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| <b>Received:</b><br>April 25, 2026 | <b>Revised:</b><br>May 23, 2026 | <b>Accepted:</b><br>June 30, 2026 |
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## Knowledge and Power in Classical Islamic Education: A Literature Study on Bureaucratization and Curriculum Standardization

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### Abstract

*This study aims to analyze the relationship between knowledge and power in classical Islamic education, particularly from the perspectives of bureaucratization and curriculum standardization. This study employs Michel Foucault's critical theoretical framework on power knowledge relations to analyze how classical Islamic educational institutions became arenas of contestation between religious authority and political power in shaping and legitimizing the curriculum they taught. It employs a qualitative library-based approach to examine how knowledge and authority interact within the classical Islamic educational system. Data were collected through documentation studies, analyzed using content analysis, and validated through source triangulation to ensure scientific credibility. The findings indicate that the relationship between knowledge and power in classical Islamic education is complex and dynamic. Knowledge functions not only as a means of seeking truth but also as an instrument of political legitimacy and social control. The bureaucratization of education led to more structured systems through madrasas and state patronage; however, it also reduced the intellectual independence of scholars and contributed to the homogenization of thought. Meanwhile, curriculum standardization plays a role in improving quality and disseminating certain values, but it may also limit intellectual diversity and critical thinking. These developments potentially lead to stagnation in the intellectual tradition. Nevertheless, this condition also opens opportunities for reconstructing Islamic education to become more dialogical, integrative, and adaptive to contemporary needs without neglecting its foundational scholarly values.*

**Keywords:** *Bureaucracy; Classical Islamic Education; Curriculum Standardization; Knowledge and Power*

### Introduction

Education in every civilization has never stood as a neutral entity; rather, it is always intertwined with the surrounding social, political, and power structures. Throughout global history, educational institutions have often functioned as strategic instruments for rulers to shape societal mindsets, maintain social stability, and legitimize the ideologies upheld by particular states or regimes. This relationship between knowledge and power indicates that the production, distribution, and

standardization of knowledge are inseparable from specific interests whether cultural, religious, or political. Therefore, understanding educational dynamics requires not only a pedagogical perspective but also an analysis within a broader framework of power relations.

History occupies a crucial and honorable position in shaping a nation's dignity, as a society of high standing is one that understands its own historical roots (Pane, 2023). In the context of classical Islamic civilization, education experienced rapid development alongside territorial expansion and the emergence of major empires such as the Umayyad and Abbasid dynasties. In its early phase, Islamic education developed relatively independently through halaqah in mosques, study circles, and scholarly networks based on chains of knowledge transmission (sanad). However, as political power structures strengthened, education gradually transformed into a more organized and institutionalized system. The state began to play a role in regulating education, both through the establishment of formal institutions such as madrasas and through financial support for scholarly activities.

The process of institutionalization gave rise to the phenomenon of educational bureaucratization, where political and religious stability became essential elements in managing education within a state (Munirah et al., 2018). Such stability enables the development of education in a more systematic, structured, and sustainable manner. However, on the other hand, bureaucracy also opens space for power intervention in determining the direction, content, and objectives of education. In this context, knowledge risks being reduced from a means of seeking truth into an instrument for reinforcing political legitimacy.

The complexity of social relations is experienced by all elements of society, including politicians, teachers, employees, entrepreneurs, religious leaders, and parents, all of whom play important roles in the implementation of education within a nation (Fathonah, 2020). State involvement in education encourages the emergence of curriculum standardization as an effort to unify the knowledge taught to society. This standardization is often linked to ideological interests, where certain schools of thought gain official legitimacy while others are marginalized. In classical Islamic history, this phenomenon can be observed in the dominance of particular schools within state-supported educational institutions. As a result, the intellectual diversity that once characterized Islamic civilization may become constrained due to centralized curriculum control.

Within this framework, knowledge functions not only as a means of enlightenment but also as an instrument of power capable of shaping orthodoxy and controlling religious discourse. This relationship becomes increasingly complex when scholars, as authorities of knowledge, occupy an ambiguous position between maintaining intellectual independence and adapting to existing power structures. Some scholars chose to collaborate with the state for stability and institutional support, while others-maintained distance as a form of resistance against political interference in knowledge.

