



Contribution of Umayyad Dynasty to the Intellectual Development of Muslim Society

Aldi Muhammad Osra¹, Belqis Nayla Shabihah², Ardi Satrial³,
Guslianto¹

¹STAI Balaiselasa YPPTI Pesisir Selatan Sumtera Barat, Indonesia

²Al-Azhar University, Egypt

³STAI Solok Nan Indah, Indonesia

✉ aldipba@gmail.com*

Abstract

The Umayyad Dynasty represents a pivotal period in Islamic civilization that significantly contributed to the formation of Muslim intellectual traditions. This study aims to examine the contribution of the Umayyad Dynasty to the intellectual development of Muslim society and its role in advancing Islamic educational and scholarly traditions. This article employs a qualitative approach with content analysis as the primary research design. Data were gathered through an extensive review of primary and secondary sources, including classical Islamic texts, historical literature, and relevant scholarly publications. The data were analyzed using a historical-analytical framework to explore the development of educational institutions, learning practices, and intellectual activities during the Umayyad era. The findings of the analysis reveal that the Umayyad period witnessed the expansion of mosque and *kuttub*-based education, the advancement of Quranic studies, Hadith, Fiqh, and Arabic language sciences, as well as the strengthening of scholars' roles in knowledge transmission. Furthermore, state support for scholarly activities facilitated the emergence of intellectual centers that reinforced the growth of Islamic civilization. These findings imply that the Umayyad Dynasty established a strong intellectual foundation for Muslim society and significantly influenced the subsequent development of Islamic education and scholarship.

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INTRODUCTION

Islam as a universal religion, offers a set of teachings that not only govern spiritual aspects but also provide a foundation for the advancement of science and human civilization (Falah et al., 2024). In this context, education serves as the primary instrument for transmitting Islamic values, shaping character, and fostering the continuous intellectual development of the Muslim community. Through education, Islamic teachings are not only understood normatively but also implemented in the social, cultural, and political life of society (Ananda et al., 2025; Mawardi, 2011). Therefore, the development of Islamic education is closely linked to the historical dynamics of Islamic civilization, as the progress of a civilization is greatly influenced by the quality of the educational system that develops during its time (Rahmawati, 2016; Riyanto & Martoyo, 2026).

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The study of the history of Islamic education is important because it provides insight into the formation of the Islamic intellectual tradition, which later became the foundation for the advancement of Muslim civilization. One of the key phases in this history is the era of the Umayyad Caliphate (661–750 CE), which marked the early period of the consolidation of Islamic power following the era of the Rightly Guided Caliphs. During this period, the Islamic world underwent extensive expansion, coming to encompass regions of Asia, North Africa, and parts of Europe. This territorial expansion not only had political and administrative consequences but also fostered intellectual interactions that enriched the development of Islamic education and scholarship. According to (Suhernawati et al., 2025), the Umayyad era served as a transitional phase that strengthened the tradition of Islamic education through learning activities centered in mosques, kuttabs, and scholarly gatherings scattered throughout the various regions under Islamic rule.

A number of previous studies have shown that the development of Islamic education during the Umayyad period was characterized by a strengthening of religious sciences particularly the Quran, hadith, fiqh, and the Arabic language as the primary instruments for the transmission of knowledge (Niswah et al., 2025; Syahrir et al., 2025). A study by Maysaroh, (2023) explains that the policy of Arabizing the administration during the reign of Caliph Abdul Malik bin Marwan contributed significantly to the development of the Arabic language as the language of scholarship. This finding is reinforced by the research of Adnan & Haramaini, (2025), which confirms that Islamic education during the Umayyad era played a crucial role in shaping an intellectual tradition that later developed more systematically during the Abbasid period. Meanwhile, Iris, (2025) found that mosques served not only as centers of worship but also as educational institutions that played a role in disseminating knowledge to various regions of the Islamic world.

