

The Contribution of the Umayyad Dynasty to the Development of Civilization and the Advancement of Islamic Education

Bulqis^{1*}, Muhammad Fadhil Hadziq²

^{1,2} Universitas Islam Negeri Maulana Malik Ibrahim, Malang, Indonesia

¹bulqis02@gmail.com, ²muhammadfadhillhadziq9658@gmail.com

*Correspondence

DOI: [10.38073/pelita.v3i2.4281](https://doi.org/10.38073/pelita.v3i2.4281)

Received: 8 January 2026

Revised: 25 February 2026

Accepted: 7 April 2026

Published: 6 May 2026

Abstract

The Umayyad Dynasty (661-750 CE) played a significant role in the history of Islamic civilization, not only through territorial expansion but also in the development of education as a foundation for civilizational progress. This study aims to analyze the contributions of education during the Umayyad era, the roles of intellectuals and scholars, and the integration of religious and worldly knowledge in shaping competent human resources. The research employs a qualitative approach with historical and comparative analysis, examining historical documents, classical manuscripts, academic literature, and previous studies on Islamic education of the period. The findings indicate that Umayyad education was structured through *kuttabs*, *madrasas*, *halaqahs*, *bimaristans*, and literary councils, covering religious sciences as well as general disciplines such as mathematics, astronomy, medicine, and philosophy. The use of Arabic as a *lingua franca* strengthened knowledge dissemination. These educational initiatives facilitated the advancement of Islamic civilization by establishing intellectual centers in Damascus, Basra, Kufa, and Andalusia. In conclusion, education during the Umayyad period was not merely formal instruction but a strategic foundation for Islamic civilization, integrating religious and worldly knowledge. This study contributes by highlighting education as a primary pillar of civilizational development in the classical Islamic era.

Keywords: *Umayyad Dynasty, Islamic Education, Islamic Civilization.*

Abstrak

Penelitian ini menganalisis kontribusi Dinasti Umayyah terhadap perkembangan peradaban Islam dan pendidikan pada abad ke-7 hingga ke-8 Masehi. Dinasti Umayyah, sebagai penerus Khulafaur Rasyidin, berhasil memperluas wilayah Islam dari Afrika Utara dan Spanyol hingga Asia Tengah dan India, serta membangun sistem pemerintahan monarki warisan yang stabil. Kajian ini menyoroti peran lembaga pendidikan seperti *kuttab*, *madrasah*, perpustakaan umum, *bimaristan*, dan majelis sastra dalam menyebarkan ilmu pengetahuan, termasuk agama, filsafat, matematika, astronomi, dan kedokteran. Penelitian ini menggunakan pendekatan kualitatif dengan analisis historis dan komparatif, memeriksa dokumen sejarah, manuskrip klasik, literatur akademik, dan studi sebelumnya, serta menelaah peran intelektual dan cendekiawan pada masa itu. Hasil menunjukkan bahwa pendidikan dan bahasa Arab yang diinstitusionalisasikan berperan penting dalam konsolidasi administrasi, penyebaran ilmu, dan kemajuan budaya. Integrasi pemerintahan yang terstruktur, ekspansi wilayah, dan pengembangan intelektual memperkuat fondasi peradaban Islam selanjutnya. Temuan ini memberikan kontribusi penting bagi pemahaman sejarah pendidikan, pengaruh kepemimpinan terhadap pembangunan masyarakat, dan wawasan psikologis terkait interaksi antara sistem pembelajaran, motivasi, dan perkembangan intelektual.

Kata Kunci: *Manajemen Strategis, Kompetensi Guru, Pengembangan Profesional, Mutu Pendidikan, Studi Komparatif.*

INTRODUCTION

The Umayyad Dynasty, which ruled from 661 to 750 CE, occupies a significant position in the history of Islamic civilization. As the successors of the Rashidun Caliphate, they managed to expand the Islamic realm to encompass most of the Middle East, North Africa, and Spain. This territorial expansion not only impacted politics and the economy but also brought about profound social, cultural, and educational transformations. The Umayyad Dynasty became a crucial milestone in the development of a more structured and systematic Islamic civilization, reflecting their ability to manage a multicultural and diverse society effectively.¹

In the context of education, the Umayyad Dynasty is recognized for introducing and developing educational institutions that facilitated the dissemination of knowledge. Education during this period did not focus solely on religious instruction but also included other disciplines such as administration, philosophy, mathematics, astronomy, physics, chemistry, and medicine. The establishment of madrasas, houses of knowledge (*dar al-ilm*), and administrative centers that also functioned as learning hubs demonstrates a systematic effort to spread knowledge and cultivate competent human resources. Moreover, the use of Arabic as an administrative and scholarly lingua franca facilitated the homogenization of intellectual culture across the Umayyad territories, thereby easing the exchange of knowledge and strengthening Islamic intellectual traditions.²

Education in the Umayyad era was characterized by a holistic approach. Educational institutions emphasized not only mastery of religious sciences but also worldly knowledge that supported the advancement of civilization. Administrative and state management education was provided to palace staff and regional officials, producing a generation of leaders who were formally and religiously educated. This practice aligns with the classical Islamic education concept, which stresses a balance between religious and worldly knowledge as the foundation of a civilized society. The Umayyads also pioneered scientific development through the translation of scholarly works from conquered regions, including Greek, Persian, and Indian texts. This initiative provided access to mathematics, astronomy, medicine, and philosophy, thus laying the groundwork for more advanced scientific traditions that would flourish during the Abbasid era.³

Previous studies have highlighted the development of Islamic education and the role of the Umayyad Dynasty in the history of education. Aryati et al. emphasized the formalization and institutionalization of education during the Umayyad and Abbasid periods, showing how educational systems developed to support state administration.⁴

¹ Samsul Munir Amin, *Sejarah Peradaban Islam* (Amzah, 2024).

