



Social Transformation and the Development of Islamic Civilization during the Reign of Utsman ibn Affan in Arabian Peninsula 644-656 Common Era

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Abstract:

Social transformation in Islamic history represents an important process marking the shift from a religious community to a complex political society. One of the most crucial phases of this transformation occurred during the reign of Caliph Utsman ibn Affan, characterized by territorial expansion and increasing social diversity within the Muslim community. This study focuses on political policies, administrative reforms, and social integration in Muslim society. It aims to analyze the contribution of Utsman leadership to political consolidation and social restructuring in the early Islamic period. This research is a study in Islamic political history employing the historical method, which consists of four stages: heuristics, source criticism, interpretation, and historiography. The results show that the reign of Utsman ibn Affan was a significant phase in the formation of early Islamic civilization. The codification of the *Qur'an* ensured textual uniformity across the expanding Islamic territories, while expansion into North Africa, Khurasan, and Asia Minor strengthened political authority and accelerated social integration among diverse ethnic groups. This process contributed to the development of a more organized social structure and Islamic civilization.

Keywords: Utsman ibn Affan, Social Transformation, Islamic Civilization.

Abstrak:

Transformasi sosial dalam sejarah Islam merupakan proses penting yang menandai perubahan dari komunitas religius menuju masyarakat politik yang kompleks. Salah satu fase krusial dalam proses tersebut terjadi pada masa pemerintahan Khalifah Utsman bin Affan, yang ditandai oleh ekspansi wilayah dan meningkatnya keberagaman sosial umat Islam. Penelitian ini fokus pada kebijakan politik, reformasi administrasi, dan integrasi sosial dalam masyarakat Muslim. Penelitian ini bertujuan menganalisis kontribusi kepemimpinan Utsman dalam proses konsolidasi politik dan restrukturisasi sosial pada periode Islam awal. Penelitian ini merupakan riset sejarah politik Islam dengan menggunakan metode sejarah yang terdiri dari empat tahapan yakni, heuristik, kritik, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa masa pemerintahan Utsman bin Affan merupakan fase penting dalam pembentukan peradaban Islam awal. Seperti halnya kodifikasi Al-Qur'an yang memastikan keseragaman teks di wilayah kekuasaan yang semakin luas. Sementara ekspansi ke Afrika Utara, Khurasan, dan Asia Kecil memperkuat otoritas politik serta mempercepat integrasi sosial masyarakat Muslim antar etnis. Proses ini berkontribusi pada terbentuknya struktur sosial dan peradaban Islam yang lebih terorganisasi.

Kata Kunci: Utsman bin Affan, Transformasi Sosial, Peradaban Islam.

INTRODUCTION

The course of Islamic history demonstrates a gradual transformation from a religious community based on spiritual solidarity into a political entity characterized by structured authority and an established administrative system. This transformation did not occur linearly, but rather through complex social and political dynamics.

The history of Islamic civilization shows that social and political dynamics have played

a significant role in shaping the structure of Muslim society over time.¹ The social transformation that took place in the early period of Islam represents a crucial phase marking the transition from a simple religious community to a more complex and organized society.² One of the most important periods in this process was the reign of Caliph Utsman ibn Affan 644-656 Common Era, which is recognized as a phase of territorial expansion as well as socio-political consolidation in Islamic history.³

During the reign of Caliph Utsman ibn Affan, the Islamic territory experienced significant expansion, extending to regions such as North Africa, Persia, and Asia Minor.⁴ This expansion not only affected political and military aspects but also brought about profound social changes, particularly in terms of ethnic diversity, cultural variation, and the economic structure of Muslim society. These conditions required a more organized system of governance as well as policies capable of accommodating the increasing complexity of a more pluralistic society.⁵

The social transformation during this period was marked by the integration between Arab and non-Arab communities (*mawali*), the growth of urban centers, and the rise of social and economic mobility.⁶ In addition, the administrative and religious policies implemented by Utsman, such as the strengthening of the bureaucratic system and the codification of the *Qur'an*, contributed to the formation of a more stable and structured foundation of Islamic civilization. Nevertheless, the rapid social changes also gave rise to various challenges, including political tensions and social conflicts, which became part of the historical dynamics of the period.⁷

A number of previous studies have examined the governance of Utsman ibn Affan from various perspectives. First, the research conducted by Ahmad Yani, Nuraeni, and Muhammad Fattah Dwi Artanto emphasizes territorial expansion and the codification of the *Qur'an* as efforts to preserve the authenticity of Islamic teachings. Second, the study by Muhammad Arief Samudera highlights the application of the principle of *shura* (consultation) as well as bureaucratic reforms within the system of governance. Third, Akbar research analyzes socio-economic policies that strengthened solidarity within early Muslim society, while other studies emphasize political stability as a crucial factor in the intellectual development of the Muslim community.⁸ Nevertheless, most of these studies remain partial in nature, as they tend to separate political, social, economic, and religious aspects. Therefore, this research seeks to integrate these various aspects within a more comprehensive framework of social