Another study conducted by Humaidi et al. (2026) shows that the educational system during the Umayyad period was still simple and not yet formally organized like educational institutions in subsequent periods. Nevertheless, educational activities continued intensively through the roles of *ulama*, *qari*, *muhaddith*, and *fuqaha*, who disseminated knowledge to various centers of Islamic civilization. In line with this, Wahyu & Adnan, (2025) assert that the development of scholarly halaqahs in Damascus, Medina, Mecca, Basra, and Kufa served as an indicator of the emergence of an increasingly established Islamic intellectual ecosystem. Furthermore, research by Zahro et al., (2025) reveals that political support from rulers for scholarly activities helped accelerate the growth of intellectual traditions and expand public access to Islamic education.

Although these various studies have addressed the history of Islamic education during the Umayyad period, most of them have focused primarily on descriptive aspects concerning educational institutions, prominent figures in education, and the development of Islamic sciences. These studies remain relatively limited in their analysis of the relationship between the development of Islamic education and the formation of the intellectual foundations of Muslim society in a more comprehensive and critical manner. Furthermore, previous research has tended to view Islamic education during the Umayyad period as a transitional phase leading up to the intellectual advancements of the Abbasid era, without thoroughly examining the Umayyad period's independent contributions to

the formation of the Islamic intellectual tradition. This situation highlights the need for a more in-depth study of the Umayyads' tangible contributions to the intellectual development of Muslim society.

The research gap in this article lies in the limited number of studies that specifically analyze the contribution of Islamic education during the Umayyad period to the intellectual development of Muslim society through a historical-critical perspective and content analysis. Most previous studies have focused primarily on historical descriptions of education and have not systematically examined the interrelationships between educational dynamics, scholarly policies, and the formation of intellectual traditions that influenced the subsequent development of Islamic civilization.

The novelty of this article lies in its effort to examine the Umayyad dynasty's contribution to the intellectual development of Muslim society through a qualitative approach using content analysis that integrates aspects of educational institutions, scholarly traditions, the role of religious scholars, and political support within a comprehensive analytical framework. Unlike previous studies, which tended to be descriptive, this article positions Islamic education as the primary variable in explaining the process of establishing the intellectual foundations of Muslim society during the classical period.

The implications of this study are expected to strengthen the historical theory of Islamic education, particularly regarding the Umayyad era's contribution to the formation of Islamic intellectual traditions. Furthermore, the study's findings can serve as a reference for academics, researchers, and education practitioners in understanding the relevance of classical Islamic educational values to the development of contemporary Islamic education. More broadly, this study provides a comprehensive historical understanding of the importance of education in building civilization, strengthening Islamic literacy, and fostering the development of a Muslim society oriented toward knowledge and civilizational progress.

METHODS

This study aims to analyze the contribution of the Umayyad Caliphate to the intellectual development of Muslim society through the examination and interpretation of various relevant literary sources ([Abduldayev et al., 2026](#); [Almanar et al., 2025](#); [Engkizar et al., 2026](#); [Hazim et al., 2025](#); [Numan et al., 2025](#)). The choice of a qualitative approach using content analysis is based on the historical and conceptual nature of the subject matter, which requires a deep understanding of the various facts, ideas, and phenomena recorded in historical documents. This approach is considered appropriate because it allows the author to comprehensively uncover the meanings, patterns, and relationships between the development of Islamic education, scholarly activities, and the formation of the intellectual tradition of the Muslim community during the Umayyad period. Furthermore, content analysis can be used to systematically interpret various written sources, thereby yielding more in-depth and objective findings ([Az-Zahra et al., 2025](#); [Krippendorff, 2022](#)).

Methods and Types

This article was written using a qualitative approach, specifically content analysis. The qualitative approach was used to understand the educational phenomena and intellectual development of the Muslim community during the

Umayyad period based on the meanings contained in various literary sources. Meanwhile, content analysis was chosen because it is capable of systematically identifying, classifying, and interpreting the information contained in documents, making it relevant for use in the study of Islamic history and education (Engkizar et al., 2018; Krippendorff, 2022).

Data Sources

The data sources for this study consist of primary and secondary data. Primary data were obtained from classical literature discussing the history of the Umayyad Dynasty, the development of Islamic education, and the classical Islamic scholarly tradition. Secondary data, meanwhile, was obtained from academic books, national and international journal articles, scientific proceedings, and previous research relevant to the study's theme. Sources were selected purposefully, taking into account their level of relevance, credibility, and contribution to the focus of the discussion (Creswell, 2018; Kholis et al., 2025).