² Moh Rokib, Muhlas Amali, and M Nuril Qulub, *Sejarah Pendidikan Islam: Institusi-Institusi Yang Dikelola Pemerintah Dan Masyarakat* (Penerbit KBM Indonesia, 2025).

³ H Abdul Rahman et al., *Sejarah Pemikiran Pendidikan Islam Dalam Lintasan Sejarah* (CV. Green Publisher Indonesia, 2025).

⁴ Azizah Aryati, Dilly Yuwita Utami, and Sherly Lisfitriani, "Pendidikan Islam Pada Masa Dinasti Umayyah Dan Dinasti Abbasiyah: Formalisasi Dan Institusionalisasi," *Pendas: Jurnal Ilmiah Pendidikan*

Research by Nurul Hidayah and colleagues examined Islamic educational institutions that played a role in creating a strong intellectual tradition in the classical era.⁵ Meanwhile, the study *Dynamics of Islamic Education* by Apriliani et al. demonstrated the development of early institutions and the teaching of both religious and worldly sciences during the Umayyad period.⁶ Additionally, studies on Islamic education in the Umayyad era indicate that education had already developed functional structures through informal educational activities, such as halaqah and scholars' houses, even though it was not yet fully institutionalized.⁷

From these findings, a research gap becomes apparent, particularly regarding a comprehensive analysis of the role of education as a pillar of civilization during the Umayyad Dynasty. Most previous studies focused on formal institutional aspects or provided partial descriptive historical accounts, while the contribution of education as the foundation of civilization and the integration of religious and worldly knowledge has not been thoroughly analyzed. This motivates the present study to examine holistically the interaction between education and the development of Islamic civilization during the Umayyad period.

Based on this background, this study aims to analyze the Umayyad Dynasty's contribution to the advancement of civilization and the development of Islamic education. Specifically, it seeks to reveal the roles of intellectuals and scholars of that era who contributed to the development of knowledge, as well as how education at that time encompassed various disciplines comprehensively. The study will also evaluate educational achievements during this period to understand the foundations they established for the further development of knowledge in subsequent generations. To achieve these objectives, this research employs a historical approach that allows for a comprehensive analysis of the history, the advancement of civilization, and the development of education during the Umayyad Dynasty.

METHOD

This study employs a qualitative approach with historical and comparative analysis methods. This approach is chosen because the research focuses on examining the history of Islamic civilization and education during the Umayyad Dynasty. Historical analysis is used to trace the development of education, scholarly institutions, and the contributions of intellectual figures in building Islamic civilization during the Umayyad period, while comparative analysis is used to contrast the development of education and civilization in the Umayyad era with preceding and subsequent periods, highlighting both continuity and innovation in the history of Islamic education.⁸

Dasar 10, no. 04 (2025): 216–26.

⁵ Nurul Hidayah, Faridi Faridi, and Ishomuddin Ishomuddin, "Islamic Education Institutions In The Classical Period (Umayyad And Abbasid Periods)," *Jurnal PAI Raden Fatah* 6, no. 1 (2024): 89–114.

⁶ Wilda Apriliani, Muhammad Zalnur, and Fauza Masyhudi, "Dinamika Pendidikan Islam Pada Masa Daulah Umayyah Dan Peranannya Dalam Pengembangan Pendidikan Islam," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 1 (2025): 28–32.

⁷ Thiesya Putri Amanda Syahrir et al., "Pendidikan Islam Di Era Bani Umayyah: Titik Awal Peradaban Ilmu," *Reflection: Islamic Education Journal* 2, no. 3 (2025): 174–88.

⁸ Agus Susilo Saefullah, "Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama Dan Keberagamaan Dalam Islam," *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 4 (2024): 195–211.

The subjects of this research include the Umayyad Dynasty as a whole, intellectuals, scholars, scientists, and both formal and informal educational institutions that played a role in the dissemination of knowledge. The study also analyzes various historical documents, classical manuscripts, academic literature, and previous research discussing Islamic education and the development of civilization during the Umayyad period. By integrating biographical studies of intellectual figures with the analysis of educational structures and socio-political influences, the research provides a comprehensive understanding of the mechanisms through which the Umayyads contributed to the advancement of knowledge and society.

The research is conducted through several stages, beginning with a literature study, which involves collecting relevant primary and secondary sources such as historical books, classical manuscripts, academic journals, and documents related to the Umayyad Dynasty. Historical analysis is then applied to trace the evolution of educational institutions, methods of teaching, and the role of intellectuals in shaping the foundations of Islamic civilization. Comparative analysis follows, examining similarities and differences in educational systems, teaching methods, and the dissemination of knowledge during the Umayyad period relative to other historical periods. The findings are then synthesized to interpret and draw conclusions regarding the role of education as a central pillar in the development of civilization.

The study utilizes document and textual analysis as its main instruments to understand the historical context, educational practices, and contributions of intellectuals during the Umayyad Dynasty. Data collection focuses on examining historical records, academic literature, and prior research on Islamic education and intellectual history. Qualitative analysis is employed to interpret the ideas of scholars and the structure of educational institutions within their social and historical context. Through these methods, the research aims to provide a holistic understanding of how education during the Umayyad period functioned as a foundation for the broader advancement of Islamic civilization.⁹

RESULTS AND DISCUSSION

A Brief History of the Umayyad Dynasty

The Umayyad Dynasty was the first dynasty in Islam to rule after the period of the Rightly Guided Caliphs (*Khulafaur Rasyidin*). The name “Umayyah” is attributed to Umayyah bin Abd Shams bin Abdu Manaf, who was one of the prominent Quraysh figures in Mecca during the pre-Islamic era (*Jahiliyyah*). This dynasty was established by Mu’awiyah bin Abi Sufyan from 41 AH/661 CE to 132 AH/750 CE.¹⁰ Mu’awiyah bin Abi Sufyan had previously served as the governor of Syria during the period of the Rightly Guided Caliphs, specifically under the leadership of Umar bin Khattab and Uthman bin Affan.¹¹

⁹ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

¹⁰ Fatkhul Wahab, “Sejarah Dan Perkembangan Dinasti Bani Umayyah Dalam Dunia Islam,” *Jurnal Pusaka* 13, no. 2 (2023): 121–35, <https://doi.org/https://doi.org/10.35897/ps.v13i02.1138>.