Several previous studies have examined aspects relevant to this topic. Bernier (2019) analyzed the institutional structure of madrasahs within the context of Abbasid political authority; however, the study was limited to the institutional-historical dimension and did not address the discursive analysis of the curriculum. Stanton (2020) examined the standardization of the classical pesantren curriculum from the perspective of the sociology of education but overlooked the underlying power relations that shaped the process. Meanwhile, Zaman (2021) investigated the bureaucracy of the ulama in the medieval Islamic state using a historical-comparative approach, yet did not incorporate Foucault's critical theoretical framework. In addition, Al-Attas (Al-Attas, 1993) explored classical

Islamic epistemology from a philosophical perspective without addressing the bureaucratization of education. Therefore, a significant research gap remains, as no study has systematically integrated the Foucauldian power/knowledge perspective to simultaneously analyze the bureaucratization and standardization of the classical Islamic education curriculum.

Based on this discussion, it is evident that classical Islamic education cannot be separated from the dynamics of the relationship between knowledge and power. The bureaucratization of education and curriculum standardization are two crucial aspects that illustrate how the state shaped the direction of knowledge development. Therefore, a literature study on knowledge and power in classical Islamic education is essential to uncover how these processes occurred and their implications for the development of Islamic intellectual traditions. This study is expected to provide a more critical and comprehensive understanding of the relationship between education, knowledge, and power, while also serving as a reflection for the development of contemporary Islamic education.

## Method

This study, entitled *“Knowledge and Power in Classical Islamic Education: A Literature Study on Bureaucratization and Curriculum Standardization,”* employs a qualitative research design with a library research approach. It aims to examine in depth the relationship between knowledge and power within the context of classical Islamic education, particularly in relation to the processes of bureaucratization and curriculum standardization. The approach used is descriptive-analytical and historical-critical, seeking to understand the phenomenon based on both classical and contemporary literature sources.

Data collection was conducted through documentation study by reviewing various written sources, including classical texts, scholarly books, accredited journal articles, and relevant previous research (Annur, 2018; Ibrahim et al., 2022; Sugiyono, 2023). The collected data were then analyzed using content analysis techniques, involving stages of data reduction, categorization, interpretation, and systematic conclusion drawing.

The content analysis procedure in this study was applied systematically through four stages. First, the inclusion criteria comprised Arabic- and English-language sources discussing classical Islamic education (from the eighth to the fifteenth centuries), published by reputable academic publishers and directly relevant to the themes of educational bureaucracy and curriculum. Popular publications, sources lacking scholarly references, and studies focusing on modern Islamic education were excluded. Second, the unit of analysis was determined based on themes and concepts, particularly those related to power, knowledge transmission, and educational institutions as presented in historiographical texts and studies of classical Islam. Third, the data were categorized into three principal themes: (a) institutional bureaucratic structures, (b) mechanisms of curriculum standardization, and (c) power relations between the state and the ulama. Fourth, source triangulation was operationalized by comparatively examining the works of Makdisi, Tibawi, and Ephrat to verify the consistency of findings concerning the dynamics of knowledge and power in classical Islamic education.

To ensure data validity, this study applied source triangulation by comparing multiple references with different perspectives (Ibrahim et al., 2023). Additionally, persistent observation and referential adequacy were employed to strengthen the validity and reliability of the findings. Thus, this research is expected to produce comprehensive and scientifically accountable analysis.

## Results

### *The Relationship Between Knowledge and Power in Classical Islamic Education*

The relationship between knowledge and power in classical Islamic education is a crucial aspect that shaped the dynamics of Islamic intellectual tradition. From a historical perspective, Islamic education functioned not only as a means of transmitting knowledge but also as a space for interaction between scholarly authority (*ulama*) and political power (rulers). This relationship evolved dynamically from the early period of Islam to imperial eras such as the Umayyad and Abbasid dynasties, marked by shifts in the pattern of interaction between scholars and the state.

Ulama served as exemplary figures for their communities and as primary references for addressing various intellectual questions according to their fields of expertise. Meanwhile, politics can be understood as a strategy to achieve certain goals. Broadly, it can be divided into two types: politics oriented toward the common good and politics driven by less constructive interests (Basri, 2024). During the Umayyad and Abbasid periods, the state began to play a significant role in managing education. Rulers not only provided patronage to scholars and educational institutions but also utilized scholarly authority as a means of political legitimacy (Andhika et al., 2024).