Instrument

The primary instrument in this study is the researcher (human instrument), who plays a role in determining the focus of the study, collecting data, selecting sources, interpreting information, and systematically compiling the results of the analysis. The use of a human instrument is considered appropriate because qualitative research requires the researcher to understand context, interpret meaning, and connect various facts found in the literature (Engkizar et al., 2019; Sugiyono, 2022). To support this process, documentation sheets and a data categorization matrix were used as supporting instruments.

Data Collection Techniques

Data were collected through documentation techniques, namely by examining, identifying, cataloging, and analyzing various documents related to Islamic education, intellectual activities, the role of religious scholars, and the policies of the Umayyad caliphate. The documentation technique was chosen because the subject of study is historical in nature, meaning that the primary data are preserved in the form of written documents. Through this technique, the author can obtain more comprehensive and in-depth information regarding the phenomenon under study (Wahyuni et al., 2023).

Data Analysis Tool

The analysis tool used is a thematic categorization matrix, which serves to group data based on main themes, such as educational institutions, curriculum, teaching methods, the development of science, the role of religious scholars, and the rulers' policies toward scholarly activities. The use of a categorization matrix helps organize the data systematically, thereby facilitating the analysis and interpretation process (Harahap et al., 2024).

Data Analysis Techniques

The data were analyzed using content analysis techniques based on the model proposed by Miles, (2015), which includes data reduction, data presentation, interpretation, and drawing conclusions. This technique was chosen because it is capable of revealing patterns, themes, and meanings contained in various documents in a structured manner. The analysis was conducted using a historical-critical approach to understand the relationship between the development of Islamic education during the Umayyad period and its contribution to the formation of the intellectual tradition of Muslim society. Through this approach,

each piece of data is not only described but also analyzed based on the social, political, and cultural contexts in which it is embedded.

Data Validity

Data validity was ensured through source triangulation, which involves comparing information obtained from various primary and secondary sources to ensure data consistency. This technique was chosen because it enhances the credibility and validity of the research findings. In addition, careful observation was conducted through repeated review of relevant literature so that the data used possessed an adequate level of dependability and confirmability (Al-Hafiedz et al., 2024; Jaafar et al., 2025). Thus, the results of this study are academically accountable and provide a comprehensive picture of the Umayyads' contribution to the intellectual development of Muslim society.

RESULT AND DISCUSSION

The findings and discussion of this study indicate that the intellectual development of Muslim society during the Umayyad Caliphate cannot be separated from the dynamics of Islamic education that unfolded across various aspects of social, political, and religious life. Although the educational system during this period had not yet evolved into formal institutions as seen during the Abbasid era, various educational activities conducted through mosques, *kuttub*, and *halaqah* laid an important foundation for the growth of the Islamic scholarly tradition. The role of the ulama as agents of knowledge transmission, government policies supporting the promotion of the Arabic language, and the Muslim community's ability to sustain intellectual activities amid various socio-political challenges were the primary factors driving the development of Islamic education. The findings of this study are further analyzed through several key aspects, including the historical context of Islamic education, the characteristics of the educational system, the roles of the ulama and the government, socio-political challenges, and their contributions to the intellectual development of Muslim society and Islamic education in subsequent periods.

The Historical Context of Islamic Education During the Umayyad Dynasty

The Umayyad Dynasty (41–132 AH/661–750 CE) was a pivotal period in the history of Islamic civilization, marked by political consolidation, territorial expansion, and the flourishing of intellectual activity among Muslims. Territorial expansion which spanned the Near East, North Africa, and parts of Europe brought Muslim societies into broader interaction with diverse cultural and scholarly traditions. These conditions fueled a growing need for education as both a means of transmitting Islamic teachings and an instrument for shaping religious identity within an increasingly heterogeneous society (Al-Hafiedz et al., 2024; Maulidan et al., 2024). In this context, Islamic education serves not only as a medium for passing on religious values but also as a strategic instrument for maintaining social integration and strengthening the intellectual foundation of the Muslim community (Abrar, 2025).

