

A HISTORICAL ANALYSIS OF MADRASAH EDUCATION DURING THE MAMLUK DYNASTY FOR ADDED SPECIFICITY

Resma Umar¹, Hamdi Rudji², Hajar Anna³

^{1,2,3} Universitas Muhammadiyah Palu, Indonesia

¹res78emma@gmail.com, ²hamdirudji74@gmail.com, ³hajarannasister@gmail.com.

Article Info

Article history:

Received 21-01-2025

Revised 20-02-2025

Accepted 17-03-2025

Keyword:

Madrasah, Mamluk Dynasty, Curriculum Management, Islamic Education, Classical Islamic Education.

ABSTRACT

This study examines the madrasah education model during the Mamluk Dynasty (1250–1517), focusing on curriculum management, pedagogical methods, and its broader impact on Islamic education. Utilizing a historical-qualitative approach, this research analyzes primary sources, including historical manuscripts, waqf (endowment) records, and contemporary scholarly works, alongside secondary literature on Mamluk-era education. Findings reveal that Mamluk madrasahs implemented a structured yet adaptable curriculum, integrating religious sciences (Qur'anic exegesis, Hadith, jurisprudence) with rational disciplines (astronomy, medicine, mathematics, and philosophy). The curriculum was supported by waqf endowments, ensuring sustainability and accessibility. Pedagogical methods included rote memorization (*hifz*), scholarly discourse (*munāzarah*), textual analysis (*tafsīr* and *sharḥ*), and tutorial-based learning under esteemed scholars. Unlike previous Islamic education models, Mamluk madrasahs played a dual role—not only as centers of religious instruction but also as training grounds for judges, administrators, and scholars, shaping both religious and political spheres. This study highlights the strategic adaptation of the curriculum to contemporary socio-political needs, contributing to the intellectual and bureaucratic strength of the Mamluk state. The findings underscore the long-term impact of Mamluk educational structures on subsequent Islamic learning institutions, advocating for a curriculum model that balances spiritual depth with practical knowledge in response to evolving societal demands.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

The Mamluk Dynasty (1250–1517) was one of the prominent Islamic dynasties that played a significant role in building Islamic civilization, particularly in the field of education. Their success in protecting the Islamic world from external threats such as the Mongol forces and preserving the heritage of civilization made this era unique (Siti Maryam, 2022). During the Mamluk period, madrasahs not only functioned as centers of religious education but also as institutions that integrated social, economic, and political aspects. This educational system relied on waqf (charitable endowments) as the primary source of funding, providing access to education for all social classes, both rich and poor (Abdan Rahim, 2019).

The curriculum management during the Mamluk period reflected a profound understanding of integrating religious and general knowledge, demonstrating the relevance of education to the social context and the challenges of the time (Manar, 2024). The curriculum evolved from basic education at the kuttab to higher education at the madrasahs, which were supplemented with diplomas as official recognition (Hatim Mahamid, 2011). This approach not only strengthened scholarly traditions but also created a generation of scholars who contributed significantly to Islamic civilization, such as Ibn Taymiyyah and Ibn Khaldun (Muhamad Kholil et al., 2024).

Madrasah education during the Mamluk period played a crucial role in the development of Islamic intellectualism. Madrasahs were not just religious educational institutions, but also centers for scientific learning that merged religious knowledge with general knowledge. During this period,

curriculum management in madrasahs reflected efforts to balance worldly affairs and the hereafter, while also facilitating the development of knowledge relevant to the social and political challenges of the time (Azmiyah et al., 2024).

Government-managed madrasahs, such as al-Azhar, supported by the Fatimid and Mamluk dynasties, continued to grow into prominent educational centers, attracting Muslims to seek knowledge. Meanwhile, community-managed madrasahs faced various challenges in terms of administration and funding, though they still played an important role in educating Muslims with limited financial resources (Ifendi, 2018).

However, the dynamics of the Islamic curriculum were not without challenges, including rigid teaching methods that tended to be textual and dependent on memorization (Abdun Nasir, 2018). In this context, it is important to understand how the Mamluk Dynasty managed and implemented the curriculum to address these challenges. Moreover, the influence of the socio-political structure, such as the relationship between scholars and rulers through waqf, provided an additional dimension to the sustainability of educational institutions (Manar, 2024).