In this context, ulama functioned not only as transmitters of religious knowledge but also as socio-political mediators who could legitimize power through fatwas, moral support, and participation in governmental institutions. Consequently, knowledge was no longer entirely independent but became increasingly integrated with political interests.

This relationship placed ulama in an ambivalent position. On one hand, proximity to rulers granted access to resources such as funding, educational facilities, and institutional support, which facilitated the growth of madrasas and centers of learning (Habibullah, 2025). On the other hand, involvement in political structures risked diminishing their intellectual independence. In many cases, ulama acted as legitimators of authority, particularly in monarchical systems, by providing religious justification for policies and governance. This illustrates how knowledge could function as an ideological instrument supporting political stability.

Moreover, in certain historical contexts, ulama also served as moral overseers of rulers. They not only legitimized authority but also critiqued policies that were inconsistent with Islamic principles. This demonstrates that the relationship between knowledge and power in classical Islam was dialectical rather than purely subordinate. Ulama possessed the capacity to influence policy directions while also acting as a counterbalance against potential abuses of power. In some Islamic governance systems, they even served as key advisors to rulers and were involved in strategic decision-making processes.

### *Bureaucratization of Education in the Islamic Empire*

The bureaucratization of education in the Islamic empire was a historical process that marked a significant transformation from community-based educational systems to more institutionalized and organized structures under political authority. In the early phase of Islamic development, education was conducted informally through *halaqah* in mosques, scholars' homes, and study circles, characterized by flexibility and independence from state administrative structures.

Classical Islamic education emphasized the integration of knowledge, morality, and divine values, while highlighting the teacher's role as a moral guide (Cahyadi et al., 2025). Mosques functioned as central hubs of education, where teacher-student interactions occurred directly, based

on chains of transmission (*sanad*), and oriented toward intellectual development and religious character formation. However, as Islamic territories expanded and social complexity increased, this system gradually transformed into a more systematic and organized form.

This transformation became more evident during the caliphate, particularly in the Abbasid era. The translation movement during this period (754–861 CE) was a major civilizational project that laid the foundation for the Islamic Golden Age, through the systematic translation of scientific and philosophical works from Greek, Persian, and Indian sources into Arabic (Sani, 2025). The rapid growth of knowledge and the need for administrative and intellectual personnel prompted the state to become actively involved in managing education. Educational institutions no longer relied solely on individual scholars or communities but received structural support from the state through funding, regulation, and the establishment of formal institutions. This marked the beginning of educational bureaucratization in the Islamic world.

However, bureaucratization also had consequences for educational independence. When education came under state control, there was potential for political intervention in determining its direction and content. Standardized curricula often reflected the ideological interests of rulers, potentially reducing the intellectual diversity that had characterized Islamic scholarly tradition. In this context, education no longer functioned solely as a means of seeking truth but also as a tool for maintaining political stability and legitimizing authority.

Furthermore, the relationship between scholars and the state within this bureaucratic system became increasingly complex. Scholars involved in formal educational institutions often faced a dilemma between maintaining intellectual independence and fulfilling institutional demands. On one hand, they benefited from state support and legitimacy; on the other, they had to adapt to prevailing political interests and policies. This condition demonstrates that the bureaucratization of education affected not only institutional structures but also the roles and dynamics of scholarly actors within them.

### ***Curriculum Standardization and Ideological Control***

Islamic education is tasked with guiding and directing learners' development from one stage to another until they reach optimal potential. It aims to form the complete human being (*al-insan al-kamil*) and the righteous individual (*al-insan al-shalih*) (Palahudin et al., 2020). Curriculum standardization in Islamic education is a phenomenon closely linked to the relationship between knowledge and power. In both historical and contemporary contexts, the curriculum functions not only as a pedagogical tool for transmitting knowledge but also as an ideological instrument used by certain authorities—whether the state or religious groups to shape students' perspectives, values, and identities. Thus, the curriculum becomes a strategic arena in the production and reproduction of ideology.

Curriculum standardization can lead to the simplification and homogenization of knowledge. In many cases, learning materials are structured uniformly, emphasizing memorization and information delivery rather than the development of critical thinking. Criticism of Islamic Cultural History (SKI) learning, for example, shows that curricula often tend to be informative and rote-based, with limited space for value exploration and critical reflection (Rofik, 2015). This indicates that standardization may hinder intellectual dynamism and reduce students' creative potential.

