophet Muhammad. Education does not only focus on worldly life, but also the afterlife. With education, humans will be brought to a higher degree and full submission to the Almighty. Islamic education and teaching will continue to develop and advance. Education will change the world, not only as a religious obligation, human life will become more focused and have a clear direction. Humans can help each other, provide better direction for future problems in community life. Arab society and its adherents who adhere to Islam experienced a significant transformation. Muslim society succeeded in forming the Abbasid Dynasty, at the time of the emergence of the Abbasid dynasty, the glory of Islam began to emerge. Islamic education and teaching developed rapidly throughout Islamic countries at the beginning of the Abbasid dynasty. Many schools were established in cities and villages. Educational centers attract many young people to study. One way to transform Islamic educational values is to divide the educational process into two, namely formal and non-formal education. The purpose of Islamic education is to instill Islamic educational values in individuals so that they can have good morals or behavior.

History of the Glory of the Abbasid Dynasty

The power of the Umayyad Dynasty was continued by the Abbasid Dynasty. It was named the Abbasid Dynasty because the founders and rulers of this dynasty were descendants of Abbas, the uncle of the Prophet Muhammad SAW. Abdullah al-Saffah Ibn Muhammad Ibn Ali bin Abdullah Ibn al-Abbas

was the founder of the Abbasid Dynasty (Badri, 2002). The power of the Abbasid Dynasty lasted for a long time for five centuries, namely from 750-1258 AD (Abdul Karim, 2009). The Abbasid group believed that they were more entitled to rule the Islamic caliphate than the Umayyads because they were descendants of the Hashims who were closer to the Prophet Muhammad SAW. They also believed that the tragedy of the Siffin war forced the Umayyads to take over the Islamic caliphate. As a result, they rebelled against the Umayyad Dynasty to establish the Abbasid Dynasty. There were two different ways to build the Abbasid Dynasty. First, they sought supporters and spread their ideas in secret. The second strategy was carried out openly, with an appeal to establish the Abbasid Dynasty and fight against the Umayyad Dynasty in official forums. The two strategies used by Muhammad bin Al Abbasy and his friends at the end of the first century 132/750 AD finally resulted in the Abbasid Dynasty.

During the Abbasid Dynasty, the glory of Islam reached its peak. Progress occurred in various fields, such as education, economics, politics, and government structures. The Caliphs in the Abbasid Dynasty were very strong and loved knowledge, and they were the center of political and religious power. On the other hand, the prosperity of society at this time reached its peak. Muslims at this time also carried out a lot of critical research on science. This laid the foundation for the development of Islamic philosophy and science. The seven caliphs al-Mahdi, al-Hadi, Harun al-Rashid, al-Ma'mun, al-Mu'tashim, al-Wasiq, and al-Mutawakkil were figures at the golden peak of this dynasty.

Great progress in science and culture was one of the main characteristics of the glory of the Abbasid Dynasty. Caliph Al Ma'mun established the Baitul Hikmah, or House of Wisdom, as evidence of intellectual progress at that time. The Baitul Hikmah functioned as a library, academy, and translation center, where scientists from various parts of the world gathered to translate important works from Greece, Persia, India, and other civilizations into Arabic (Ibrahim, 2021). This sparked the development of science, including mathematics, astronomy, medicine, and philosophy (Rahmanita et al., 2023).

Education During the Abbasid Dynasty

Education is a very important process in life that involves acquiring knowledge from formal and informal institutions to become a good and moral human being. In order for the expected quality to be achieved, appropriate educational goals are needed. Educational goals will determine success in the process of forming a quality human being. During the time of the Prophet Muhammad SAW, the era of the khulafaurasyidin, and the Umayyads, the goal of education was only one, namely purely for religious reasons. Learning and teaching because of Allah and nothing more than expecting His pleasure. The goal of education after the Abbasid Dynasty was to change the needs and efforts required for individual behavior and life as a whole by combining professional, social, and personal perspectives (Oemar, 1979).