This study aims to analyze the madrasah education model during the Mamluk period, particularly in terms of curriculum management and its implementation in Islamic education. The study will identify the principles used, teaching methods, and the impact of madrasah education on the formation of Islamic identity. Thus, this research not only provides historical insight but also addresses the relevance of contemporary challenges in Islamic education, such as curriculum dualism and its adaptation to modern contexts (Tahraoui & Merah, 2020).

Research Problem Formulation:

1. How was the madrasah education model managed during the Mamluk Dynasty, particularly concerning the curriculum?
2. What teaching methods and approaches were used, and how were they implemented?
3. What was the impact of this education model on Islamic education as a whole?

Through this approach, the research is expected to make a significant contribution in understanding the intellectual legacy of the Mamluk Dynasty, which can serve as a foundation for the renewal of Islamic education today. As explained by Abdul Momen (2024), understanding the socio-historical context of Islamic education helps bridge the challenges of the present with inspiration from the past.

This study provides a novel perspective on madrasah curriculum management during the Mamluk era by highlighting the interaction between scholars and rulers through the waqf system, which ensured the sustainability of Islamic education. Unlike previous studies that focus primarily on historical aspects, this research explores curriculum adaptation strategies in response to Mamluk socio-political challenges, emphasizing the dual role of madrasahs as both spiritual-intellectual centers and institutions for administrative training. This study not only offers historical insights but also reflects on the relevance of the Mamluk madrasah curriculum in addressing contemporary Islamic education challenges, such as integrating religious and scientific knowledge in modern education systems.

RESEARCH METHODS

This research is a descriptive qualitative study. This method is used to understand and describe the model of madrasah education during the Mamluk Dynasty, specifically in terms of curriculum management and its implementation in Islamic education, based on historical data and contextual analysis.

1. Research Population

The population in this study includes all relevant literature sources concerning the madrasah education system during the Mamluk Dynasty (1250–1517), including manuscripts, books, journal articles, and other documents available in print or digital form.

2. Research Sample or Subjects

The research sample was selected purposively, focusing on literature that specifically discusses: the structure and organization of madrasahs during the Mamluk Dynasty, the curriculum implemented in madrasahs, including the types of knowledge taught, the implementation of madrasah education in shaping Islamic intellectualism, and the roles of scholars and the community in the management of education.

3. Data Collection

Data were collected using the literature study technique, referring to both primary and secondary sources, such as manuscripts and documents from the Mamluk Dynasty period, books and scholarly articles on the history of Islamic education (Tahraoui & Merah, 2020; Busra, 2023), and contemporary research on the education system during the Mamluk period (Hatim Mahamid, 2011; Abdel Minem, 2024).

4. Data Analysis Techniques

Data were analyzed using content analysis techniques, which include Categorization: Grouping information based on main themes such as curriculum structure, teaching methods, and educational objectives. Contextualization: Relating historical findings to their relevance in modern Islamic education. Triangulation: Comparing data from various sources to ensure the validity and reliability of the research findings (Adlini et al., 2022).

5. Research Steps

Identifying relevant literature through database searches and archives, analyzing literature data to explore information on the madrasah education model, organizing findings based on the themes studied, such as curriculum, teaching methods, and madrasah management, presenting the results in the form of an in-depth description of the impact of madrasah education during the Mamluk Dynasty on Islamic education as a whole.

Validation of Primary and Secondary Sources

To ensure the reliability and credibility of the sources used in this study, a rigorous validation process was applied. The evaluation was conducted in three key stages: authenticity assessment, cross-referencing, and triangulation.

Validation of Primary Sources

Primary sources, including manuscripts, waqf records, and historical decrees, were carefully analyzed to ensure authenticity and historical accuracy:

Manuscript Authentication: Verified against official archives and institutional repositories, ensuring they are original records from the Mamluk period (1250–1517). Used paleographic and codicological analysis to confirm textual integrity, authorship, and dating. Checked for consistency with established historical narratives documented by reputable scholars.

Cross-referencing with Other Primary Records: Compared different historical decrees and waqf documents to confirm the details regarding educational funding and curriculum structures. Verified how madrasahs were managed by analyzing legal documents issued by Mamluk rulers.