¹ (Ira M. Lapidus. *A History of Islamic Societies*. Cambridge: Cambridge University Press, 2014. 73)

² (Marshall Hodgson. *The Venture of Islam: Conscience and History in a World Civilization*. Chicago: University of Chicago Press, 1974. 72)

³ (Fred M. Donner. *The Early Islamic Conquests*. Princeton: Princeton University Press, 1981. 67)

⁴ (Hugh Kennedy. *The Great Arab Conquests: How the Spread of Islam Changed the World We Live In*. London: Weidenfeld & Nicolson, 2007. 54)

⁵ (Farid Al-Muhtadi. Peradaban Islam Masa Khalifah Utsman bin Affan (24-36 H/644-656 M). *Al-Murabbi Jurnal Pendidikan Islam*, vol. 2, no. 1 (2024). 115. <https://jurnal.alahliyah.sch.id/index.php/AMPIS/article/viewFile/664/141>)

⁶ (Ira M. Lapidus. *A History of Islamic Societies*. Cambridge: Cambridge University Press, 2014. 89)

⁷ (Murtiningsih. Tuduhan Nepotisme terhadap Utsman bin Affan dan Pengaruhnya terhadap Kekhalifahan Ali bin Abi Thalib. *Jurnal Ilmiah Agama: Mengkaji Doktrin, Pemikiran, dan Fenomena Agama*, vol. 19, no. 1 2018. 82. <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2385>)

⁸ (Muhammad Arief Samudera et al. Sistem Pemerintahan Pada Masa Utsman Bin Affan. *Psikosopen*. Vol. 1 No. 1, 2025. 97. <https://publisherqu.com/index.php/psikosopen/article/view/2325>)

transformation, this integration constitutes the distinction and novelty of the present study.

Based on this overview, the research gap lies in the lack of a comprehensive analysis of social transformation in studies concerning the reign of Utsman, as well as the need to complement previous research. The urgency of this study is further reinforced by the fact that this period represents an early phase in the formation of the relationship between political power, religious authority, and social structure in Islamic history, which subsequently influenced the development of Islamic civilization in later periods.

Accordingly, this study aims to address the following questions: how did the dynamics of social transformation unfold during the reign of Caliph Utsman ibn Affan?, How did political, administrative, and religious policies contribute to the process of integrating Muslim communities across regions and ethnic groups?, And how did these processes shape the foundations of early Islamic civilization?.

RESEARCH METHOD

This study is a work of Islamic political history that employs the historical research method to examine and analyze social transformation and the development of Islamic civilization during the reign of Caliph Utsman ibn Affan. The historical method is chosen because this study seeks to systematically and objectively reconstruct past events based on relevant sources.

The historical method in this research is carried out through several stages, namely heuristics, source criticism, interpretation, and historiography. The heuristic stage involves collecting various historical sources related to the period of Utsman ibn Affan rule, including both primary and secondary sources. Primary sources are derived from classical Islamic historical works, such as chronicles and biographical literature of early Islamic figures that document events of the period.⁹ Meanwhile, secondary sources are obtained from academic books, scholarly journals, and contemporary research relevant to the themes of social transformation and the development of Islamic civilization. The use of secondary sources aims to strengthen the analysis and provide broader scholarly perspectives on the phenomena under study.¹⁰

The next stage is source criticism, which aims to assess the validity and credibility of the sources used. This stage includes external criticism to evaluate the authenticity of the sources, as well as internal criticism to assess the content and reliability of the information they contain.

This is followed by the interpretation stage. At this stage, the researcher seeks to understand the meaning behind historical facts and to relate them to the social, political, and cultural context of Utsman ibn Affan reign.

The final stage is historiography, which involves presenting the research findings in the form of a systematic and chronological historical narrative. In this stage, the researcher reconstructs the dynamics of social transformation and the development of Islamic civilization based on the analysis conducted, thereby producing a comprehensive understanding of the period.¹¹

⁹ (Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Bentang, 2005), hlm. 89)

¹⁰ (Dudung Abdurahman, *Metodologi Penelitian Sejarah Islam* (Yogyakarta: Ombak, 2011), hlm. 55)

¹¹ (Nugroho Notosusanto, *Masalah Penelitian Sejarah Kontemporer* (Jakarta: Yayasan Idayu, 1978),

By employing this method, the study is expected to provide an in-depth understanding of the relationship between political policies, social changes, and the formation of Islamic civilization during the reign of Caliph Utsman ibn Affan.