These Goals are Summarized as Follows; (Yunus, 1990)

- 1) First, religious and moral goals, As in the past, children learn to read and memorize the Qur'an, so that they can follow religious teachings and behave according to Islam.

2) Second, community goals, young people learn and study so that in the future they can change and improve a developed and prosperous society.

3) Third, love of knowledge, they move throughout Muslim countries to satisfy their souls that are thirsty for knowledge to study.

4) Fourth, material goals, to earn a decent living and a high rank.

The following are Islamic educational institutions that existed during the Abbasid Dynasty, namely:

a) Kuttab

One of the educational institutions that has existed since the time of the Prophet Muhammad SAW is Kutub. Kuttab is a basic educational institution that directs reading and writing, after which it increases to teaching the Qur'an and basic religious knowledge (Zuhairini, 2013). Writing stories or biographies of important Islamic figures, as well as basic religious rules such as ablution, prayer, fasting, and so on.

Mosque

The mosque has become the center of various information activities about the lives of Muslims, a place for deliberation, a place to judge problems, a place to deliver religious enlightenment, as well as other information and also to carry out education (Zuhairini, 2013). The mosque is used for worship and learning activities. The mosque not only functions as a place of worship and a center of education, but also functions as a place to store books and books (Phillip. K. Hitti, 2002).

a) Lower education in the palace (Qurhur)

Qurhur emerged from the paradigm of officials who had children in the palace that the purpose of education was to prepare students to be able to carry out their duties well when they were adults. Therefore, what kind of character a child wanted to model, from here everything was planned (Ramayulis, 2011). The direction of the children's learning goals in the palace had been designed by their parents, not by the teaching staff. Educators only taught what had been outlined by the palace officials to their sons and daughters (Suwito & Fauzan, 2005).

b) Library

Books are one of the sources of information closest to humans, so it is not surprising that they have always been needed to obtain information and knowledge throughout history. From this book there are also various types of knowledge that exist and have been compiled by experts (Kodir, 2015). During the Abbasid dynasty there were two types of libraries, namely public and private libraries.

c) Bookstores

Many bookstores were built at that time, showing the high interest of the Muslim community in reading. Bookstores as centers of education have existed since the beginning of the Abbasid Caliphate. Al-Ya'qubi stated that in his time, the capital city of the country was filled with hundreds of bookstores lining the streets. In Cairo and Damascus, because of the many bookstores, they were no bigger than the side rooms of the mosque. However, there were very large bookstores that also functioned

as places for copyists and scriptwriters. Many of the booksellers themselves, who were also writers, copyists, and literary experts, made their shops not only places for selling books but also for scientific activities (Kawakib & Nurul, 2015).

d) Literary Salon

The Literature Salon is a special place held by the caliph where various types of science are discussed. In terms of its implementation, saloons during the time of Khulafaur Rasyidin, the Umayyad and Abbasid dynasties were a means for the gathering of palace officials and the public. This place is used as a vehicle for carrying out scientific traditions whose main aim is to educate society and as a means of disseminating knowledge.

e) Ulama House

The person who first taught this was the Prophet Muhammad SAW, who made the house of his friend Arqam bin Abi al-Arqam the first Islamic educational institution which was still very simple and fairly private. Why was that because at that time there were not many people who embraced Islam, so the threats and pressure from the Quraysh infidels were very real and cruel if the Prophet and his companions openly studied and preached the religion of Allah SWT. In the homes of prominent scholars, it was used as a place of study, as a place to exchange information, discuss, and conduct scientific studies on various kinds of knowledge (Nata, 2010).

f) Observatory

Hospitals or observatories were also used as centers of education, where people studied Greek science and philosophy and studied medicine to begin multicultural education in institutions. During that time, observatories and hospitals were closely related to each other, because in observatories medical science was taught in the same way as in hospitals.

a) Ribath

Ribath is not an educational institution; instead, it is a tool to protect oneself from enemy attacks. Around the ribath, towers are usually built to spy or monitor the enemy. However, over time, ribat began to be used as an educational institution, especially for those who wanted to learn more about religion. This place was used to study religious knowledge, dhikr, and read wirid, and the Sufis lived there to pray to Allah SWT and do good deeds.