Validation of Secondary Sources

Secondary sources, including books, journal articles, and theses, were assessed based on: **Academic Credibility:** Preference was given to peer-reviewed journals and university-published books, ensuring scholarly integrity. Works by recognized historians and education researchers were prioritized to avoid speculative interpretations. **Comparative Historical Analysis:** Compared different historical interpretations of Mamluk madrasah education to identify any potential biases or discrepancies. Cross-checked data with multiple historical periods, such as Abbasid and Ottoman educational models, to verify claims.

Triangulation for Source Reliability

A triangulation approach was used to compare and validate data from multiple independent sources, ensuring a well-rounded perspective: Source Triangulation: Combined primary sources (original manuscripts, decrees) with secondary sources (academic studies, contemporary research) to validate the findings. Researcher Triangulation: Evaluated interpretations from different historians (e.g., Hatim Mahamid, Abdel Minem, Busra, and Manar) to detect and mitigate individual biases. Thematic Consistency Check: Ensured that key themes, such as curriculum structure, teaching methodologies, and socio-political influences, were consistent across different sources.

RESULTS AND DISCUSSION

The Educational Model of Madrasahs during the Mamluk Dynasty: Curriculum Management

And Its Implementation in Islamic Education" (Azmiyah et al., 2024) illustrates the significant contribution of madrasahs in shaping Islamic intellectualism. This educational model forms the foundation for balancing worldly and spiritual needs, as highlighted by Ifendi (2018), who emphasizes the modification of madrasah curricula to enlighten the Muslim community and address the economic limitations of society. Furthermore, al-Azhar, as an educational institution established since the Fatimid Dynasty, continues to inspire Muslims to seek knowledge and advance Islamic education globally (Ifendi, 2018).

During the Mamluk Dynasty, madrasah education integrated a curriculum that included both religious and general knowledge, enabling students to develop a comprehensive understanding of both the world and the hereafter. The Mamluk madrasah curriculum did not solely focus on teaching the Qur'an, hadith, and fiqh, but also included other disciplines such as mathematics, astronomy, and philosophy, which were highly relevant to the social and political needs of the time. This educational approach aimed to create a generation of scholars who were not only experts in religious sciences but also had a broad understanding of other fields of knowledge, thus supporting the overall progress of Islamic civilization. The curriculum reflected the flexibility of education, adapting to the demands of the times without neglecting spiritual values.

Analysis of key figures and families living in Mamluk power centers such as Cairo and Damascus reveals educational innovations in response to the challenges of power and the globalization of knowledge (Stephan, 2021). Education during this period also became a driving force for research and intellectual exchange across cultures, creating an educational legacy that remains relevant to this day.

The management of the madrasah curriculum during the Mamluk Dynasty reflects a synthesis between traditional Islamic heritage and the practical needs of society at the time. The curriculum not only focused on Islamic sciences such as tafsir, hadith, and fiqh, but also included logic, medicine, and astronomy (Hatim Mahamid, 2011). This integration underscores that Islamic education at that time aimed to shape intellectuals who were not only religious but also capable of contributing to various fields of life.

During the Mamluk Dynasty, scholars developed various tools such as lists, indexes, summaries, and notebooks to manage excessive information. These tools were initially designed for personal use but also benefited other scholars by preventing repetitive work. Manuscripts, especially holographic ones, became objects of interest for bibliophiles (Bauden, 2023). In addition, classical Islamic educational institutions such as al-dars, ribath, mosques, kuttab, and the houses of scholars played an important role in shaping Islamic intellectualism. These institutions were not only places for religious learning but also centers for the dissemination of knowledge, exchange of ideas, and the formation of social identity, all of which contributed to the advancement of Islamic civilization (Abbas, Rochmawan, & Astoko, 2024).

The management of the madrasah curriculum during the Mamluk period reflects adaptation to social and political needs. The efforts to balance religious knowledge with general knowledge, as well as innovations in the curriculum, prove that Islamic education was able to endure and develop through the various challenges of the times (Azmiyah et al., 2024).

These findings are relevant in the context of the Islamic curriculum theory outlined by Tahraoui Ramdane and Merah Souad (2020), who emphasize that the Islamic curriculum is dynamic and relevant to the development of the times. This is significant because it shows that Islamic education during the Mamluk period was able to address the challenges of rigid curricula, which is often a criticism of religious institutions in the modern era.