Another impact of curriculum standardization is the formation of scientific orthodoxy. When curricula are centrally determined, only certain perspectives are considered legitimate and widely

taught, while alternative or critical viewpoints are often marginalized. In the context of Islamic education, this may diminish the richness of Islamic intellectual traditions, which are inherently plural and dynamic. Historically, Islamic civilization flourished through inter-school dialogue, scholarly debates, and openness to diverse sources of knowledge.

However, curriculum standardization is not always negative. To some extent, it is necessary to maintain educational quality, ensure equal access, and provide a basic framework for curriculum development at the local level (Kiptiyah et al., 2021). In the School-Based Curriculum system (KTSP), for instance, the government sets general standards while schools are given the flexibility to develop curricula according to local needs and contexts. This model reflects an effort to balance standardization with educational autonomy.

Therefore, the main challenge in standardizing Islamic education curricula lies in maintaining a balance between the need for national standards and the importance of intellectual freedom. The curriculum should not merely serve as an instrument of ideological control but also as a space for developing critical thinking, scholarly dialogue, and appreciation of diversity. Islamic education needs to restore the function of the curriculum as a means of forming individuals who are not only normatively obedient but also reflective, open-minded, and socially responsible.

### ***Implications for Intellectual Tradition and Contemporary Relevance***

Bureaucratization and standardization in Islamic education have highly significant long-term implications for the development of Islamic intellectual traditions. In classical history, Islamic intellectual life flourished in a relatively open, dialogical, and plural environment (Anggraeni et al., 2025). Institutions such as *halaqah*, scholarly circles, and centers of learning like *Bayt al-Hikmah* served as spaces for free interaction among various schools of thought, disciplines, and methodological approaches. This dynamic environment enabled the emergence of innovation, critical inquiry, and intellectual synthesis that formed the foundation of Islamic civilization's golden age.

However, as education began to undergo bureaucratization and standardization through the institutionalization of madrasahs and political intervention a fundamental shift occurred in this intellectual tradition. One major implication is the tendency toward the homogenization of thought. Standardized curricula often emphasize uniformity in content and teaching methods, thereby limiting space for diverse perspectives and intellectual creativity. In such conditions, the critical tradition that once characterized Islamic civilization becomes increasingly constrained.

This phenomenon also contributes to intellectual stagnation. As scholarly authority becomes more closely tied to bureaucratic structures and specific ideological interests, freedom of thought is restricted. In the long term, this can reduce scholarly productivity and innovation. Contemporary studies indicate that the rigidification of doctrines and the "sacralization" of certain interpretations may lead to absolute truth claims and hinder intellectual reinterpretation.

The relevance of this phenomenon to contemporary Islamic education is evident. Many Islamic educational institutions remain trapped in learning models that prioritize memorization and the reproduction of knowledge rather than the development of critical thinking. Additionally, the persistence of single, dominant interpretations of religious teachings continues to limit dialogue and intellectual innovation.

Nevertheless, this situation also creates opportunities for reconstructing Islamic intellectual traditions. Contemporary Islamic education needs to adopt more open, dialogical, and integrative approaches while remaining rooted in revelatory values. Curriculum standardization should not be

understood as a restriction on creativity, but rather as a flexible framework that supports the development of knowledge.

## Discussion

### *The Relationship Between Knowledge and Power in Classical Islamic Education*

The contribution to the development of the Islamic education system represents a crucial phase in the history of Islamic civilization, affirming that education serves as the primary foundation for the social, political, and intellectual advancement of the Muslim community (Adnan & Haramaini, 2025). In the early period of Islam, scholarly authority was relatively independent. The *ulama* functioned as guardians of religious teachings as well as developers of knowledge, without being directly bound to political power structures. Education took place through *halaqah* in mosques and scholarly gatherings based on personal authority and chains of transmission (*sanad*). In this context, knowledge primarily functioned as a means of seeking truth and shaping a society grounded in revealed values. However, as political power expanded and Islamic empires were established, the relationship between knowledge and power underwent significant transformation.

The relationship between the caliphs and the *ulama* contributed to the Abbasid dynasty reaching its peak (Junizar & Meidianty, 2026). One important manifestation of this relationship was the development of the *madrasah* as a formal educational institution. Madrasahs were not only centers for teaching religious sciences but also became part of a broader socio-political structure. Through these institutions, rulers were able to control the production and distribution of knowledge, including determining curricula, the schools of thought taught, and the ideological orientation of education. In this sense, education became a strategic instrument for shaping orthodoxy and reinforcing political legitimacy.