b) Al-Zawiyah

Overall, zawiyah is a place used as a process to achieve inner satisfaction. Zawiyah also functions as a place to accommodate Sufi followers and teach them how to worship to get closer to Allah through various activities and exercises.

c) Madrasah

Madrasah, an Islamic educational institution, according to the author is a form of transformation from the most basic education system to a more organized management system. If we consider education as one of the components that drove the Abbasid

dynasty to the peak of its glory, this shows a brilliant achievement in the field of education (Abdullah, 2006). According to Syalabi, madrasah is a form of mosque revolution. Because of the high desire of the community to learn, the mosque is full of halaqah. Thus, it is clear that the many scientific halaqah in the mosque will cause crowds and a loud atmosphere that can disturb people who are praying (Mahfud, 2017). From the various types of Islamic educational institutions during the Abbasid Dynasty that the author has mentioned above, we can make the following categories: formal Islamic educational institutions are madrasahs; non-formal Islamic educational institutions are kutab, mosques, qurhur, libraries, literary salons, observatories, and ribath and zawiyah. The emergence of various Islamic educational institutions during the Abbasid Dynasty shows that they have participated in the advancement of education during the reign of the dynasty. This was a successful effort by Muslims at that time. By studying various educational institutions during the Abbasid Dynasty, and its hopes in the future, we can learn lessons and re-implement what has been designed and implemented very well by our scholars at that time, and reduce or reduce various conflicts that exist in Islamic educational institutions today.

The factors that support progress during the Abbasid Dynasty include the Islamic education system. Several things or components of education that support the progress and glory of the Abbasid Daulah are:

1. Curriculum

The curriculum of Islamic educational institutions was initially limited to certain fields of study, but along with social and cultural developments, the curriculum material became broader (Asrohah, 1999:73). The intellectual and religious development of Islam changed the chronic situation. New fields were taught such as fiqh, tafsir, hadith, grammar, literature, mathematics, theology, philosophy, astronomy, and medicine.

During the golden age of Islam, in (Hanun Asrohah, 1999:73) the subjects for the lower school curriculum were the Qur'an and religion, reading, writing, and poetry. In various cases, nahwu, stories, and swimming were added. In other cases, it was specifically for reading the Qur'an and teaching some of the basic principles of religion. Meanwhile, for the children of emirs and rulers, the lower curriculum was slightly different, namely emphasizing the importance of teaching the khitabah, history, war stories, ways of socializing, in addition to basic sciences such as the Qur'an, poetry, and fiqh. During the Abbasid Dynasty, the Islamic education curriculum was dominated by religious knowledge, with the Qur'an as the main source and hadith as the second source after the Qur'an. Many hadith classes show that studying hadith was very popular among students.

In addition to hadith, the science of interpretation was also one of the most important Islamic education curriculum materials at that time, although in general the companions forbade interpreting the Qur'an. The science of interpretation became very important because it was very necessary to answer questions from apostates. Meanwhile, the most popular and most sought-after curriculum material by students was fiqh. They were interested in fiqh because they wanted to get positions in court or see the large income of fiqh experts. So they had to study fiqh in depth. In addition to the three sciences above, there were kalam science, da'wah art science, and philosophy which were also important curriculum materials. These sciences made the Abbasid Dynasty famous and reached the peak of its glory because they were supported by rulers who loved knowledge.