The development of Islamic education during the Umayyad period coincided with a growing need for an understanding of the Quran, hadith, fiqh, and Arabic as the official language of government and scholarship. According to (Purnamasari et al., 2024), Islamic education during this period played a crucial role in shaping the religious consciousness of Muslim communities scattered across various new territories resulting from the empire's expansion. Although it did not yet have a

formal institutional system like the madrasahs of the Abbasid period, various educational activities had developed through non-formal institutions centered in mosques, *kuttah*, and scholarly assemblies. The existence of these institutions indicates that Islamic education had become a social necessity inseparable from the lives of Muslim communities (Rizqi et al., 2025; Setyawan, 2025).

Characteristics of the Islamic Education System

During the Umayyad period, the Islamic education system remained decentralized and lacked a standardized curriculum. Each region developed its own educational traditions in accordance with its socio-cultural conditions and the scholarly authorities prevalent in that area. The curriculum generally focused on religious studies such as the Quran, hadith, fiqh, aqidah, and the Arabic language, which served as the primary tools for understanding Islamic teachings (Mufadhol & Nuraeni, 2025; Sekarningrum & Rohma, 2024). This educational model indicates that the educational orientation is primarily directed toward fostering religious character and strengthening the Islamic foundations of the community.

The teaching methods used were dominated by an oral approach involving memorization (*tahfizh*), repetition (*tikrar*), demonstrations, and discussions in the form of *halaqah*. This learning model developed because the early Islamic scholarly tradition placed greater emphasis on the direct transmission of knowledge from teacher to student to preserve scholarly authority and validity (Bialangi et al., 2026). The *sanad* system for the transmission of knowledge, which began to develop during this period, also played a crucial role in preserving the authenticity of Islamic scholarship taught to subsequent generations.

The *kuttah* served as a primary educational institution that played a central role in teaching children to read and write the Quran, the fundamentals of religion, and the Arabic language. Meanwhile, the mosque evolved into a center of learning used not only for worship but also as a space for discussion and the transmission of knowledge. According to Affandi, (2020), the combination of the *kuttah* and the mosque succeeded in creating an educational ecosystem that supported the expansion of public access to Islamic education, even though it was not yet part of a formal institutional system.

The Role of Scholars and the Government in Islamic Education

The advancement of Islamic education during the Umayyad period was inseparable from the strategic role of scholars, who were the key actors in the development and dissemination of knowledge. Ulama served as educators, community mentors, and guardians of Islamic scholarly authority. Figures such as Hasan al-Bashri, Sa'id ibn al-Musayyib, and Ibn Syihab al-Zuhri made significant contributions to the development of hadith, tafsir, and fiqh, which later became the foundation for the advancement of Islamic sciences in subsequent periods. Their scholarly activities not only gave rise to a new generation of scholars but also strengthened an intellectual tradition focused on the advancement of religious knowledge.

On the other hand, although the Umayyad government focused more on political stability and state administration, it still made an indirect contribution to the development of Islamic education. The Arabization policy implemented during the reign of Caliph Abdul Malik ibn Marwan, for example, promoted the use of Arabic as the language of administration and official state communication. This policy had significant implications for the growth of Arabic language studies and increased public demand for the study of Islamic sciences (Rohmawati & Hidayat, 2025).

Furthermore, the government's success in integrating a vast territory also created opportunities for the mobility of scholars and the dissemination of knowledge across the Islamic world.

Socio-Political Challenges and Their Impact on Education

The development of Islamic education during the Umayyad period was inextricably linked to the various socio-political challenges faced by the government at that time. Internal conflicts, political differences, rebellions by opposition groups, and the dynamics of territorial expansion were factors that affected the social stability of Muslim society (Wati et al., 2025). This situation meant that the government's attention was often focused more on political consolidation than on the systematic development of educational institutions.

In addition to political factors, economic conditions and the cultural diversity of communities within the Islamic realm also presented unique challenges to the educational process. Differences in language, culture, and traditions among communities that had recently converted to Islam required educational strategies capable of bridging these diversities. Consequently, the educational process during this period developed gradually and relied heavily on the role of religious scholars and the support of local communities.

