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HISTORICAL CIRCULATION OF OTTOMAN TURKEY: FROM DYNASTIC TO REPUBLICAN SYSTEMS OF GOVERNMENT

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Abstract

This article explores the historical circulation of Ottoman Turkey, highlighting the significant transition from a dynastic system of government to the establishment of the Turkish Republic in 1923. The Ottoman dynasty, which was originally a vast and influential empire, underwent dramatic changes during the 20th century. The main focus was on the post-World War I period when radical reforms were implemented to address internal and external challenges. This analysis covers socio-political aspects, tracing the changes that overhauled the structure of the feudal empire into a modern republican state. The method used is by using a method of literature study or *library research* related to historical or other similar themes. Based on the theory of the History of Islamic Civilization. As for data collection analyzing historical texts, collecting relevant data, and describing them. The results of this paper reveal that: First, every Kingdom will inevitably experience triumphs and setbacks, for a civilization is inseparable from it. Second, Ottoman Turkey was one of the influential dynasties of world civilization, and it was also crowned as the heir to the Islamic caliphate. Third, the Ottoman Turks underwent significant changes in terms of culture, socio-politics, economy, and others. The setback he experienced led to the secularization of Turkey which began as a dynastic state or caliphate into a republic. This was none other than triggered by the political factors of power that were in the hands of Mustafa Kemal Atatürk.

Keywords: Transformation, Dynasty, Republic, Ottoman Turkey.

Abstrak

Artikel ini mengeksplorasi sirkulasi historis Turki Usmani, menyoroti transisi signifikan dari sistem pemerintahan dinasti ke pendirian Republik Turki pada tahun 1923. Dinasti Usmani, yang pada awalnya merupakan kekaisaran yang luas dan berpengaruh, mengalami perubahan dramatis selama abad ke-20. Fokus utama adalah pada periode pasca-Perang Dunia I, ketika reformasi-radikal dilaksanakan untuk mengatasi tantangan internal dan eksternal. Analisis ini mencakup aspek sosial-politik, menelusuri perubahan yang merombak struktur kekaisaran feodal menjadi

negara republik modern. Metode yang digunakan yaitu dengan menggunakan metode studi pustaka atau library research terkait tema-tema kesejarahan atau lainnya yang serupa. Dengan berlandaskan teori Sejarah Peradaban Islam. Adapun dalam pengumpulan data dengan cara menganalisis teks Sejarah, mengumpulkan data yang relevan, dan mendeskripsikan. Hasil tulisan ini mengungkapkan bahwa: Pertama, setiap Kerajaan pasti akan mengalami kejayaan dan kemunduran, karena sebuah peradaban tidak terlepas dari itu. Kedua, Turki Usmani merupakan salah satu dinasti yang berpengaruh bagi peradaban dunia, dan itu juga dinobatkan sebagai pewaris khilafah islamiyah. Ketiga, Turki Usmani mengalami perubahan signifikan baik dari sisi kebudayaan, sosial-politik, ekonomi dan yang lainnya. Kemunduran yang dialaminya mengantarkan pada sekularisasi Turki yang mulanya sebagai negara dinasti atau kekhalifahan menjadi republik. Hal demikian tidak lain dipicu karena faktor-faktor politik kekuasaan yang ada di tangan Musthafa Kemal Atatürk.

Kata Kunci: *Transofmasi, Dinasti, Republik, Turki Usmani.*

INTRODUCTION

The discourse of Islamic civilization ushered in Islamic treasures beyond the historical transition. In its journey, Islamic civilization experienced ups and downs that dwelt on triumphs and setbacks. Periodically, history is divided into three periods, namely: classical, middle, and modern. History is a part of events composed of various kinds of events.¹ Looking at the terminology, the language is interpreted as *syajarotun* (Arabic) which means tree. For Ibn Khaldun, history is not only a record of traces of past events but also a critical reason for seeking the truth of events in the past. Therefore, an important component in discovering the concreteness of history is through question *terms* in the form of *who, when, where, and why*. This is very related to objects, space, and time, as well as the background of an event.²