RESULTS AND DISCUSSION

The Dynamics of Social Transformation during the Reign of Utsman bin Affan 644-656 Common Era

The period of the caliphate of Utsman bin Affan represents an important phase in the development of Islamic society, marked by significant social changes. The rapid territorial expansion of Islam that had begun during the time of Umar bin Khattab continued under Utsman leadership, extending Islamic rule over regions such as Syria, Egypt, Persia, and parts of North Africa.¹² This expansion not only altered the political structure but also triggered social transformation within the Muslim community, which became increasingly diverse in terms of ethnicity, culture, and economy.¹³

Utsman caliphate can be seen as a transitional phase from a relatively simple Muslim community to a more complex and organized society.¹⁴ The vast territorial expansion required the establishment of more systematic governance and social management to maintain political and social stability. In this context, Utsman administration played a role in adapting the social structure of the Muslim community to the new conditions arising from the integration of regions with diverse cultural backgrounds.¹⁵

One of the key dynamics in this social transformation was the emergence of ethnic diversity within the Muslim community. As Islamic territories expanded, more non-Arab populations entered the Muslim community, known as *mawali*.¹⁶ The presence of this group contributed to the formation of a more pluralistic society and broadened social interactions among different ethnic groups within Islamic rule. According to Akbar, the integration of Arab and non-Arab communities in economic activities, trade, and governance reflects the development of a more open social structure compared to earlier periods.¹⁷

Social change was also reflected in the development of economic structures and the emergence of new forms of social mobility within Muslim society. The advancement of trade, along with the management of increasingly vast territorial resources, led to the rise of merchant groups, administrative officials, and religious scholars (*ulama*) who played significant roles in social life. In this context, administrative institutions such as *diwan al-jund*, which regulated the distribution of soldiers' salaries and the management of state finances, became part of the government's efforts to maintain social and economic stability.¹⁸

In addition, social transformation during the time of Utsman bin Affan was also marked

hlm. 17)

¹² (Fred M. Donner, *The Early Islamic Conquests*, 1981)

¹³ (Hugh Kennedy, *The Great Arab Conquests: How the Spread of Islam Changed the World We Live In*, 2007)

¹⁴ (Yani et al., *Kontribusi Khalifah Usman bin Affan dalam Perkembangan Peradaban Islam*, 2024)

¹⁵ (Chase F. Robinson, *The New Cambridge History of Islam: The Formation of the Islamic World*, 2010)

¹⁶ (Robert G. Hoyland, *In God's Path: The Arab Conquests and the Creation of an Islamic Empire*, 2015)

¹⁷ (Akbar et al., *Relevansi Kebijakan Fiskal pada Masa Rasulullah dan Utsman Bin Affan di Indonesia*, 2024)

¹⁸ (Muhammad Arief Samudera et al., *Sistem Pemerintahan Pada Masa Utsman Bin Affan*, 2025)

by the growth of new urban centers such as Madinah, Kufah, and Basrah, which functioned as hubs of governance, trade, and intellectual activity. These cities became spaces for interaction among various social groups from diverse cultural backgrounds, thereby fostering the formation of a more dynamic urban society.¹⁹ This development shows that the expansion of Islamic territories not only extended political power but also accelerated the process of social integration within the Muslim community.²⁰

However, the rapid pace of social change also gave rise to various political challenges and social tensions. The expansion of territorial control, along with the increasing complexity of administration, led to differences in interests between the central government and regional communities. The dynamics of this phenomenon triggered social tensions related to the distribution of resources, the management of power, and the widening gap between administrative elites and local populations in certain regions.²¹

One of the issues that frequently drew attention was the accusation of nepotism in the appointment of government officials. Utsman bin Affan was known to have appointed several of his relatives from the *Bani Umayyah* to occupy strategic positions in various regions.²² According to Murtiningsih, this policy was not solely based on kinship ties, but also on considerations of loyalty and administrative capability.²³ Nevertheless, the perception of some members of society toward this policy gave rise to social jealousy, which developed into political criticism of Utsman administration.