2. Teaching Method

Students will easily absorb lessons because the teaching method involves the process of internalization and ownership of knowledge. According to Rahmawati (2005:73). During the Abbasid era, teaching given to students was done one by one and not yet in classes like today. So teachers had to teach their students in turns. They learned by sitting cross-legged around their teacher or what is called *berhalaqah*. This *halaqah* method is a teaching method used in higher education institutions. However, according to Hanun Asrohah (1999:77), the teaching methods used during the Abbasid Daulah were divided into three categories: oral teaching, memorization, and writing. Dictation, lectures, *qira'ah*, and discussions are some examples of oral methods. Dictation or *imla* is a way of conveying knowledge that is considered good and safe because students have notes, because printed books were very difficult to obtain at that time, this method was considered important. The lecture method is also known as "*al sama*" because the teacher explains while the students listen. The memorization method used in the past was also very unique, and this is a common characteristic of the modern education system. However, because writing is a way to copy the works of scholars, the writing method is considered the most important method in the teaching and learning process at that time. According to Rahmawaty (2005:18) and Charles Michael Stanton, teachers must make *ta'liqah* before delivering the material. This *ta'liqah* consists of a syllabus and description made by the teacher or teaching staff based on lecture notes, reading results, and opinions on the topics discussed. *Ta'liqah* contains a detailed number of lessons and can be completed in four years.

2. Students

Student life is another component that supports the progress of the Islamic education system during the Abbasid era. According to Rahmawaty (2005:80), the obligation for students to learn to read and write poetry as teaching materials is an important part of elementary school students' lives at that time. They not only learn to read, but also memorize the Qur'an. Students who successfully memorize the entire Qur'an are given the opportunity to go on vacation. Those who pass well

will be paraded by riding a camel and pelted with almonds along the way. Learning at the elementary level depends on the child's ability, not time. Smart students will learn quickly, while less able students will learn longer and slower.

According to Hanun Asrohah, Muslims are greatly influenced by this scientific travel system. because there will be cultural ties between communities. Freedom of travel to various Islamic regions causes an ongoing exchange of ideas between Islamic communities called the culture contact process. This causes Islamic civilization and its social dynamics to continue to develop. One of the characteristics of the Islamic education system during the Abbasid era is the integration of science and spirituality. Perseverance, critical thinking, creativity, and imagination are qualities that support intellectual progress today.

3. Educational Institutions

Islamic educational institutions during the time of Al Ma'mun from the Abbasid dynasty are included in the category of Classical Islamic educational institutions, according to Hanun (1999:46). George Maksidi divides Classical Islamic educational institutions based on the subject matter taught into two categories: inclusive (open) educational institutions to general knowledge and exclusive (closed) educational institutions. Islamic educational institutions during the time of Al-Ma'mun are included in the following categories: (1) Maktab, or kuttab, is the main educational institution. Khat, calligraphy, the Qur'an, and poetry are the subjects taught. (2) "Halaqah" is a word that means circle.

Halaqah is an Islamic educational institution that is equivalent to a high school or college. Teachers teach subjects by reading, explaining, or conveying other people's comments on the work of a figure's thought. In addition, (3) majlis is an educational institution that allows the exchange of knowledge from various disciplines.

Libraries and bookstores serve as a place to spread Islamic knowledge and religion. The Baghdad Library currently consists of public and private libraries, with 100 bookstores. This institution has created a new history in human civilization that has never been known to the West. The concept of multiculturalism in education has become the norm because tolerance, religious differences, and ethnicity are commonplace.

4. The Concept of Islamic Education

The basic concept of multicultural education was discovered during the Abbasid Dynasty, especially during the Caliphate of Al-Ma'mun. This concept is not applied in all Bayt al-Hikmah institutions. However, the basic principles of multicultural education, namely that everyone has freedom of expression, is open, tolerant, and equal in seeking information, translating, praying, working, and doing anything useful, are applied in all institutions. Meanwhile, according to Lailian (2005: 30-31), the application of this concept other than in Bayt al-Hikmah is more internal and specific, which emphasizes the aspects of diversity and equality of students in the learning process. The description of the basic

concept of multicultural education in institutions other than Bayt al-Hikmah is as follows:

(a) The values of freedom and equality. Students have the freedom to choose subject matter, teachers, and form halaqah halaqah,

(b) The values of justice, poverty, and the backwardness of minority groups are evident in the student recruitment process. Students who are unable or orphans are given the opportunity to study. They are paid monthly, given the necessary stationery and receive extraordinary facilities from the waqf institution,

(c) The values of justice and harmonious relationships are reflected in the relationship between teachers and students. Teachers give equal attention and treatment to all students.