The Islamic curriculum is dynamic and relevant to the times. Islamic education during the Mamluk Dynasty demonstrated adaptability in facing challenges, including managing excessive information, as well as curriculum flexibility that met the social and intellectual needs of the time. This proves that Islamic education can overcome the challenges of rigid curricula that are often criticized in modern religious institutions.

The following table illustrates the curriculum structure during the Mamluk era:

Table 1: Curriculum Structure during the Mamluk Period

| FIELD OF STUDY | SUBJECT | EDUCATION LEVEL |
|-------------------|------------------------------|--------------------------|
| Islamic Studies | Tafsir, Hadith, Fiqh | Basic to Advanced |
| Rational Sciences | Logic, Medicine, Astronomy | Intermediate to Advanced |
| Language Sciences | Syntax, Morphology, Rhetoric | Basic to Intermediate |

A hierarchically structured curriculum system, starting from the basic level at the Kuttab to the advanced level at the Madrasah, ensures that each student has a solid foundation of knowledge before progressing to higher levels (Hatim Mahamid, 2011).

Teaching Methods and Approaches: Implementation and Relevance.

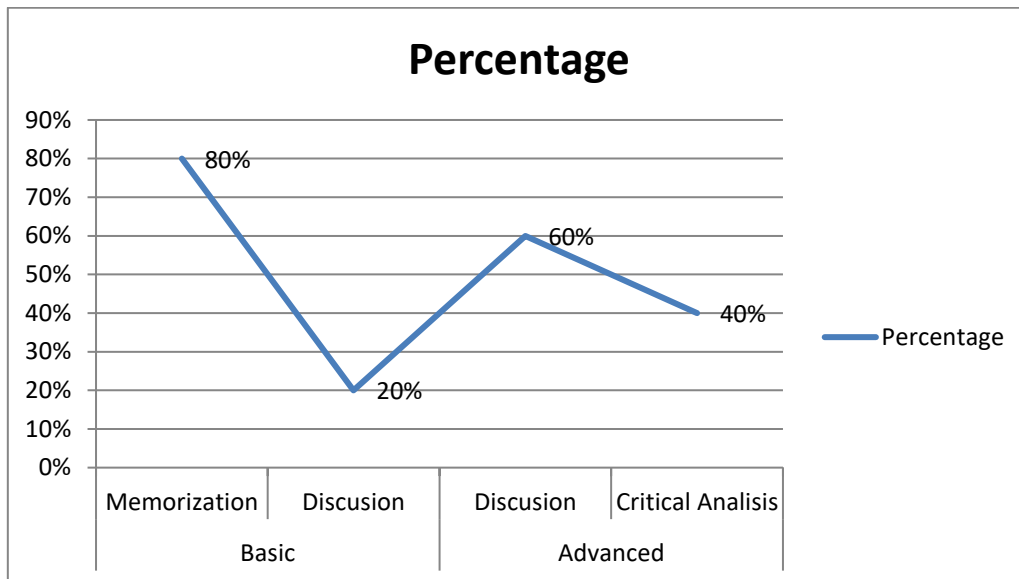
The teaching methods during the Mamluk Dynasty involved memorization, open discussions, and the use of diplomas as evidence of competence (Busra, 2023). Memorizing religious texts was prioritized at the basic level, while discussions and critical studies were applied at the advanced level. This aligns with the views of Mahendra Arif Rianto and Afiful Ikhwan (2024), who emphasize the importance of combining naqli (traditional) and aqli (rational) knowledge to form holistic thinking.

Teaching methods such as discussion, memorization, and text interpretation applied during the Mamluk period are relevant to the needs of active learning in the modern era. This approach inspires the development of competency-based methods to actively engage learners, particularly in integrating religious and worldly knowledge.

The following graph shows a comparison of teaching methods at the elementary and advanced levels.:

Figure 1.

Graph of Basic and Advanced Teaching during the Mamluk Dynasty



This method is not only relevant to learning in the context of traditional education but also serves as a foundation for innovations in modern educational approaches. For example, open discussions can be seen as the precursor to problem-based learning, which is widely implemented today.