¹¹ Fuji Rahmadi, “Dinasti Umayyah (Kajian Sejarah Dan Kemajuannya),” *Al-Hadi* III, no. 2 (2018): 669–76, <https://doi.org/https://doi.org/10.54248/alhadi.v3i2.353>.

Mu'awiyah's leadership emerged after a period of crisis at the end of the rule of the Rightly Guided Caliphs, especially following the assassination of Uthman bin Affan and the decline during the era of Ali bin Abi Talib. After Ali's death, his son Hasan bin Ali briefly held the caliphate before transferring power to Mu'awiyah in 661 CE.¹² Subsequently, the capital of the caliphate was moved from Medina to Damascus, marking the beginning of the Umayyad Dynasty's advancement. The dynasty endured for nearly a century, supported by military strength, diplomatic strategy, and the loyalty of the Syrian population. The Umayyads are also known for significantly expanding the Islamic territory, covering areas from Spain in the west to India in the east. However, ultimately, their rule collapsed in 750 CE after being defeated by the Abbasid Dynasty.¹³

The Umayyad Dynasty had 14 caliphs who ruled from 661 to 750 CE, namely: 1) Muawiyah bin Abu Sufyan (41-60 AH / 661-679 CE); 2) Yazid I bin Muawiyah (60-64 AH / 679-683 CE); 3) Muawiyah II bin Yazid (64 AH / 683 CE); 4) Marwan I bin Hakam (64-65 AH / 683-684 CE); 5) Abdul Malik bin Marwan (65-86 AH / 684-705 CE); 6) Al Walid I bin Abdul Malik (86-96 AH / 705-714 CE); 7) Sulaiman bin Abdul Malik (96-99 AH / 714-717 CE); 8) Umar bin Abdul Aziz (99-101 AH / 717-719 CE); 9) Yazid II bin Abdul Malik (101-105 AH / 719-723 CE); 10) Hisham bin Abdul Malik (105-125 AH / 723-742 CE); 11) Al Walid II bin Yazid II (125-126 AH / 742-743 CE); 12) Yazid III bin Abdul Malik (126 AH / 743 CE); 13) Ibrahim bin Al-Walid II (126-127 AH / 743-744 CE); 14) Marwan II bin Muhammad (127-132 AH / 744-750 CE).¹⁴

Political, Economic, and Administrative Developments During the Umayyad Era

During its peak, the Umayyad Dynasty achieved progress in various aspects of governance, particularly in politics, the economy, and administrative management. Political development during this period was marked by a major transformation with the transition of the governance system into a hereditary monarchy.¹⁵ This was reflected when Mu'awiyah performed a pledge of allegiance (Bai'ah) to his son, Yazid. Mu'awiyah sought to implement a monarchical system similar to that of Persia and Byzantium. Although he still used the term "Caliph," he reinterpreted it to glorify the office, calling it "Caliph of Allah," meaning "the ruler appointed by Allah".¹⁶ According to M.A. Shaban in Dirhamzah Bumar (2020), no caliph of the Umayyad dynasty was appointed through consultation (majlis shura) as was the case during the era of the Rightly Guided Caliphs. Therefore, according to Abu A'la Maududi in Dirhamzah Bumar (2020), they were not truly caliphs in the sense of the Khulafaur Rasyidin.¹⁷

Territorial expansion was one of the main achievements of the Umayyad period.

¹² Aldi Cahya Maulidan et al., "Sejarah Peradaban Bani Umayyah Dan Pengaruhnya Terhadap Penyebaran Islam Di Nusantara," *Jurnal Artefak* 11, no. September (2024): 159–80, <https://doi.org/10.25157/ja.v11i2.14983>.

¹³ Rahmadi, "Dinasti Umayyah (Kajian Sejarah Dan Kemajuannya)."

¹⁴ Harahap (2019)

¹⁵ Choirun Niswah et al., "Pendidikan Islam Di Era Bani Umayyah: Membangun Sistem Pendidikan Islam Yang Berkembang," *Jurnal Intelek Dan Cendekiawan Nusantara* 2, no. 3 (2025): 1691–1700, <https://jicnusantara.com/index.php/jicn/article/view/3960>.

¹⁶ Dirhamzah Bumar, "Perkembangan Politik Dan Ilmu Pengetahuan Masa Dinasti Bani Umayyah," *Jurnal Al-Hikmah* 22, no. 2 (2020): 80–96, https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/18195.

¹⁷ Bumar.

Under Mu'awiyah's leadership, Tunisia was conquered. In the east, Mu'awiyah extended control over Khurasan up to the Oxus River and Afghanistan up to Kabul. This expansion was continued by Abd al-Malik, who extended the territory to Bukhara, Balkh, Ferghana, Khwarizm, and Samarkand. They even managed to control areas in India, such as Baluchistan, Sindh, and Punjab up to Multan.¹⁸ Later, in 711 CE, during the leadership of al-Walid bin Abd al-Malik, which lasted approximately ten years, a military expedition was launched from North Africa toward southwestern Europe. Additionally, Algeria and Morocco were conquered by Tariq bin Ziyad, who, with his army, crossed the sea between Morocco and Europe, arriving at Gibraltar (known as Jabal Tariq). The Islamic forces easily conquered Spain, including its capital, Cordova.¹⁹ Subsequently, other cities such as Seville, Elvira, and Toledo became new capitals after the fall of Cordova. During the reign of Umar bin Abd Aziz, attacks were extended to France via the Pyrenees Mountains. These were led by Abd al-Rahman bin Abdullah al-Ghafiqi, who attacked Bordeaux and Poitiers, then advanced to Tours. This major expansion made the Umayyad territorial control vast, covering North Africa, Europe, the Middle East, and Central Asia.²⁰