These social tensions later evolved into more open political conflicts toward the end of his reign. Rebellions that occurred in several regions such as Mesir and Kufah reflected differing views regarding the legitimacy of leadership and the distribution of power within an increasingly complex Islamic society. The conflict reached its peak with the assassination of Caliph Utsman in 656 Common Era in Madinah.²⁴

Although it ended in political conflict, the social dynamics during Utsman rule demonstrate that Islamic society was undergoing a major transformation from a simple religious community into a more complex political society.²⁵ These changes reflect the process of adaptation by Muslims to the social, economic, and political challenges that arose alongside territorial expansion. This social development was further supported by the growth of major cities such as Madinah, Kufah, and Basrah, which became centers of religious and economic activity. According to Rahmawati, these cities played a role as symbols of early urbanization in Islam, where the integration of governance, education, and spirituality took place harmoniously.²⁶ This condition shows that Utsman leadership was not only oriented toward political and military aspects, but also paid attention to the establishment of a civilized social order.

However, such rapid social change also generated internal unrest. Social inequality

¹⁹ (Hugh Kennedy, *The Great Arab Conquests: How the Spread of Islam Changed the World We Live In*, 2007)

²⁰ (Fred M. Donner, *The Early Islamic Conquests*, 1981)

²¹ (Yani et al., *Kontribusi Khalifah Usman bin Affan dalam Perkembangan Peradaban Islam*, 2024)

²² (Wilferd Madelung, *The Succession to Muhammad: A Study of the Early Caliphate*, 1997)

²³ (Murtiningsih, *Tuduhan Nepotisme Terhadap Utsman Bin Affan Dan Pengaruhnya Terhadap Kekhalifahan Ali Bin Abi Thalib*, 2018)

²⁴ (Wilferd Madelung, *The Succession to Muhammad: A Study of the Early Caliphate*, 1997)

²⁵ (Robert G. Hoyland, *In God's Path: The Arab Conquests and the Creation of an Islamic Empire*, 2015)

²⁶ (Rohmatillah et al., *Politics and Conflict during the Reign of Caliph Uthman ibn Affan 644-656*, 2023)

between central and regional communities, along with issues surrounding the appointment of officials from particular groups, became some of the factors triggering public dissatisfaction. According to Rohmatillah, the political and social differences of opinion toward the end of the reign of Utsman bin Affan indicate that Islamic society had evolved into a critical community actively assessing the legitimacy of power.²⁷ This phenomenon marked the beginning of a broader political awareness among Muslims, while also illustrating the complexity between Islamic ideals and the social realities faced during Utsman rule.²⁸

From the overall dynamics of Utsman leadership, it can be concluded that his reign represents an important period in Islamic history, during which the social, economic, and cultural structures of the Muslim community underwent profound transformation. He succeeded in integrating spiritual and administrative dimensions within his social policies, thereby laying the foundation for a civilized Islamic society.²⁹ These policies had long-term impacts on governance systems, social structures, and the moral orientation of Muslims in subsequent periods.

Based on the analysis of various social aspects and governmental policies during the caliphate of Utsman bin Affan, it can be stated that this period demonstrates a strong synergy between political policies, administrative reforms, and social transformation. To clarify the relationship between governmental policies and their impact on Islamic society, the following table presents a summary of the study’s findings:

Table 1. The Relationship between the Policies of Utsman bin Affan and Their Impacts

Policy Aspects	Government Implementation	Socio-Civilizational Impacts
Codification of the Qur’an	Establishment of the Zayd ibn Thabit Committee for the Standardization of the Qur’anic Codex	Unity of Faith and Religious Identity among Muslims
Administrative Reforms	Formation of the <i>Diwan</i> and the Provincial Governorship System	Bureaucratic Efficiency and the Strengthening of Political Control
Economic Policies	Distribution of <i>Zakat</i> and <i>Kharaj</i> , and the Strengthening of the <i>Bayt al-Mal</i>	Economic Equity and Social Solidarity
Territorial Expansion	Expansion into North Africa, Khurasan, and Asia Minor	Cultural Integration and the Expansion of Islamic Proselytization
Social Policies	Integration of Arab and Non-Arab Communities (<i>Mawali</i>)	The Formation of Social Cohesion and Societal Mobility

The table above shows that the period of governance under Utsman bin Affan not only strengthened political and religious aspects, but also laid the foundation for a more established social life and Islamic civilization.