The Impact of Educational Models on Islamic Education as a Whole

Madrasah education during the Mamluk Dynasty had a significant impact on the continuity of Islamic scholarly traditions. This educational institution not only produced great scholars such as Ibn Taymiyyah and Ibn Khaldun but also strengthened the role of scholars in bureaucracy and society (Muhamad Kholil, et al., 2024). This success reflects the strategic role of madrasahs as centers of knowledge and social integration.

The educational model implemented during the Mamluk era was not only focused on religious studies but also encompassed general knowledge. Its impact was vast, including the formation of generations of scholars and intellectuals who became the driving force of Islamic civilization, as well as reinforcing educational institutions like al-Azhar, which continues to contribute to this day (Ifendi, 2018).

Furthermore, the use of waqf (endowment) as a source of funding for madrasahs provided financial stability, making education accessible to all social classes, including the less privileged (Abdan Rahim, 2019). This waqf also strengthened social solidarity, as explained in the waqf theory by classical scholars. The following table summarizes the contributions of madrasah education:

Table 2: The Contribution of Madrasah Education

| Contributions | Impact |
|------------------------|---------------------------------------|
| Improving Literacy | Widespread dissemination of knowledge |
| Strengthening Scholars | Strategic role in bureaucracy |
| Financial Stability | Access to education for all |

Currently, educational management in state-run madrasahs managed by the Ministry of Religious Affairs, which meet management standards and have development plans in place, shows a positive impact in supporting the sustainability of Islamic education. In contrast, stagnation in private madrasahs indicates the need for improvements in management to prevent a decline in quality (Jujris, 2018). Additionally, policy changes that introduce the concept of khilafah into the curriculum contribute to the relevance of Islamic education in addressing contemporary social challenges (Zaki, 2020),

reinforcing the impact of the Islamic education model on the formation of civilization and identity of the Muslim community.

Furthermore, the curriculum management in state-run madrasahs under the Ministry of Religious Affairs, based on the integration of religious knowledge and general knowledge, has successfully created an education system that balances worldly and spiritual affairs. This demonstrates that Islamic education can develop in line with the needs of the times without sacrificing the traditional values that have been preserved for centuries. On the other hand, private madrasahs facing challenges in management and funding require structural reforms and capacity-building for administrators so that they can function optimally in shaping the character and intellectuality of the Muslim community. Therefore, it is important to adapt policies and curricula that can facilitate the development of more inclusive and relevant Islamic education in today's social and global context.

The madrasah education system during the Mamluk Dynasty also highlights the importance of curriculum management that balances worldly and religious knowledge. Using teaching methods such as memorization, discussion, and text interpretation, the Mamluk madrasah curriculum emphasized the development of students' intellectuality while also delving into deep religious values. This approach is highly relevant in today's educational context, where a balanced curriculum between religious and general knowledge is crucial to form a generation capable of facing global challenges without losing sight of their faith's roots. Therefore, the madrasah education system during the Mamluk Dynasty provides important inspiration for the development of an adaptive and relevant Islamic education curriculum in the present day.

The curriculum of madrasah education during the Mamluk Dynasty offers valuable lessons for the management of contemporary Islamic education, where the integration of religious and general knowledge is crucial in forming a generation that is not only morally upright but also intellectually competitive. Modern Islamic education faces the challenges of globalization and rapid technological advancements, making it essential to adapt an educational model that balances spiritual needs with worldly skills. By integrating a curriculum that encompasses deep religious knowledge along with other sciences, as practiced in the Mamluk madrasahs, modern Islamic education can produce individuals who are not only excel in religious fields but also equipped to face future social, economic, and technological challenges. This will strengthen the relevance of Islamic education in the contemporary era while supporting the progress of an inclusive and sustainable Islamic civilization.

Limitations of the Mamluk Educational Model and Comparative Analysis

While the madrasah education system under the Mamluks played a crucial role in shaping Islamic scholarship and governance, it also had several inherent limitations that influenced its long-term effectiveness. Some of these challenges included:

Overreliance on Memorization and Text-Based Learning

One of the most significant limitations of Mamluk madrasah education was its emphasis on rote memorization (*hifz*) over critical thinking and analytical skills. The curriculum, particularly in religious sciences, prioritized verbatim memorization of the Qur'an, Hadith, and classical texts, often at the expense of interpretative engagement. While memorization was seen as a means of preserving sacred knowledge, it sometimes led to rigid intellectualism, where scholars adhered strictly to established doctrines without fostering innovation or independent thought.