Islamic civilization seems to have its glory in the time of the Abbasid State, at which time science developed rapidly starting with foreign manuscript translators, especially those who spoke Greek to Arabic. From there a school of religious science was formed which became the basis of freedom of thought. The Abbasid Dynasty experienced its glory under the leadership of Harun al-Rashid (786-809 AD). This also had an impact on the emergence of influential figures or reliable scholars such as al-Kindi, al-Farabi, and Ibn Sina. - At the same time. Baitul Hikmah library was also built, so that knowledge was highly developed such as philosophy, mathematics, and literature.³

Throughout the history of Islamic civilization, it has always had characteristics and characteristics in describing it. In this case, the period of Islamic History in the medieval period is identical with the existence of three great empires, namely Ottoman, Safavid, and Mughal. Demographically, the Ottoman Empire was located in Turkey, the Safavids in Persia, and the Mughals in India.⁴ However, this discussion will lead to a study of the Ottoman dynasty, the Ottoman dynasty, highlighting the cycle of civilization that occurred both in terms of ups and downs to the transformation of the dynasty into a republic.

¹ Meilani Mar'atussholeha, Enji Shanti Ayuna Ningsih Putri, & Alimni, "Manfaat dan Urgensi Mempelajari Sejarah Islam Klasik dan Pertengahan", *JPT: Jurnal Pendidikan Tematik*, 4 2023.

² Muhammad As'adurrofik, "Sejarah Peradaban Islam Tiga Kerajaan Besar", (*Al Fathonah*) *Jurnal Pendidikan Dan Keislaman*, 6115, 188–209 2017.

³ Iqbal, "Peranan Dinasti Abbasiyah Terhadap Peradaban Dunia", *Jurnal Studi Agama Dan Masyarakat*, 11(2), 265, 2017.

⁴ Arditya Prayogi, Devy Arisandi, & Pratomo Cahyo Kurniawan, "Peradaban dan Pemikiran Islam di Masa Tiga Kerajaan Besar Islam: Suatu Telaah Historis", *Al Irsyad: Jurnal Studi Islam*, 2(1), 1–12, 2023.

The Ottoman Empire was part of the center of Islamic government because the government at that time was considered strong and famous. This kingdom was able to survive until the 20th century and more focused on military matters and regional expansion. The second is the Safavid kingdom in Iran, the Kingdom became a familiar Kingdom as the Circulation of Ottoman history reflects the nation's long journey from the golden period to the present, encompassing a significant transition from a dynastic system of government to a republican form. The Ottoman dynasty founded by Osman I in 1299 formed a strong and diverse empire, controlling strategic regions of the Middle East, the Balkans, and North Africa. As the heir to the Islamic Caliphate, the Ottoman dynasty played an important role in protecting and expanding Islamic territory. However, at the beginning of the 20th century, the empire faced serious challenges that resulted in the collapse and end of the dynastic system of government.⁵

This article seeks to explore the historical circulation that led the Ottoman Turks from dynastic rule to the establishment of the Turkish Republic by Mustafa Kemal Atatürk in 1923. The review will cover important periods during and after World War I when radical reform efforts were implemented to transform political, legal, and social systems. This shift provides an in-depth picture of how Turkey adapted itself from a feudal empire into a modern republic. This analysis includes not only political change, but also its impact on Turkish culture, society, and national identity, highlighting the role played by key figures such as Atatürk in directing this transformation. Through tracing this historical circulation, we can understand Turkey's unique journey from its dynastic heyday to the challenges of modernity that shaped its current face as a republic.

To explore the study of the transformative shift of the Ottoman Turkish Dynasty into a republic-based state, it is necessary to know the literature or aspects that need to be known carefully. The Ottoman dynasty was a system of government that combined the political, religious, and national languages of the Turkish region. The empire encompassed the South and Anatolia and created a dynasty of political, economic, and cultural influence that had a global impact. In the 20th century, Mustafa Kemal Atatürk introduced a series of secular reforms that transformed Turkish identity. Atatürk introduced the use of the Latin alphabet, the abolition of polygamy, the granting of suffrage to women, and the establishment of a decent state that separated religion from state affairs.