In addition to social dynamics related to ethnic integration and economic development, the transformation of Islamic society during the caliphate of Utsman bin Affan was also influenced by the development of a more structured concept of political leadership. In this context, Utsman administration not only continued the administrative system established in earlier periods, but also strengthened political consultation mechanisms through the

²⁷ (Rohmatillah et al., Politics and Conflict during the Reign of Caliph Uthman ibn Affan 644-656, 2023)

²⁸ (Hugh Kennedy, The Great Arab Conquests: How the Spread of Islam Changed the World We Live In, 2007)

²⁹ (Chase F. Robinson, The New Cambridge History of Islam: The Formation of the Islamic World, 2010)

involvement of the Prophet's companions and community leaders in the decision-making process. The system of *shura* (consultation), which involved prominent figures of the Muslim community, indicates that the structure of Islamic governance at that time was beginning to move toward a more institutionalized political order.³⁰

Moreover, the development of economic and trade activities during Utsman era also had an impact on shaping a more dynamic Muslim society. The expansion of territories and the increasing mobility of trade encouraged the emergence of entrepreneurial practices within the Islamic community, particularly in rapidly growing commercial cities. These economic activities not only strengthened interregional trade networks, but also served as a medium for the dissemination of Islamic values in the social and economic life of society.³¹

This social transformation was also closely related to the development of ideas concerning leadership and the legitimacy of power within the Islamic political tradition. Several historical studies indicate that during the reign of Utsman bin Affan, a broader discourse began to emerge regarding the relationship between political authority, social justice, and the responsibility of leaders toward society. These debates became part of the political dynamics that reflected the growing social and political awareness among the Muslim community at that time.³²

Thus, the social transformation during the period of Utsman bin Affan rule was influenced not only by territorial expansion and economic growth, but also by the development of governance systems, economic practices, and increasingly complex political discourse within early Islamic society. The dynamics of this phenomenon demonstrate that social transformation during this period was a historical process involving the interaction between political power, economic development, and changes in the social structure of the Muslim community.³³

Political, Administrative, and Religious Policies of Utsman ibn Affan in the Process of Integrating Muslim Communities Across Ethnic Groups in Various Regions

The political, administrative, and religious policies implemented during the reign of Caliph Utsman ibn Affan played an important role in the process of integrating Muslim communities that were increasingly expanding geographically and ethnically. The expansion of Islamic territories to include Syria, Egypt, Persia, and North Africa resulted in a diverse Muslim population with different cultural, linguistic, and traditional backgrounds. Under such conditions, governance policies were required to maintain political stability while also fostering social unity among Muslims across regions.³⁴

In the field of government administration, Utsman strengthened the bureaucratic system through the development of the *diwan* institution, which functioned to manage state administration, including finance, the military, and territorial records. According to Fahrani, this strengthening of administrative institutions enabled the central government to manage its

³⁰ (Rahmat & Mawardi, Sistem Pemerintahan, Politik dan Peran Ahlu Hall Wal 'Aqdi pada Masa Khulafaur Rasyidin, 2023)

³¹ (Mais, Islamic Entrepreneurship Sebagai Eksistensi Nilai Tambah Syariah Berbasis Rezeki: Utsman Bin Affan, 2023)

³² (Yulyanti et al., Analisis Kepemimpinan dan Kebijakan Politik Utsman Bin Affan dalam Pemerintahan Islam, 2025)

³³ (Wahyuni et al., Sejarah Kepemimpinan Utsman Bin Affan: Analisis Perannya dalam Perkembangan Peradaban Islam, 2025)

³⁴ (Marshall G. S. Hodgson, The Venture of Islam, 1997)

increasingly vast territories more effectively and in a more organized manner.³⁵ In addition, Utsman reinforced the system of regional governance by appointing governors in strategic areas such as Syria and Egypt. This policy aimed to maintain political stability while ensuring that central government policies were consistently implemented throughout the Islamic territories.

Beyond administrative strengthening, economic policy also became an important instrument in maintaining social integration within Muslim society. The management of state finances through the *baitul mal* institution allowed for a more systematic distribution of state resources. Funds derived from *zakat*, *kharaj*, and *jizyah* were not only used for military purposes but also to support public welfare, including the poor, widows, and other vulnerable groups. According to Akbar, this policy of economic distribution strengthened social solidarity among Muslims and helped reduce economic disparities within a society that was becoming increasingly diverse across ethnic groups in various regions.³⁶

In the religious sphere, the most monumental policy undertaken by Utsman was the codification of the Qur'anic manuscript. According to Rahmawati, this step was taken due to the emergence of differences in Qur'anic recitation across various Islamic regions such as Kufah, Basrah, and Syam, as a result of the expanding reach of Islamic propagation.³⁷ To prevent potential division, Utsman formed a committee led by Zaid ibn Thabit to compile a standardized manuscript, which later became known as the Utsmanic Codex (*Mushaf Utsmani*). This manuscript was then reproduced and distributed to various regions of the Islamic territories to serve as the official reference for Qur'anic recitation.