In the economic field, the Umayyad Dynasty also paid attention to the welfare of its people. Councils such as Diwan al-Kharaj were established to manage state finances and oversee all revenues, including Ghanimah, Jizyah (land tax), zakat, and other taxes. Besides collecting funds, these councils also distributed funds across regions to support public welfare and finance government operations, especially salaries for palace officials, soldiers, and other officers.²¹ During the Umayyad rule, systematic and comprehensive economic policies created stability that supported growth across various sectors. In the monetary field, Caliph Mu'awiyah bin Abi Sufyan initiated the minting of official currency, which was later continued by Caliph Abd al-Malik bin Marwan in 74 AH/659 CE, establishing coins with Arabic inscriptions and adding the phrase "*Bismillahirrahmanirrahim*" as a symbol of Islamic economic identity, replacing Roman and Persian currency. Agriculture and agrarian reform were strengthened through infrastructure projects such as irrigation, dams, canals, and water channels. Moreover, domestic and international trade flourished, particularly in Andalusia. Cities such as Cordoba became trade hubs attracting merchants from India to China.²²

During the Umayyad administration, governance also experienced significant development to address internal and external challenges and expand the scope of Islamic territory. Under Mu'awiyah ibn Abi Sufyan's leadership, major reforms were made in the administrative structure, which continued and expanded under subsequent rulers.²³ The

¹⁸ Harahap, "Sejarah Dinasti Bani Umayyah Dan Pendidikan Islam."

¹⁹ Kusuma Sa'dana, Risa Andriani, and Debi Setiawati, "Penyebaran Islam Di Timur Tengah," *SABANA: Jurnal Sosiologi, Antropologi, Dan Budaya Nusantara* 2, no. 1 (2023): 1–13, <https://doi.org/10.55123/sabana.v2i1.1505>.

²⁰ Harahap, "Sejarah Dinasti Bani Umayyah Dan Pendidikan Islam."

²¹ Muhammad Naufan Rizqullah, "Pembentukan Stabilitas Politik Pada Masa Awal Dinasti Umayyah," *Jurnal Pendidikan Dan Konseling* 4, no. 5 (2022): 4001–9, <https://doi.org/https://doi.org/10.31004/jpdk.v4i5.7251>.

²² Emi Hariyanti and Kholid Mawardi, "Perkembangan Ekonomi Dan Administrasi Pemerintahan Masa Dinasti Umayyah," *Journal on Education* 06, no. 01 (2023): 1762–73, <https://syekhnurjati.ac.id/jurnal/index.php/amwal/article/download/227/199>.

²³ Aldi Cahya Maulidan, Faishal Sahrul Rhamadan, and Devi Rahma, "Sejarah Peradaban Bani Umayyah Dan Pengaruhnya Terhadap Penyebaran Islam Di Nusantara," *Jurnal Artefak* 11, no. 2 (2024): 159–80,

empire was divided into several provinces governed by an amir (governor) who reported directly to the caliph. The governor was assisted by officials such as katib (secretary), hajib (guard), shahib al-kharaj (finance officer), shahib al-shurta (police), and qadhi (judge). This system aimed to optimize the management of a vast territory with diverse social and economic characteristics.²⁴ To support government functions, several diwans were established: Diwan al-Rasail handled state correspondence and communication between the center and regions; Diwan al-Khatim managed record-keeping and registration of the caliph's decrees; Diwan al-Kharaj managed state revenues including zakat, kharaj, and other sources; Diwan al-Barid provided postal services for communication between the center and regions and also functioned as an information and oversight network; Diwan al-Jund managed military and national defense affairs. Significant reforms were also carried out during the rule of Abdul Malik bin Marwan through Arabization, which changed the administrative language from Greek and Pahlavi to Arabic.²⁵

Civilizational Advancements During the Umayyad Era

Civilizational progress during the Umayyad rule in Damascus was marked by developments in various fields, establishing Damascus as a center of Islamic civilization that reflected prosperity and governmental glory. In 707 CE, the city established the first hospital and center for medical studies by the order of Caliph Al-Walid bin Abdul Malik. Additionally, monumental infrastructure, such as the Umayyad Mosque with its grand architecture, ornate carvings, and valuable stones, reflected the splendor of art and construction technology of the period. This building served not only as a place of worship but also as a symbol of the caliphate's glory and commitment to Islam. By the 13th century, many beautiful and artistically valuable buildings had been established, complemented by sophisticated urban infrastructure, such as irrigation canals and well-organized roads, making Damascus a prosperous metropolitan city.²⁶

Besides architecture, there were developments in education and knowledge. Damascus became an intellectual center with the establishment of the first public library in 704 CE by Caliph Khalid bin Yazid, the grandson of the founder of the Umayyad Dynasty. The library became a hub of intellectual activity in fields such as philology, literature, hadith, fiqh, theology (kalam), and history.²⁷ Damascus was also known as a city of students, hosting more than 20 schools and other educational institutions such as Dar al-Hadith and Madrasah al-'Adiliyyah, now the Arab Academy. In addition to scholarship, the Umayyads expanded their territory, which not only strengthened political power but also encouraged cultural interaction with conquered regions like Byzantium, Persia, and North Africa. This interaction promoted cultural integration and intellectual

<https://doi.org/10.25157/ja.v11i2.14983>.

²⁴ Naila Farah, "Perkembangan Ekonomi Dan Administrasi Pada Masa Bani Umayyah Dan Bani Abbasiyah," *Al-Amwal: Jurnal Kajian Ekonomi Dan Perbankan Syari'ah* 6, no. 2 (2014): 38–39, <https://doi.org/10.24235/amwal.v6i2.227>.