The Development of Islamic Education in the Digital Era

In the development of Islamic education in the digital era, especially after entering the 19th century AD, the Islamic world entered a century of revival and modernity. This spirit of revival is driven by two factors, namely:

1) The Qur'an encourages humans to think and reflect, even telling humans to think and reveal the secrets that exist in this universe.

2) There is a push for progress in the form of the development of IPTEK (science and technology) that enters the Islamic world. This was motivated by the contact between the Islamic world and the Western world, which then brought new ideas, such as rationalism and so on.

One of the biggest obstacles to school growth is the problem that arises in the midst of the digitalization era: current learning and low digital literacy of teachers and students. This is especially true considering the current conditions. As a result, there is a shortage of teachers who have the ability to use new technologies (Larasasati & Natasya, 2017). Given that the majority of Indonesia's population is Muslim, they now have an easier time participating in many aspects of modern culture. They do not have to spend their time actively seeking information directly through meetings because current technology can help everyone (Hamzah & Cahyono, 2020).

Over the past thirty years, contemporary Islamic education in Indonesia has sought to fully integrate Islamic educational institutions into the national education system controlled and funded by the government. In addition, contemporary Islamic education in Indonesia has sought to improve national standards and is managed largely by Muslim communities and organizations. One evidence of the changes that have occurred in modern culture as a result of technological advances is the increasing use of digital educational technology by students with high smartphone ownership and longer duration of use, which makes them very familiar with the digital world (Budiana, 2022; Sakarina et al. 2022).

In recent years, Islamic education in Indonesia has made rapid progress, despite facing many obstacles in the current era of globalization. Overall, two major contributions have emerged: individual character formation and eternal system management. Building character is the first goal. Because they use the pesantren model, Islamic educational institutions clearly have a major role in shaping students' character (Fitriani et al., 2021). The goal of Muslim education

is the creation of "good and righteous humans" who worship Allah in the true sense, 2137 build the framework of their worldly life according to sharia (Islamic law), and use it to serve themselves. Belief (Tolchah & Mu'ammara, 2019).

The Influence of the Glory of the Abbasid Daula on Education in the Digital Era

Education plays an important role in preparing human resources for development. However, in Indonesia, Islamic education often faces quite serious challenges, especially related to moral issues. Therefore, it takes seriousness, perseverance, and strong determination to overcome it together. From the discussion of the Islamic education system during the Abbasid Dynasty, it can be concluded that Islam does not have a standard education system, but only emphasizes the moral and ethical values of Islamic teachings. This is what characterizes and differentiates the Islamic education system from non-Islamic education. This difference is also one of the characteristics that distinguishes the Islamic education system during the Abbasid Dynasty from the Islamic education system in the modern era.

Therefore, it is important to contextualize the Islamic education system during the Abbasid Dynasty with current conditions. The goal is to connect the education system with the current real-world situation so that its advantages and disadvantages can be analyzed. Thus, a better system can be found that is in accordance with the needs of today's era to be applied in Islamic education in order to overcome various existing problems.

The contextualization of the Islamic education system during the Abbasid Dynasty in the present day includes the following:

1) Curriculum

According to (Ahmad, 1992), the curriculum is a number of subjects that must be taken or studied by students. More broadly, the curriculum is not just a lesson plan, but everything that actually happens in the education process at school. The curriculum in Islamic educational institutions during the Abbasid Dynasty initially focused on certain fields of study. However, along with social and cultural developments, the curriculum material became increasingly broad and diverse. This development has an impact until now, where students are required to participate in and study various school activities that aim to provide a more comprehensive learning experience.