Comparative Perspective: In contrast, the Nizamiyyah madrasahs of the Seljuk period (11th–12th centuries), founded by Nizam al-Mulk, incorporated more rational sciences alongside traditional Islamic studies. Scholars like Al-Ghazali promoted a balance between rote learning and philosophical inquiry, allowing for greater interpretative depth. Meanwhile, the European medieval university model (12th–15th centuries), though initially based on Scholasticism and church doctrine, gradually evolved into centers of dialectical reasoning and empirical studies, particularly in institutions like the University of Bologna and Oxford. This shift helped lay the foundation for the Renaissance and the scientific revolution—something largely absent in Mamluk madrasahs.

Lack of Interdisciplinary Integration in Higher Education

Although Mamluk madrasahs offered courses in rational sciences (e.g., astronomy, mathematics, and medicine), these subjects were often considered secondary to religious studies. Many students pursued careers as jurists (*fuqahā'*), theologians, or administrators, leaving fields like medicine and engineering underdeveloped in comparison to earlier Islamic golden-age centers, such as Baghdad's House of Wisdom. The focus on legal and theological discourse meant that innovation in natural sciences declined, limiting the system's ability to adapt to new intellectual movements.

Comparative Perspective: The Andalusian education model (10th–12th centuries) under Caliphate of Córdoba integrated Islamic sciences with Greek philosophy and medicine, producing polymaths such as Ibn Rushd (Averroes) and Al-Zahrawi (father of surgery). This model demonstrated a more holistic approach to knowledge. The Ottoman educational system (15th–19th centuries), particularly the Süleymaniye madrasahs, attempted to reincorporate natural sciences into the curriculum. Scholars such as Taqi al-Din made advancements in astronomy and engineering, contrasting with the Mamluk focus on jurisprudence and religious sciences.

Limited Social Mobility and Institutional Hierarchies

Madrasah education was heavily influenced by patronage networks, particularly through waqf (endowments). While waqf funding allowed for educational accessibility across social classes, it also created a rigid hierarchical system where students from privileged backgrounds had better access to prestigious scholars and positions in the administration. The dependency on state-backed funding sometimes resulted in intellectual stagnation, as scholars prioritized aligning with political elites over pursuing independent academic inquiry.

Comparative Perspective:

- In China's Confucian education system under the Imperial Examination (Keju) model, meritocracy played a central role. While this system was rigid in its reliance on Confucian classics, it allowed individuals from lower social classes to advance based on intellectual ability—something less common in Mamluk education.
- The European university system gradually adopted secular funding models, enabling scholars greater freedom to explore diverse academic disciplines. This divergence contributed to the rise of the scientific method in the West, whereas Islamic education remained largely tied to legal-religious studies.

Resistance to Pedagogical Innovation

Another significant limitation of Mamluk madrasahs was their resistance to pedagogical reform. The teaching methodology was primarily teacher-centered, where students played a passive role in learning. Interactive discussions (*munāẓarah*) were encouraged among advanced students, but there was little room for experimental learning, research, or institutionalized innovation. The absence of printing technology adoption further slowed intellectual progress, as knowledge transmission remained reliant on manual manuscript copying.

Comparative Perspective:

- The Renaissance and Enlightenment period in Europe (15th–18th centuries) saw the rise of scientific academies and printing presses, which facilitated knowledge dissemination and debate. This contributed to the spread of new ideas in philosophy, medicine, and technology.
- The Ottoman Darülfünun (19th century), an early attempt at integrating Western-style higher education into the Islamic framework, marked a late but notable reform effort—something the Mamluks never developed.

Conclusion: The Need for a More Adaptive Education Model The Mamluk madrasah system, despite its contributions to Islamic education, suffered from over-centralization, reliance on memorization, and limited interdisciplinary expansion. While it successfully trained religious and legal scholars, it lacked the dynamism needed for scientific and technological progress. A comparative analysis with other Islamic and non-Islamic educational systems highlights the need for curriculum reform, interdisciplinary integration, and pedagogical innovation—challenges that remain relevant for modern Islamic education today. Would you like to expand further on any particular aspect, such as the

role of waqf in educational sustainability, comparisons with contemporary Islamic education, or more case studies from other civilizations?