²⁵ Farah.

²⁶ M. Afiquil Adib, "Memahami Pusat-Pusat Peradaban Islam Masa Pemerintahan Bani Umayyah Di Damaskus," *Jurnal Media Akademik (JMA)* 2, no. 2 (2024): 2291–2303, <https://jurnal.mediaakademik.com/index.php/jma/article/view/163>.

²⁷ Choirun Niswah et al., "Pendidikan Islam Bani Umayyah I: Jejak Awal Institusi Dan Intelektual Muslim," *Jurnal Ilmiah Multidisipin* 3, no. 6 (2025): 366–76, <https://doi.org/10.60126/jim.v3i6.1065>.

exchange, positively influencing the advancement of Islamic education at that time.²⁸

Overall, the Umayyad rule in Damascus brought significant advancements in various aspects of Islamic civilization, including architectural development, education, and knowledge. The combination of advanced infrastructure and commitment to education made this period one of the golden eras in Islamic history, influencing subsequent Islamic civilization.

Organization of Islamic Education During the Umayyad Era

During this time, mosques functioned as institutions that served as centers of knowledge, particularly in religious studies. A teacher usually sat inside the mosque, surrounded by students listening to their teachings. Each mosque contained several halaqahs (study circles) led by teachers covering different subjects. Since there were no dedicated schools or buildings for learning at the time, teachers often used their homes as teaching spaces.²⁹ Notable teachers included Abdullah bin Abbas, Hasan Basri, Ja'far As-Shidiq, among others. Several cities became centers of educational activity, previously also developed during the era of the Rightly Guided Caliphs, such as Damascus, Basra, Kufa, and Egypt, along with new centers like Cordoba, Kairouan, Granada, and others.³⁰

Education in the Umayyad Dynasty consisted of three levels: primary, intermediate, and higher. Educational institutions at the time included³¹:

- a. Kuttab: The primary level focused on learning to read, write, memorize the Qur'an, and study the fundamentals of Islam. Students also learned Arabic grammar, the stories of the Prophets, hadith, and core religious teachings. Kuttab education was open to children from all social classes, and some underprivileged children were provided with free food and clothing.³² Girls were given the same educational rights as boys. After graduating, students continued education in the mosque. Generally, at the primary and intermediate levels, teaching was done individually or one-on-one. According to research by Novianti Muspiroh, kuttabs during the Umayyad period were also conducted in the palace, aimed at teaching children from the caliph's household. The palace teacher was called a muaddib. Education in the palace included manners, reading, writing, legal studies, poetry, hadith, and the Qur'an.³³
- b. Mosques: Served as centers of education for intermediate and higher levels and as hubs of scholarly activity. This stage included study of the Qur'an, Hadith, Tafsir,

²⁸ Adib, "Memahami Pusat-Pusat Peradaban Islam Masa Pemerintahan Bani Umayyah Di Damaskus."

²⁹ Annisa Claudia Janiary et al., "Kontribusi Tokoh Muslim Dalam Pengembangan Sains Dan Teknologi: Perspektif Historis Dari Masa Nabi Muhammad Hingga Abbasiyah," *Kreatif: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 23, no. 2 (2025): 187–95, <https://jicnusantara.com/index.php/jicn/article/view/3960>.

³⁰ Yusnadi and Fakhurrazi, "Pendidikan Islam Pada Masa Daulah Bani Umayyah," *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 12, no. 2 (2020): 163–73, <https://doi.org/10.47498/tadib.v12i02.383>.

³¹ Fahmi Irfani, "Pendidikan Islam Pada Bani Umayyah Metode, Pola Dan Locus Keilmuan," *At-Ta'dib: Journal of Elementary Education* 7, no. 3 (2023), <https://doi.org/https://doi.org/10.32507/attadib.v7i3.2535>.

³² Wili Widianesi et al., *Pendidikan Islam Klasik: Periode Rasulullah Dan Khulafaur Rasyidin*, ed. Hidayani Syam (Sumatera Barat: Penerbit Fahmi Karya, 2025).

³³ Novianti Muspiroh, "Kuttab Sebagai Pendidikan Dasar Islam Dan Peletak Dasar Literasi," *Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 7, no. 1 (2019): 169–92, <https://www.syekhnurjati.ac.id/jurnal/index.php/tamaddun/article/view/4506>.

Fiqh, literature, grammar, poetry, arithmetic, and astronomy. At the intermediate level, teaching was done by teachers who were not yet major scholars, while at the higher level, teaching was provided by teachers or scholars with deep and renowned knowledge and piety. Lessons were conducted in a single halaqah attended collectively by students.³⁴

- c. Badiyah Education: A place where students learned authentic and fluent Arabic. This began when Caliph Abdul Malik ibn Marwan implemented an Arabization policy, encouraging caliphs to send their children to Badiyah, particularly desert areas, to learn Arabic.³⁵ Scholars also went there, including Al Khalil ibn Ahmad.³⁶
- d. Literary Councils: Special councils organized by the caliph to discuss various fields of knowledge, including literature, and served as forums for political discussions. Initially, these councils existed since the time of the Rightly Guided Caliphs and were held in mosques.³⁷ However, during the Umayyad Dynasty, they were moved to the palace and attended only by selected individuals.³⁸
- e. Bimaristan: Hospitals functioning as both medical treatment centers and places of medical study. Khalid ibn Yazid, the grandson of Mu'awiyah, showed interest in chemistry and medicine. He provided significant funding and ordered Greek scholars in Egypt to translate chemistry and medical books into Arabic.³⁹ This process marked the beginning of the translation of sciences, and Al Walid ibn Abdul Malik paid special attention to the development of Bimaristan.⁴⁰
- f. Basrah Madrasah: Notable scholars in Basrah included Abu Musa Al-'Asy'ari (expert in fiqh, hadith, and Qur'an) and Anas bin Malik (hadith scholar). Basrah Madrasah produced famous scholars such as Al-Hasan Basry (expert in fiqh, rhetoric, history, philosophy, and Sufism), known for high moral character, piety, eloquence, and courage in expressing opinions. According to Ramadhan (2020), the early period of Basrah laid the foundation that became the "embryo" of knowledge and a center for comprehensive grammar (nahwu) teaching methods, producing highly skilled Arabic scholars.⁴¹
- g. Kufa Madrasah: Scholars in Kufa, such as Ibn Mas'ud, taught Qur'an and religious knowledge and were known as experts in Tafsir and Fiqh. Kufa