However, the relationship between the *ulama* and rulers was not always harmonious. In many instances, tensions arose between intellectual independence and political interests. Some scholars chose to distance themselves from power as a commitment to scholarly integrity, while others became actively involved in governmental structures. This dynamic illustrates that *ulama* were not only intellectual actors but also social agents navigating the complexities between knowledge and power.

Overall, the relationship between knowledge and power in classical Islamic education reflects a complex interaction between scholarly authority and political structures. Knowledge functioned not only as a means of enlightenment but also as an instrument of legitimacy, social control, and ideological formation. The role of the *ulama* as key actors placed them in a strategic yet dilemmatic position balancing intellectual independence with the demands of political power. Therefore, examining this relationship is essential for understanding how classical Islamic education developed within dynamic socio-political contexts and how its legacy continues to shape the epistemological construction of Islamic education today.

### *Bureaucratization of Education in the Islamic Empire*

A primary indicator of bureaucratization is the emergence of the *madrasah* as a formal educational institution. Prior to its development, Islamic education was largely dominated by non-formal systems based in mosques and *kuttab* (Suryani, 2018). However, the increasing complexity of knowledge and the need for a more structured educational system led to the establishment of the *madrasah* as a more systematic institution. It emerged as a response to the limitations of earlier systems in meeting the

demands of advanced learning. With the rise of the *madrasah*, Islamic education began to develop structured curricula, educational levels, and more organized teaching systems.

The role of the state in this process was highly significant, particularly through political patronage. One notable example is the establishment of the Nizamiyah Madrasah by Nizam al-Mulk during the Seljuk dynasty. This institution functioned not only as a center of learning but also as a political instrument to reinforce specific ideologies, particularly the Sunni Shafi'i school. The curriculum was directed to support the ideological interests of the ruling authority, demonstrating that education had become part of a broader strategy of power. Political patronage also included financial support through *waqf*, the appointment of teachers, and oversight of educational activities.

Bureaucratization is also evident in the development of administrative mechanisms regulating educational institutions. The state became increasingly involved in managing educational resources, including curriculum regulation, teacher appointments, and funding distribution. Arabic, as the official language of the state, further strengthened the process of educational standardization, enabling the wider dissemination of knowledge across Islamic territories. Thus, education evolved from a purely intellectual activity into an integrated component of the state administrative system.

The contributions of classical scholars demonstrate the adaptive capacity of Islamic education in responding to socio-cultural changes and societal needs, while also reinforcing its socio-religious role in diverse communities (Mansur et al., 2025). This transformation significantly influenced the character of Islamic education. On one hand, bureaucratization enabled the development of a more systematic, structured, and sustainable educational system. The emergence of madrasahs and other formal institutions expanded access to education and improved the quality of instruction.

The Abbasid dynasty is widely recognized as a golden age in Islamic civilization, marked by significant advancements in various fields, including knowledge, theology, philosophy, and science (Naimah et al., 2025). During this period, Islamic education reached its peak with the rise of numerous centers of learning and prominent scholars. This illustrates that state involvement can contribute positively to educational development.

Overall, the bureaucratization of education in the Islamic empire represents a complex and multidimensional historical process. The transformation from non-formal educational systems to institutionalized structures under state control reflects the adaptation of Islamic education to social and political changes. The roles of the *madrasah*, political patronage, and administrative mechanisms were key elements in this process. While it brought significant advancements, bureaucratization also posed challenges related to intellectual independence and diversity. Therefore, studying this phenomenon is essential to understanding the relationship between education and power, as well as its implications for the development of Islamic intellectual traditions up to the present day.

### ***Curriculum Standardization and Ideological Control***

The curriculum, as an educational design, holds a highly strategic position in all aspects of educational activities. Given its crucial role in education and in the development of learners' lives, the formulation and development of a curriculum cannot be carried out arbitrarily. It must be carefully designed to support the implementation of education so that educational and learning objectives can be achieved effectively and efficiently (Ibrahim, 2025). In practice, curriculum standardization is often implemented through state intervention or central authorities that determine content standards, competencies, and learning directions. In Indonesia, for example, the government through the Ministry of Religious Affairs plays a significant role in formulating the madrasah curriculum.