Limitations and Implications of the Research

Although the educational model during the Mamluk Dynasty demonstrated various strengths, there were limitations such as the dominance of memorization methods that reduced analytical abilities in the early stages of education. Furthermore, the involvement of military rulers in the management of madrasahs could create dependency between educational institutions and political power (Manar, 2024).

The implication of this research is the importance of adopting the positive elements of the Mamluk educational model, such as the integration of naqli and aqli knowledge, as well as the waqf system to support modern education. However, further research is needed to explore how these principles can be applied in the context of contemporary Islamic education.

The limitation of this study lies in the limited primary sources regarding educational management during the Mamluk period. Nevertheless, the findings indicate that madrasahs played a significant role in promoting the globalization of knowledge and the mission of educating the ummah. The implication is the need for the modernization of madrasah educational management, while still honoring traditional values for relevance in the contemporary era."

Policymakers and educators can draw from the Mamluk madrasah model to develop a balanced curriculum integrating religious and modern sciences, ensuring both spiritual and practical knowledge. Waqf-based funding should be revitalized for financial sustainability, while teacher training reforms should shift from rote memorization to critical thinking and interactive learning. Strengthening partnerships with universities and research centers can further enhance intellectual innovation. By adopting these strategies, modern Islamic education systems can remain adaptive, relevant, and impactful in shaping both religious scholarship and societal progress.

Suggestions for Further Research

Future research is recommended to: delve deeper into the relevance of the Mamluk curriculum management model in the context of digital education, explore the impact of the application of the waqf system on access to education in the modern era, and analyze Mamluk teaching methods in relation to contemporary pedagogical approaches such as project-based learning.

Research can further explore the relationship between the curriculum management of Mamluk Dynasty madrasahs and its implications for the development of Islamic education in various other regions. Additionally, further exploration of the contributions of individual Mamluk figures or groups in managing education could provide additional insights into their historical impact.

CONCLUSION

This study emphasizes that the educational model of madrasahs during the Mamluk Dynasty successfully managed a dynamic curriculum that was relevant to the needs of the time, integrating religious knowledge and general education. The curriculum management in Mamluk madrasahs not only focused on religious instruction but also paid attention to the development of broader knowledge, which in turn enriched the intellectuality of the Muslim community. The teaching methods used, such as discussions, memorization, and text interpretation, served to deepen the students' understanding of the material and enhance the interaction between teachers and students.

From the analysis, it can be concluded that the implementation of this educational model had a significant impact on Islamic education as a whole, by producing a generation of scholars who played a major role in the advancement of Islamic civilization. Furthermore, this educational model was also able to address the challenges of the time by adopting a curriculum that continuously developed and remained relevant to the social-political dynamics of that era.

Therefore, this study underscores the importance of adapting and managing a flexible and innovative curriculum in Islamic education, as well as how integrated teaching of both worldly and

spiritual knowledge can strengthen the contribution of madrasah education to the progress of the Muslim community and global civilization.

Policymakers and educators can adopt the Mamluk madrasah model by integrating religious and modern sciences, ensuring a holistic curriculum that prepares students for both spiritual and professional roles. Revitalizing waqf-based funding can enhance financial sustainability and accessibility. Teacher training should emphasize critical thinking over rote memorization, promoting interactive and research-based learning. Strengthening collaborations with universities will foster intellectual innovation and keep Islamic education relevant to contemporary challenges. These strategies can help modern madrasahs sustain their role in academic excellence and societal progress.

CONFLICT OF INTEREST

This research has no significant conflict of interest. All data analysis and interpretation were carried out objectively and based on credible sources. The author is committed to maintaining academic integrity and ensuring that the results of this study are not influenced by personal, institutional, or financial interests.

FUNDING

This research did not receive any funding or financial support from any institution or external party. All research activities were conducted independently, without external funding sources influencing the process or outcomes of the research.

ACKNOWLEDGEMENTS

I would like to express my deepest gratitude to Mrs. [Dr. Hj. Surni Kadir, M.Pd.I], my supervisor, for her invaluable guidance, direction, and support throughout this research process. Thanks to her patience, knowledge, and motivation, I was able to successfully complete this study. May Allah SWT reward all your goodness and assist you in every endeavor. Thank you for your attention and contributions.