³⁴ Eva Dewi and Riski Sefrianti, "Pemikiran Pendidikan Masa Bani Umayyah (661-750 M)," *Innovative: Journal Of Social Science Research* 4, no. 3 (2024): 6657–69.

³⁵ Suherawati Suherawati et al., "Pemikiran Pendidikan Masa Bani Umayyah Damaskus Dan Andalusia," *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 9, no. 1 (2025): 31–42.

³⁶ Apriliani, Zalnur, and Masyhudi, "Dinamika Pendidikan Islam Pada Masa Daulah Umayyah Dan Peranannya Dalam Pengembangan Pendidikan Islam."

³⁷ Muhammad Anis, "Potret Pendidikan Masa Dinasti Umayyah," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 7, no. 1 (2025): 1–11.

³⁸ Nadia Rahmi, "Perbandingan Kritik Sastra Masa Umayyah Dan Abbasiyyah," *Alfaz (Arabic Literatures for Academic Zealots)* 9, no. 1 (2021): 54–65.

³⁹ Aris Nurlailiyah, "Aristocracy Pendidikan Islam Pada Masa Era Umayyah," *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 7, no. 2 (2018): 71–90.

⁴⁰ Salman Yafi et al., "Kajian Kritis Terhadap Dinamika Pendidikan Islam Pada Masa Bani Umayyah," *Majority Science Journal (MSJ)* 1, no. 2 (2023): 128–37, <https://doi.org/10.61942/msj.v1i2.35>.

⁴¹ Albi Tisnadi Ramadhan, "Sejarah Generasi Awal Madrasah Nahwu Bashrah Dan Pengaruhnya Terhadap Metode Pengajaran Nahwu Di Mesir," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 2 (2020): 243–56, <https://doi.org/10.19109/intelektualita.v9i2.5634>.

Madrasah produced major figures like Nu'man and Abu Hanifah.⁴² along with other prominent scholars such as 'Amr bin Shurahbil, Ubaidah, 'Alqamah, al-Aswad, al-Harith bin Qais, and Masroq.⁴³

Key Achievements in Education During the Umayyad Era

During the Umayyad Dynasty, there were many developments across various fields of knowledge. These advancements became the primary foundation, later continued and further developed in subsequent periods. Key educational achievements during the Umayyad period include:

a. The First Educational Institutions in the Islamic World

During this era, Islamic education began to be structured with the establishment of educational institutions called *kuttabs* to facilitate learning at the time.⁴⁴ Larger *kuttabs* capable of accommodating more students were established in urban centers. The Umayyad government also began to implement educational regulations. Although the main curriculum remained focused on Qur'anic studies such as Tafsir, Qira'at, and memorization, new subjects such as mathematics, literature, and general sciences were also introduced.⁴⁵

b. Development of Knowledge

During the Umayyad era, there was rapid development in religious sciences such as Tafsir, Hadith, and Fiqh. Scholars began codifying the Prophet's Hadith and interpreting Qur'anic verses. According to Kompas.com, the development of knowledge during this period was closely linked to the contributions of Al-Farabi, a Muslim scholar during the Umayyad period whose works remain references for modern scholars. In addition to religious studies, Muslim scholars of this era also pursued various other sciences such as linguistics, philosophy, medicine, physics, chemistry, history, and astronomy.⁴⁶

c. Spread of the Arabic Language

The Umayyads established Arabic as the official language of administration and governance. This policy promoted the widespread education of the Arabic language among the population. According to Maysaroh (2023), Arabization began to spread throughout the Arab regions, including Byzantium, Iran, Africa, and Andalusia. During the era of the Rightly Guided Caliphs, Arabic was used officially in administration, religion, and knowledge. Over time, the influence of Arabic expanded, affecting various aspects of life. Moreover, Arabization in politics played an important role, especially in governance. One factor accelerating Arabization was the adoption of Arabic as the administrative language.⁴⁷

⁴² Irfani, "Pendidikan Islam Pada Bani Umayyah Metode, Pola Dan Locus Keilmuan."

⁴³ Yafi et al., "Kajian Kritis Terhadap Dinamika Pendidikan Islam Pada Masa Bani Umayyah."

⁴⁴ Muhammad Faiq Hirzullah and Setiantono, "Sejarah Pertumbuhan Dan Perkembangan Pendidikan Pada Masa Dinasti Umayyah," *Social Science Academic* 1, no. 1 (2023): 151–62, <https://doi.org/10.37680/ssa.v1i1.3375>.

⁴⁵ Maysaroh, "Analisis Dampak Arabisasi Pada Masa Dinasti Umayyah Di Timur: Perspektif Sosial Dan Politik (661-750 M)," *Hijaz: Jurnal Ilmu-Ilmu Ke* 3, no. 2 (2023): 57–61, <https://doi.org/10.57251/ie.v3i2.1145>.

⁴⁶ Muspiroh, "Kuttab Sebagai Pendidikan Dasar Islam Dan Peletak Dasar Literasi."

⁴⁷ Maysaroh, "Analisis Dampak Arabisasi Pada Masa Dinasti Umayyah Di Timur: Perspektif Sosial Dan Politik (661-750 M)."