The codification of the Qur'anic manuscript had not only religious implications but also important social and political functions. The standardization of Qur'anic recitation strengthened the theological unity of Muslim and became a symbol of collective identity that transcended differences in ethnicity, language, and region. From the perspective of Islamic civilization history, this policy also contributed to maintaining social stability and reinforcing the legitimacy of political leadership within a developing Muslim society.³⁸

Overall, the political, administrative, and religious policies during the reign of Caliph Utsman ibn Affan demonstrate a systematic effort to maintain stability and integration within an increasingly expansive Muslim community. The strengthening of administrative systems, economic management through the *baitul mal*, and the standardization of the Qur'anic manuscript formed essential foundations in building both social and spiritual unity among Muslim amid ethnic diversity across various regions.³⁹

In addition to administrative and economic policies, the integration of Muslim society during the reign of Caliph Utsman ibn Affan was also influenced by political mechanisms that involved community leaders and scholars in the decision-making process. In early Islamic political tradition, there was the concept of *ahl al-hall wa al-'aqd*, a group of

³⁵ (Fahrani et al., Analisis Pemikiran Ekonomi Masa Utsman bin Affan dan Relevansinya di Zaman Sekarang, 2023)

³⁶ (Akbar et al., Relevansi Kebijakan Fiskal pada Masa Rasulullah dan Utsman Bin Affan di Indonesia, 2024)

³⁷ (Rohmatillah et al., Politics and Conflict during the Reign of Caliph Uthman ibn Affan 644-656, 2023)

³⁸ (Ira M. Lapidus, A History of Islamic Societies, 2014)

³⁹ (Assidiqi & Putra, Historical Analysis of Caliph Uthmān bin 'Affān's Policy (Period 24 AH-29 AH), 2024)

community figures who possessed moral and intellectual authority to provide counsel on governmental policies. The presence of this group played a role in maintaining a balance between the authority of the caliph and the aspirations of the people, ensuring that political decisions continued to take into account social stability and the broader interests of the Muslim community.⁴⁰

On the other hand, governmental policies during Utsman reign also reflected efforts to maintain continuity between religious values and the practice of state administration. This integration between religious principles and governance was evident in various policies that placed social justice and public welfare as integral parts of Islamic leadership responsibilities. Several studies indicate that this approach helped strengthen the political legitimacy of Utsman rule within an increasingly ethnically diverse society across different regions.⁴¹

Moreover, the process of integrating communities across regions was also influenced by the development of communication systems and social networks within the Islamic territories. The relationship between the central government in Madinah and newly incorporated regions enabled the exchange of ideas, religious traditions, and relatively uniform administrative practices. This condition indirectly encouraged the formation of a collective Muslim identity that was no longer limited to Arab tribal identity, but evolved into a more universal religious community.⁴²

Thus, the integration of Muslim society during the reign of Utsman ibn Affan was not only driven by administrative and economic policies, but also by political mechanisms, religious values, and social networks that connected various regions within the Islamic domain. The combination of these factors demonstrates that Utsman governance sought to build political stability while simultaneously strengthening social cohesion within an increasingly plural Muslim society.⁴³

The Formation of the Foundations of Islamic Civilization in the Early Period of Utsman ibn Affan

The process of social transformation, along with political and administrative policies during the reign of Caliph Utsman ibn Affan, made a significant contribution to the formation of the foundations of early Islamic civilization. The social transformations that emerged as a result of the expansion of Islamic territories, combined with integration policies implemented by the central government, created a more complex and organized social structure. This condition became the basis for the development of Islamic civilization, which was not only religious in nature but also encompassed social, political, and intellectual aspects.⁴⁴

Furthermore, the development of Islamic civilization during the era of the four great leaders known as the *Khulafaur Rashidin* also demonstrated an integration between governance systems, religious values, and social development. The leadership of the caliphs was not solely focused on political stability and territorial expansion, but also on building a

⁴⁰ (Rahmat & Mawardi, Sistem Pemerintahan, Politik dan Peran Ahlu Hall Wal 'Aqdi pada Masa Khulafaur Rasyidin, 2023)

⁴¹ (Yulyanti et al., Analisis Kepemimpinan dan Kebijakan Politik Utsman Bin Affan dalam Pemerintahan Islam, 2025)

⁴² (Wahyuni et al., Sejarah Kepemimpinan Utsman Bin Affan: Analisis Peranannya dalam Perkembangan Peradaban Islam, 2025)

⁴³ (Kadenun, Proses Peralihan Kekuasaan Dan Kebijaksanaan Dalam Pemerintahan Khulafaurasyidin, 2021)

⁴⁴ (Marshall G. S. Hodgson, The Venture of Islam, 1997)

societal structure grounded in the values of justice, consultation (*shura*), and the strengthening of Islamic teachings in social life. This condition made the period of the *Khulafaur Rashidin* an important phase in laying the foundations of Islamic civilization, which later influenced the development of Islamic politics, law, and culture in subsequent periods.⁴⁵

One of the main foundations of Islamic civilization established during Utsman reign was the strengthening of governance and state administration. Bureaucratic reforms through the development of the *diwan* institution, the management of state finances, and the organization of regional governance reflect a process of institutionalizing authority within the Islamic government. These measures played a role in forming a more structured administrative system, enabling the vast Islamic territories to be governed effectively.⁴⁶ This increasingly organized governmental structure later became a model for administrative systems that developed during the Umayyad and Abbasid dynasties.