The Islamic education curriculum during the Abbasid Dynasty was dominated by religious sciences, especially the Qur'an as the main focus of teaching. The same thing also applies today, but currently each material or religious science is interrelated and supports the student graduation process. In other words, after going through various developments, the current Islamic education curriculum is actually more detailed and complete than the curriculum during the Abbasid Dynasty. However, the implementation of the

current curriculum still faces various obstacles, such as low professionalism and competence of teachers and less than optimal implementation of the curriculum. 2) Teaching Methods

During the Abbasid Dynasty, the teaching process was carried out individually to each student and did not use a class system like today. Meanwhile, the teaching methods used were also very diverse, not limited to just three methods. Some of the methods applied include role-playing, recreation, question and answer, discussion, and other methods. 3) Students

A comparison of the conditions of students or pupils during the Abbasid Dynasty with the present day include the following:

a). During the Abbasid Dynasty, students had full freedom to learn from anyone and complete their lessons according to the desired time. Meanwhile, in the present day, although students still have the freedom to learn from various sources, they are still bound by the rules, levels of education, and teachers that have been determined by educational institutions. In addition, the time to complete lessons is also limited. This condition causes a student not to necessarily get optimal education from teachers who are truly competent in their fields. Limitations in choosing teachers and structured learning time make the absorption of knowledge less than optimal.

b). The quality of education basically depends on the role of the teacher or is teacher-oriented, not on the institution itself (institution-oriented). However, in the present era, the approach tends to be institution-oriented. This is because quality educational institutions are usually supported by good management, a structured curriculum, competent educators, and adequate educational facilities and infrastructure.

c). At present there is no scientific rihlah system.

1) Educational Institutions

During the Abbasid Dynasty, educational institutions were still in the form of study groups that could take place in various places. Meanwhile, at present, educational institutions have a more structured form, in the form of special buildings as places for the teaching and learning process, such as madrasahs, Islamic boarding schools, religious study groups, da'wah groups, and libraries.

2) The Concept of Islamic Education

The concept of education that developed during the Abbasid Dynasty, especially in the era of the Al-Ma'mun Caliphate, reflects the principle of multicultural education. This concept emphasizes freedom of expression, openness, tolerance, and equality for all individuals in accessing knowledge, translating works, worshiping, working, and carrying out various useful activities. These principles remain relevant and are applied in today's modern world

CONCLUSION

The Establishment of the Abbasid Dynasty: The Abbasid Dynasty replaced the Umayyad Dynasty in 750 AD. Based on dissatisfaction with the Umayyad government, this dynasty was supported by many people, including the Persians. Maximum Glory: In the 8th and 9th centuries AD, the Abbasid Dynasty reached its peak, especially under the leadership of Caliph Harun AlRasyid and Al-Ma'mun. Economic prosperity, political stability, scientific progress, and cultural development were the hallmarks of this period.

Many educational institutions that existed during the Abbasid dynasty, such as kuttabs, mosques, lower education in palaces, bookstores, ribaths, libraries, houses of ulama, observatories, literary salons, zawiah, ribaths, and even madrasas, show the world that in this era there has been very rapid development in the field of education. It is not surprising that this educational sector has given birth to many famous scholars in their time, who with their scientific activities and traditions have created a new people who are more advanced than before.

Studying science is an obligation for every Muslim and is considered a form of worship, so there are no restrictions on where to study. In the golden era, this spirit encouraged Muslims to build Islamic education. The development and progress of a country at a certain time depends on its leader, who is wise, prudent, and loves knowledge, leading his country in the best way based on Islamic teachings and moral values. Because of the full support of its caliphs, the Abbasid Empire developed and advanced to its peak, providing many opportunities and freedoms for progress in the fields of religion, technology, and science.

This is what drives people to continue to improve their abilities and knowledge. In particular, the Islamic education system during the Abbasid dynasty developed because it implemented the basic concept of multicultural Islamic education while still adhering to Islamic teachings, so that there was an exchange of knowledge and culture that resulted in a wealth of knowledge and culture while still adhering to Islamic teachings. This is due to the fact that the formation of a teacher's student character is very effective and strong. This success is supported by a good and harmonious relationship between teacher and student, the obedience and trust of students to their teachers, and the sincerity of teachers to their students. Therefore, the advantages or superiority of the Islamic education system in the past can be applied to the current Islamic education system. The goal is that Islamic education can be developed according to the needs of today's society.

FURTHER STUDY

This study still has limitations so that further research is needed related to the topic of The Triumph of Islamic Education and Its Influence on Education in the Digital Era in order to perfect this study and increase insight for readers.

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