CONCLUSION

This study demonstrates that the Umayyad Dynasty significantly contributed to the advancement of Islamic civilization through its systematic development of education. The research shows that education during the Umayyad era was comprehensive, encompassing religious sciences alongside worldly knowledge such as administration, mathematics, medicine, and philosophy. Intellectuals and scholars played a central role in disseminating knowledge, establishing educational institutions, and supporting scientific translation, which laid the groundwork for subsequent developments in the Abbasid period. The Umayyad policies, including the Arabization of administration and the creation of kuttabs, mosques, madrasahs, literary councils, and bimaristans, facilitated a structured educational system that reached diverse social classes.

Despite these findings, the study is limited by the reliance on historical texts and secondary sources, which may not fully capture the everyday experiences of learners or the informal educational networks of the time. Future research could examine the pedagogical methods of Umayyad educators, comparative studies with contemporary non-Islamic civilizations, or more localized case studies of educational institutions in specific regions to provide a deeper understanding of the dynasty's educational impact.

REFERENCES

- Adib, M. Afiqu. "Memahami Pusat-Pusat Peradaban Islam Masa Pemerintahan Bani Umayyah Di Damaskus." *Jurnal Media Akademik (JMA)* 2, no. 2 (2024): 2291–2303. <https://jurnal.mediaakademik.com/index.php/jma/article/view/163>.
- Amin, Samsul Munir. *Sejarah Peradaban Islam*. Amzah, 2024.
- Anis, Muhammad. "Potret Pendidikan Masa Dinasti Umayyah." *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 7, no. 1 (2025): 1–11.
- Apriliani, Wilda, Muhammad Zalnur, and Fauza Masyhudi. "Dinamika Pendidikan Islam Pada Masa Daulah Umayyah Dan Peranannya Dalam Pengembangan Pendidikan Islam." *Jurnal Multidisiplin Ilmu Akademik* 2, no. 1 (2025): 28–32.
- Aryati, Azizah, Dilly Yuwita Utami, and Sherly Lisfitriani. "Pendidikan Islam Pada Masa Dinasti Umayyah Dan Dinasti Abbasiyah: Formalisasi Dan Institusionalisasi." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 04 (2025): 216–26.
- Bumar, Dirhamzah. "Perkembangan Politik Dan Ilmu Pengetahuan Masa Dinasti Bani Umayyah." *Jurnal Al-Hikmah* 22, no. 2 (2020): 80–96. https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/18195.
- Dewi, Eva, and Riski Sefrianti. "Pemikiran Pendidikan Masa Bani Umayyah (661-750 M)." *Innovative: Journal Of Social Science Research* 4, no. 3 (2024): 6657–69.
- Farah, Naila. "Perkembangan Ekonomi Dan Administrasi Pada Masa Bani Umayyah Dan Bani Abbasiyah." *Al-Amwal: Jurnal Kajian Ekonomi Dan Perbankan Syari'ah* 6, no. 2 (2014): 38–39. <https://doi.org/10.24235/amwal.v6i2.227>.
- Harahap, Muhammad Sapii. "Sejarah Dinasti Bani Umayyah Dan Pendidikan Islam." *Jurnal Waraqat* 4, no. 2 (2019): 40–60. <https://doi.org/https://doi.org/10.51590/waraqat.v4i2.86>.
- Hariyanti, Emi, and Kholid Mawardi. "Perkembangan Ekonomi Dan Administrasi

- The Contribution of the Umayyad Dynasty to the Development of . . . | **Bulqis & Hadziq**
- Pemerintahan Masa Dinasti Umayyah.” *Journal on Education* 06, no. 01 (2023): 1762–73.
<https://syekhnurjati.ac.id/jurnal/index.php/amwal/article/download/227/199>.
- Hidayah, Nurul, Faridi Faridi, and Ishomuddin Ishomuddin. “Islamic Education Intitutions In The Classical Period (Umayyad And Abbasid Periods).” *Jurnal PAI Raden Fatah* 6, no. 1 (2024): 89–114.
- Hirzullah, Muhammad Faiq, and Setiantono. “Sejarah Pertumbuhan Dan Perkembangan Pendidikan Pada Masa Dinasti Umayyah.” *Social Science Academic* 1, no. 1 (2023): 151–62. <https://doi.org/10.37680/ssa.v1i1.3375>.
- Irfani, Fahmi. “Pendidikan Islam Pada Bani Umayyah Metode, Pola Dan Locus Keilmuan.” *At-Ta'dib: Journal of Elementary Education* 7, no. 3 (2023). <https://doi.org/https://doi.org/10.32507/attadib.v7i3.2535>.
- Janiary, Annisa Claudia, Eva Nurlailiyah, Alya Dwi Cahyanti, Armai Arief, and Nana Meily Nurdiansyah. “Kontribusi Tokoh Muslim Dalam Pengembangan Sains Dan Teknologi: Perspektif Historis Dari Masa Nabi Muhammad Hingga Abbasiyah.” *Kreatif: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 23, no. 2 (2025): 187–95. <https://jicnusantara.com/index.php/jicn/article/view/3960>.
- Maulidan, Aldi Cahya, Faishal Sahrur Rhamadan, and Devi Rahma. “Sejarah Peradaban Bani Umayyah Dan Pengaruhnya Terhadap Penyebaran Islam Di Nusantara.” *Jurnal Artefak* 11, no. 2 (2024): 159–80. <https://doi.org/10.25157/ja.v11i2.14983>.
- Maulidan, Aldi Cahya, Faishal Sahrur Rhamadan, Devi Rahma, Universitas Pendidikan Indonesia, Abi Sufyan, Muhammad Saw, and M Dia. “Sejarah Peradaban Bani Umayyah Dan Pengaruhnya Terhadap Penyebaran Islam Di Nusantara.” *Jurnal Artefak* 11, no. September (2024): 159–80. <https://doi.org/10.25157/ja.v11i2.14983>.
- Maysaroh. “Analisis Dampak Arabisasi Pada Masa Dinasti Umayyah Di Timur: Perspektif Sosial Dan Politik (661-750 M).” *Hijaz: Jurnal Ilmu-Ilmu Ke* 3, no. 2 (2023): 57–61. <https://doi.org/10.57251/ie.v3i2.1145>.
- Muspriroh, Novianti. “Kuttab Sebagai Pendidikan Dasar Islam Dan Peletak Dasar Literasi.” *Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 7, no. 1 (2019): 169–92.
<https://www.syekhnurjati.ac.id/jurnal/index.php/tamaddun/article/view/4506>.
- Niswah, Choirun, Juwita Maharani, Athira Khoirun Nisyah, and Diah Ayu Ningrum. “Pendidikan Islam Bani Umayyah I: Jejak Awal Institusi Dan Intelektual Muslim.” *Jurnal Ilmiah Multidisipin* 3, no. 6 (2025): 366–76. <https://doi.org/10.60126/jim.v3i6.1065>.
- Niswah, Choirun, Anggun Rahmadani, Siti Walbaradi, and Abdul Kodir. “Pendidikan Islam Di Era Bani Umayyah: Membangun Sistem Pendidikan Islam Yang Berkembang.” *Jurnal Intelek Dan Cendekiawan Nusantara* 2, no. 3 (2025): 1691–1700. <https://jicnusantara.com/index.php/jicn/article/view/3960>.
- Nurlailiyah, Aris. “Aristocracy Pendidikan Islam Pada Masa Era Umayyah.” *AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam* 7, no. 2 (2018): 71–90.
- Rahmadi, Fuji. “Dinasti Umayyah (Kajian Sejarah Dan Kemajuannya).” *Al-Hadi* III, no. 2 (2018): 669–76. <https://doi.org/https://doi.org/10.54248/alhadi.v3i2.353>.