In addition to the field of governance, the formation of the foundations of Islamic civilization can also be seen in efforts to preserve the religious unity of the Muslim community. The codification of the Qur'anic manuscript carried out during Utsman reign was one of the most important steps in Islamic history. The standardization of the manuscript, later known as the Utsmanic Codex (*Mushaf Utsmani*), was not only intended to preserve the authenticity of the revealed text, but also functioned as a unifying instrument for Muslims spread across various regions with different linguistic and cultural backgrounds. According to Rahmawati, this policy became the basis for the development of Islamic intellectual traditions, as from this standardized manuscript emerged various branches of knowledge such as *qira'at* (recitation studies), *tafsir* (Qur'anic exegesis), and *'ulum al-Qur'an* (Qur'anic sciences).⁴⁷

In the social context, the integration of Arab and non-Arab communities resulting from territorial expansion also shaped a more pluralistic and open Islamic society. Interactions among various ethnic groups in trade, governance, and religious life encouraged the formation of broader social networks. Research by Akbar shows that the system of economic distribution through the *baitul mal*, along with social policies implemented by the government, contributed to the creation of social solidarity within Muslim society. This solidarity became the foundation for the development of concepts such as social justice and collective responsibility in Islam.⁴⁸

Moreover, the development of urban centers such as Madinah, Kufah, Basrah, and Fusthat also played an important role in the formation of Islamic civilization. These cities not only functioned as administrative and military centers, but also became spaces for cultural interaction and the advancement of knowledge. The existence of these urban centers encouraged the emergence of generations of scholars and intellectuals from among the Companions (*sahabah*) and the Successors (*tabi'in*), who later developed Islamic scholarly

⁴⁵ (Fahira Iramadhanita et al., Peradaban Islam Pada Masa Pemerintahan Khulafaur Rasyidin, 2023)

⁴⁶ (Assidiqi & Putra, Historical Analysis of Caliph Uthmān bin 'Affān's Policy (Period 24 AH-29 AH), 2024)

⁴⁷ (Rohmatillah et al., Politics and Conflict during the Reign of Caliph Uthman ibn Affan 644-656, 2023)

⁴⁸ (Akbar et al., Relevansi Kebijakan Fiskal pada Masa Rasulullah dan Utsman Bin Affan di Indonesia, 2024)

traditions in the fields of *hadits*, *tafsir*, and jurisprudence (*fiqh*).⁴⁹

Thus, the process of forming the foundations of Islamic civilization during the reign of Caliph Utsman ibn Affan can be understood through three main aspects: the strengthening of governmental institutions, the standardization of religious teachings through the codification of the *Qur'an*, and social integration alongside the development of urban centers as spaces for cultural and intellectual growth. These three aspects demonstrate that Utsman reign not only played a role in maintaining political stability, but also marked an important phase in building the foundations of Islamic civilization that would continue to develop in subsequent periods.

Furthermore, the policy of territorial expansion during the reign of Utsman ibn Affan not only extended the political authority of Islam, but also created broader spaces for social and cultural interaction among the diverse communities under Islamic rule. The integration of regions such as Persia, Armenia, and North Africa demonstrates that this expansion functioned as a means of forming a civilizational network that connected societies with different ethnic and cultural backgrounds. In this context, Islam served as a normative framework that unified multicultural communities while also opening avenues for the exchange of knowledge, intellectual traditions, and social practices, which in turn enriched the development of Islamic civilization in subsequent periods.⁵⁰

These findings indicate that the expansion policy during Utsman reign did not only impact military or political aspects, but also encouraged the emergence of new social structures that were more pluralistic and dynamic. The interaction between Arab traditions and local cultures gave rise to processes of acculturation that contributed to the development of knowledge, governmental administration, and Islamic culture across various regions of the Islamic world.⁵¹