REFERENCES

- Abbas, N., Rochmawan, A. E., & Astoko, D. B. (2024). The role of classical Islamic educational institutions before the emergence of madrasah. *Journal of Islamic Civilization History*. <http://dx.doi.org/10.30829/juspi.v8i1.19895>
- Abdul Momen. (2024). British colonial education in the Indian subcontinent: Attitudes of Muslims. *Journal of Islamic Thought and Civilization*. <https://doi.org/10.32350/jitc.141.02>
- Abdan Rahim. (2019). The role of waqf in the development of Islamic education. *Scientific Journal of Religious Studies*. <http://dx.doi.org/10.35931/aq.v0i0.131>
- Abdel Minem, F. G. A. D. (2024). A comparative analysis of the Islamic education system policies at Al-Azhar University, Egypt, and Islamic University of Indonesia in the contemporary era (Master's thesis, Islamic University of Indonesia). UII Institutional Repository. <https://dspace.uui.ac.id/handle/123456789/51626>
- Abdun Nasir, M. F. (2024). Grounding Islamic values: A study of the curriculum and learning of Islamic primary education during the Ottoman Empire and its implementation in the contemporary era. *Journal of History and Culture*. Retrieved from <https://www.ejournal.staisyekhjangkung.ac.id/index.php/fihros/article/view/95>

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Qualitative research methodology: A literature study. *Journal of Education*. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Azmiyah, A., et al. (2024). A study on the dynamics of Al-Azhar University and educational reforms in Egypt and their impact on the Islamic world. *Journal of Islamic History and Civilization*. <https://jurnal.radenfatah.ac.id/index.php/tanjak/article/view/22728>
- Bauden, F. (2023). Data overload and information management in the Mamluk period (1250–1517). *De Gruyter*. <https://doi.org/10.1515/978311.1037196-002>
- Busra. (2023). Creation of Mamluk social identity through madrasas and the production of texts. *Journal of Islamic Studies*. <https://doi.org/10.26570/isad.1235729>
- Hatim Mahamid. (2011). Curricula and the educational process in Mamluk madrasas. *Education Research Journal*. Retrieved from https://ghayb.com/wpcontent/uploads/2020/12/Curricula_and_educational_process_in_Mam.pdf
- Ifendi, M. (2018). Madrasah as an excellent Islamic education. *Journal of Applied Linguistics and Islamic Education*. <https://doi.org/10.33754/jalie.v1i2.111>
- Jujris. (2018). Proceedings of the 1st International Conference on Social Sciences. *Advances in Social Science, Education, and Humanities Research*. <https://doi.org/10.2991/icss-18.2018.234>
- Kholil, M., et al. (2024). Islamic education during the Fatimid, Ayyubid, and Mamluk dynasties. *Journal of Humanity Studies*. <https://journal.insaniyyah.id/index.php/insaniyyah/article/view/8>
- Manar. (2024). Dynamics of madrasah educational institutions in the capital of the Ayyubid and Mamluk dynasties. *Islamic Journal*. <https://doi.org/10.4337/9781800887220.00015>
- Maryam, S. (2022). The Mamluk Dynasty in Egypt: A savior of Islamic civilization (1250–1517 CE). Faculty of Adab and Cultural Sciences, Sunan Kalijaga State Islamic University Yogyakarta. Retrieved from <http://digilib.uin-suka.ac.id/id/eprint/49192>
- Ramdane, T., & Souad, M. (2020). Islamic curriculum. *Oxford Encyclopedia of Research*. <https://doi.org/10.1093/acrefore/9780190264093.013.216>
- Rianto, M. A., & Ikhwan, A. I. (2024). Thoughts of classical Islamic education figures: An interdisciplinary Islamic science history. *Journal of Islamic Education*. <https://doi.org/10.58577/dimar.v5i02.198>
- Stephan. (2021). Studies on the history and culture of the Mamluk Sultanate (1250–1517). Published online. <https://doi.org/10.14220/9783737010313>
- Zaki, M. (2020). The reconstruction of khilafah: A study on the new KMA183 curriculum for madrasahs. *Journal of Islamic Politics*. <https://doi.org/10.20414/politea.v3i2.2493>
- Zurqoni, Z. (2019). The dynamics of the development of Islamic education in Southeast Asia. *Borneo International Journal of Islamic Studies*. <https://doi.org/10.21093/bijis.v2i1.184>