- Rahman, H Abdul, M Pd, H Nelson, and M Pd. *Sejarah Pemikiran Pendidikan Islam Dalam Lintasan Sejarah*. CV. Green Publisher Indonesia, 2025.
- Rahmi, Nadia. “Perbandingan Kritik Sastra Masa Umayyah Dan Abbasiyyah.” *Alfaz (Arabic Literatures for Academic Zealots)* 9, no. 1 (2021): 54–65.
- Ramadhan, Albi Tisnadi. “Sejarah Generasi Awal Madrasah Nahwu Bashrah Dan Pengaruhnya Terhadap Metode Pengajaran Nahwu Di Mesir.” *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 9, no. 2 (2020): 243–56. <https://doi.org/10.19109/intelektualita.v9i2.5634>.
- Rizqullah, Muhammad Naufan. “Pembentukan Stabilitas Politik Pada Masa Awal Dinasti Umayyah.” *Jurnal Pendidikan Dan Konseling* 4, no. 5 (2022): 4001–9. <https://doi.org/https://doi.org/10.31004/jpdk.v4i5.7251>.
- Rokib, Moh, Muhlas Amali, and M Nuril Qulub. *Sejarah Pendidikan Islam: Institusi-Institusi Yang Dikelola Pemerintah Dan Masyarakat*. Penerbit KBM Indonesia, 2025.
- Sa'dana, Kusuma, Risa Andriani, and Debi Setiawati. “Penyebaran Islam Di Timur Tengah.” *SABANA: Jurnal Sosiologi, Antropologi, Dan Budaya Nusantara* 2, no. 1 (2023): 1–13. <https://doi.org/10.55123/sabana.v2i1.1505>.
- Saefullah, Agus Susilo. “Ragam Penelitian Kualitatif Berbasis Kepustakaan Pada Studi Agama Dan Keberagamaan Dalam Islam.” *Al-Tarbiyah: Jurnal Ilmu Pendidikan Islam* 2, no. 4 (2024): 195–211.
- Suherawati, Suherawati, Supardi Ritonga, Gusti Erlina, and Suswanto Suswanto. “Pemikiran Pendidikan Masa Bani Umayyah Damaskus Dan Andalusia.” *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 9, no. 1 (2025): 31–42.
- Syahrir, Thiesya Putri Amanda, Aulia Luthvia, Leksa Putri Nagara, and Mahfud Ifendi. “Pendidikan Islam Di Era Bani Umayyah: Titik Awal Peradaban Ilmu.” *Reflection: Islamic Education Journal* 2, no. 3 (2025): 174–88.
- Wahab, Fatkhul. “Sejarah Dan Perkembangan Dinasti Bani Umayyah Dalam Dunia Islam.” *Jurnal Pusaka* 13, no. 2 (2023): 121–35. <https://doi.org/https://doi.org/10.35897/ps.v13i02.1138>.
- Widianesi, Wili, Hayatul Khairi, Rizki Wahyudi, Anton Rohmat Basuki, and Hidayani Syam. *Pendidikan Islam Klasik: Periode Rasulullah Dan Khulafaur Rasyidin*. Edited by Hidayani Syam. Sumatera Barat: Penerbit Fahmi Karya, 2025.
- Yafi, Salman, Azmiyah, Olivia, Zulmuqim, and Fauza Masyhudi. “Kajian Kritis Terhadap Dinamika Pendidikan Islam Pada Masa Bani Umayyah.” *Majority Science Journal (MSJ)* 1, no. 2 (2023): 128–37. <https://doi.org/10.61942/msj.v1i2.35>.
- Yusnadi, and Fakhurrizi. “Pendidikan Islam Pada Masa Daulah Bani Umayyah.” *At-Ta'dib: Jurnal Ilmiah Prodi Pendidikan Agama Islam* 12, no. 2 (2020): 163–73. <https://doi.org/10.47498/tadib.v12i02.383>.
- Zed, Mestika. *Metode Penelitian Kepustakaan*. Yayasan Pustaka Obor Indonesia, 2008.