On the other hand, the political conflicts that occurred toward the end of Utsman reign also reflect the social dynamics that arose as a consequence of the increasingly complex structure of Muslim society. Tensions between the central government and various regional groups indicate that territorial expansion and economic growth were not always accompanied by adequate political consolidation. In this context, the political crisis that culminated in Utsman assassination can be understood as part of the transitional process of Muslim society, moving from a relatively homogeneous religious community toward a broader and more diverse political entity.⁵²

Contextually, this event marked the emergence of a new awareness within Muslim society regarding the importance of political legitimacy, social justice, and mechanisms for overseeing governance. Thus, the conflicts during Utsman reign should not be understood merely as a political tragedy, but also as a historical phase that encouraged critical reflection on the concepts of leadership and governance within the Islamic political tradition.⁵³

In addition to administrative and religious factors, the formation of the foundations of Islamic civilization during the reign of Utsman ibn Affan was also closely related to the

⁴⁹ (Rohmatillah et al., Politics and Conflict during the Reign of Caliph Uthman ibn Affan 644-656, 2023)

⁵⁰ (Ira M. Lapidus, A History of Islamic Societies, 2014)

⁵¹ (Marshall G. S. Hodgson, The Venture of Islam, 1997)

⁵² (Akbar et al., Relevansi Kebijakan Fiskal pada Masa Rasulullah dan Utsman Bin Affan di Indonesia, 2024)

⁵³ (Hawari, Mencermati Isu Nepotisme Kepemimpinan Utsman Bin "Affan, 2012)

development of social and educational values within Muslim society. The growth of religious institutions such as mosques served not only as places of worship, but also as centers of education and moral development. Through activities such as the teaching of the *Qur'an*, *hadits*, and religious discussions conducted by the Companions (*sahabah*) and the Successors (*tabi'in*), mosques became important spaces for the formation of early Islamic intellectual traditions.⁵⁴

Moreover, social values such as *waqf* (endowment) and social solidarity also began to develop as integral parts of Muslim social life. The practice of *waqf* within Muslim communities played a role in supporting educational activities, social welfare, and the construction of religious facilities. In the context of Islamic civilization, this practice demonstrates that the formation of Muslim society was not solely based on political and administrative structures, but also on social values that strengthened relationships among members of the community.⁵⁵

These developments demonstrate that the reign of Utsman ibn Affan was not merely a period of political expansion, but also an important phase in the formation of intellectual culture and social institutions within Muslim society. The interaction between governmental policies, religious values, and social practices created a civilizational foundation that enabled the growth of Islamic scholarly traditions in subsequent periods.⁵⁶

Thus, the foundations of Islamic civilization during the time of Caliph Utsman ibn Affan can be understood as the result of the interaction between political policies, the development of social institutions, and the emergence of intellectual culture within Muslim society. This process shows that the formation of Islamic civilization was a complex historical phenomenon, involving the roles of the state, society, and religious values simultaneously.

CONCLUSION

Based on the discussion, it can be concluded that the reign of Caliph Utsman ibn Affan was an important period in the process of social transformation within Muslim society. The rapid expansion of territory led the Muslim community to evolve from a relatively homogeneous group into a more complex and pluralistic society in terms of ethnicity, culture, and economy. This dynamic gave rise to new social structures characterized by the integration of Arab and non-Arab communities, increased social mobility, and the growth of urban centers as spaces for social and economic interaction in the Islamic world.

During his reign, Utsman ibn Affan implemented various political, administrative, and religious policies aimed at maintaining stability and strengthening the integration of Muslim society across different regions. The strengthening of the bureaucratic system through the *diwan* institution, economic management through the *baitul mal*, and the standardization of the Qur'anic manuscript were strategic measures that not only reinforced the central

⁵⁴ (Putra et al., Educational Values In The Waqf Of The Prophet's Companions and Its Implications For Indonesian Muslim Society (A Review Of The Waqf Hadiths Of Umar Bin Khattab, Utsman Bin Affan, and Abu Thalhaf Al-Anshari), 2023)

⁵⁵ (Yulyanti et al., Analisis Kepemimpinan dan Kebijakan Politik Utsman Bin Affan dalam Pemerintahan Islam, 2025)

⁵⁶ (Kadenun, Proses Peralihan Kekuasaan Dan Kebijaksanaan Dalam Pemerintahan Khulafaurasyidin, 2021)

government, but also fostered social and spiritual unity amid the diversity of the Muslim community.

The social dynamics and governmental policies during Utsman era also shaped important foundations for the development of early Islamic civilization. The strengthening of governmental institutions, the codification of the Qur'anic manuscript, and the development of urban centers such as Madinah, Kufah, and Basrah became key factors in encouraging the emergence of intellectual traditions, more organized administrative systems, and extensive social networks within Muslim society.

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