Despite facing various limitations, Islamic education continues to demonstrate a high degree of adaptability. Learning activities continue through networks of scholars, study circles (study *halaqah*), and traditional educational institutions spread across various regions. This situation indicates that Islamic education possesses strong resilience, supported by the community's religious motivation and the need to master Islamic sciences.

The Umayyad Dynasty's Contribution to the Intellectual Development of Muslim Society

Islamic education during the Umayyad period made a significant contribution to the formation of the intellectual tradition of Muslim society. This period marked the early phase of the consolidation of Islamic disciplines such as tafsir, hadith, fiqh, and the Arabic language, which later developed more systematically during the Abbasid era. The tradition of *halaqah*, the transmission of knowledge through *sanad*, and the active involvement of scholars in education became the foundation that reinforced the continuity of the Islamic academic tradition (Ikbal et al., 2025).

Furthermore, the emergence of centers of learning in Mecca, Medina, Kufa, Basra, and Damascus demonstrates that the Umayyad period was not merely a political phase but also a period during which an Islamic intellectual network was formed, one that had a far-reaching influence on the development of Muslim civilization. Through educational activities taking place in these various centers, a generation of scholars emerged who contributed to the advancement of knowledge and the formation of the Muslim community's intellectual identity (Raharjo & Yahdi, 2025).

Analysis and Synthesis of Findings

An analysis of the dynamics of Islamic education during the Umayyad period reveals that the intellectual development of Muslim society was not determined solely by the existence of formal educational institutions but also by the strength of the scholarly culture thriving within the community. Although a structured madrasah system had not yet emerged, the network of mosques, *kuttab*, and *halaqah* functioned effectively as centers for the production and transmission of knowledge. This finding reinforces the view that the success of classical Islamic education was

determined more by the intellectual ecosystem built through the relationships between scholars, students, and the community than by institutional structures alone (Ali & Hernawati, 2026). Thus, Islamic education during the Umayyad period can be viewed as the initial foundation for the formation of a knowledge-based society within Islamic civilization.

A synthesis of the research also shows that the Umayyads' greatest contribution lay not only in the development of religious sciences but also in the formation of an intellectual culture that supported the emergence of a more advanced Islamic civilization in the subsequent era. The policy of Arabization, the strengthening of scholarly traditions, and the central role of the ulama created conditions that enabled the accumulation and wider dissemination of knowledge. Therefore, the Umayyad era cannot be viewed merely as a transitional phase leading to the glory of the Abbasid era, but rather as a crucial period that successfully laid the epistemological, pedagogical, and intellectual foundations for the development of classical Islamic education and the formation of the scholarly identity of Muslim societies throughout the history of Islamic civilization.

CONCLUSION

Based on the findings of this discussion, Islamic education during the Umayyad Caliphate played a crucial role in fostering the intellectual development of Muslim society by strengthening the tradition of learning in mosques, *kuttab*, and scholarly *halaqah*. Although there was no formally institutionalized education system at the time and the system remained decentralized, the educational activities that flourished during this period succeeded in strengthening the transmission of Islamic sciences, such as the Quran, hadith, fiqh, and the Arabic language. The role of the ulama as centers of scholarly authority, along with the government's Arabization policies, helped foster an intellectual environment that encouraged the growth of knowledge and expanded the Muslim community's access to Islamic education.

The novelty of this article lies in its more comprehensive analysis of the relationship between the dynamics of Islamic education and the intellectual development of Muslim society during the Umayyad period, viewed through a historical-critical perspective. The findings of this study indicate that the Umayyad dynasty's contributions extended beyond political aspects and territorial expansion to include the establishment of epistemological foundations, scholarly traditions, and an intellectual culture that served as the basis for the development of Islamic education in subsequent periods. The implications of these findings strengthen the historical study of Islamic education while providing an understanding that the progress of Muslim civilization was built through the synergy between education, scholarly traditions, and socio-political support. Therefore, the educational values that developed during the Umayyad period can serve as a reference in the development of contemporary Islamic education oriented toward strengthening literacy, intellectual development, and the advancement of a science-based civilization.

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Author contribution

Aldi Muhammad Osra: data curation, writing-original draft preparation, **Belqis Nayla Shabihah & Ardi Satrial:** analysis, conceptualization, methodology, **Guslianto:** visualization, and editing.

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