This policy aims to ensure uniform educational quality and to guarantee that certain values, such as religious moderation, are internalized in the learning process. The curriculum is even explicitly directed toward instilling tolerance as a fundamental principle of religious education. This indicates that the curriculum is not merely an academic tool but also a means of shaping students' ideological attitudes.

However, from a critical perspective, curriculum standardization also has the potential to become an instrument of ideological control. It can be used to disseminate particular schools of thought, reinforce dominant narratives, or even limit intellectual diversity within Islam (Muid et al., 2025). Studies on the politics of curriculum in madrasahs and pesantren reveal that the curriculum functions not only as a learning medium but also as a tool for state ideological control and national identity formation. Such interventions often create a dualism between traditional values and modern state interests, ultimately influencing the direction of Islamic education itself.

The curriculum occupies a central position in the entire educational process, guiding all forms of educational activity toward the achievement of educational goals (Zainuri et al., 2022). An analysis of curriculum standardization and ideological control shows that Islamic education exists in a constant tension between the interests of power and the ideals of knowledge. The future of Islamic education largely depends on the ability of stakeholders to manage this tension wisely, ensuring that the curriculum does not become a tool of hegemony but rather a medium for intellectual liberation rooted in authentic and universal Islamic values.

### ***Implications for Intellectual Tradition and Contemporary Relevance***

The development of Islam across major world civilizations has been widely studied in recent decades. As Islam expanded beyond the Arabian Peninsula its place of origin it experienced significant growth alongside the establishment of stable systems of governance (Daftary, 2001). Bureaucratization has shifted the orientation of education from a knowledge tradition grounded in the pursuit of truth toward a more administrative and formalistic system. Education is no longer a space for free intellectual exploration but rather a mechanism for reproducing established knowledge. As a result, learners tend to be directed toward adopting particular patterns of thought instead of developing critical and reflective thinking skills.

Another important implication is the formation of scholarly orthodoxy. Curriculum standardization often leads to the dominance of certain schools of thought or perspectives regarded as "official truth." This condition risks reducing the intellectual diversity that once constituted a major strength of classical Islamic civilization. Debby (2025) explains that the foundation of Islamic educational thought lies in the first revelation, *Iqra'* ("Read!"), which places literacy and reasoning at the center of civilizational development. This scientific tradition, which once produced various schools of jurisprudence, theology, and philosophy, now risks being replaced by more monolithic and normative approaches.

In the contemporary context, the impacts of bureaucratization and standardization have become increasingly complex due to the influences of globalization and neoliberalism. Islamic education today faces pressure to conform to demands for efficiency, accreditation, and global standards. This creates an epistemological paradox: on the one hand, Islamic education seeks to preserve its traditional identity; on the other, it must adapt to the logic of modernity, which emphasizes standardization and competition. As a consequence, Islamic education often experiences fragmentation between traditional values and modern demands. Overly rigid curriculum

standardization can hinder efforts to integrate knowledge, faith, and civilization an integration that is central to Islamic epistemology (Herlinawati et al., 2025). Meanwhile, global challenges such as moral crises, social inequality, and technological advancement require educational approaches that are both integrative and adaptive.

Thus, the implications of bureaucratization and standardization for Islamic intellectual traditions reveal a tension between the need for order and the importance of intellectual freedom. To respond to contemporary challenges, Islamic education must revive the classical intellectual spirit that is critical, inclusive, and innovative, enabling it to contribute meaningfully to the development of a civilized society grounded in divine values.

## Conclusion

Based on the results and discussion on *Knowledge and Power in Classical Islamic Education: A Literature Study on Bureaucratization and Curriculum Standardization*, it can be concluded that the relationship between knowledge and power reflects a complex interaction between *ulama* and rulers. Knowledge functions not only as a means of seeking truth but also as an instrument of political legitimacy and social control. In this context, *ulama* occupy an ambivalent position between maintaining intellectual independence and adapting to the interests of power. The bureaucratization of education marks a shift from non-formal systems to more structured institutions under state influence, fostering progress through madrasahs and political patronage. However, this process also introduces challenges, including ideological intervention, reduced scholarly independence, and the potential homogenization of thought. Curriculum standardization contributes to quality improvement but also risks limiting intellectual diversity and critical thinking. Nevertheless, this condition opens opportunities for reconstructing education in a more dialogical and adaptive manner.

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