In the Dynastic system of government, religion became one of the important elements of Turkey's national identity. However, with the reforms undertaken by Atatürk, religion was isolated from the system of government and the state became secular. In the early 20th century, the Islamic Caliphate was established by Sultan Selim II, and in 1924, the Ottoman Empire was abolished. This transformation marked a significant shift from a political and social system based on religion to a secular state. In 1923, the Turkish Republic was established after the collapse of the Ottoman Empire. The country became a country that separated religion from state affairs, the most populous democracy became the system of government used by Turkey. Therefore, Turkey-related research is very much found with reviews from various sides, such as research conducted by Rizqon⁶ Fadila

⁵ Middle, T., Rodiah, S., & SEI, M. H. (2020), "Dinasti-Dinasti Abad Pertengahan", *Academia.Edu*, 2., 2020.

⁶ Akhmad Rizqon Khamami, "Nurcu: Gerakan Islam Kultural Turki", *Kontemplasi : Jurnal Ilmu-Ilmu Ushuluddin*, 11, 1–23, 2023.

Syahadha⁷, Desi et al⁸ and Umi and Melina,⁹ all mentioned articles discuss Turkey from various sides, both in the realm of movements, nationalism, secular Islam, and the rise of political Islam in Turkey. However, in contrast to the author's research, it presents the historicity of the transformation of the Ottoman Turkish Dynasty into a Republic and its impact.

RESEARCH METHOD

In writing this article, descriptive-qualitative methods based on *library research* were used. To explore data through writings or texts in the form of articles or books that discuss the history of Islam. This qualitative research links humanities, social, and religious exploration. The process uses steps by extracting data from sources and references related to various literature about civilization in each of the three Islamic Kingdoms.¹⁰ The various sources in question are published in public media so that they can be accessed through various places such as libraries and Internet media that provide reading rooms related to similar journals. Likewise, this article is part of a synthesis of previous writings that have existed, to then be associated with napa whose bid is contextualized with the current civilization.¹¹

RESULT AND DISCUSSION

1. The Civilization and Islamic Thought of the Ottoman Turks (1281-1924)

The Ottoman Empire became one of the great Islamic Empires after the overthrow of several previous Empires such as the Umayyads, Abbasids, Fatimids, Seljuqs, Ayyubids, and also Mamluks.¹² The kingdom became the foundation of the existence of other kingdoms such as Safavid and Mughal. This civilization grounded its fame through distinctive characteristics until the 13th century which legalized Arabic although communally Turkey did not adhere to the traces of Arab civilization. This Usmani Dynasty was one of the Empires that had the longest lifespan compared to other Empires. It is known that he was 625 years old (1299-1924 AD), and had around 30-40 sultans in his reign. The naming of the Ottoman Turks is attributed to their ancestor, Sultan Uthmani ibn Sauji ibn Ertughrul ibn Sulaiman Syah ibn Kia Alp.¹³ Usmani showed his authority in terms of enemy attacks, attacks in terms of his expansion directly into important areas including the conquest of Constantinople. In addition, the dynasty is considered capable of restoring Muslims who initially experienced setbacks in the fields of science and politics.¹⁴

The progress of the Ottoman civilization was very strong against the backdrop of

⁷ Fadila Syhadha, "Nasionalisme, Sekularisme di Turki", *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora*, 24(1), 1–14, 2020.

⁸ Desi Yuniarti, Syamzan Syukur & Susmihara, "Lahirnya Negara Islam Sekuler Turki Dan Ide Pembaharuan Mustafa Kemal", *JURNAL ILMIAH FALSAFAH: Jurnal Kajian Filsafat, Teologi Dan Humaniora*, 9(1), 11–21, 2023.

⁹ Umi Qodarsasi & Melina Nurul Khofifah, "Hagia Sophia dan Kebangkitan Politik Islam di Turki?" *POLITEA*, 3(2), 153, 2020.

¹⁰ A. Zainal Asikin, *Pengantar Metode Penelitian*, (Jakarta: Rajawali Press, 2016)

¹¹ Emzir, *Metodologi Penelitian Kualitatif: Analisis Data*. (Jakarta: Rajawali Press, 2012).

¹² Muhammad Khoirul Malik, "Potret Kekhalifahan Islam Dinamika Kepemimpinan Islam Pasca al-Khulafâ al-Râsyidûn hingga Turki Utsmani", *Tsaqafah*, 13(1), 135, 2017.

¹³ M. Quzwini, Yulianti, "Dinasty Turki Utsmani dan Kontribusinya terhadap Perkembangan Peradaban Islam pada Masanya", *Syariah Darussalam: Jurnal Ilmiah Kesyariahann Dan Sosial Masyarakat*, 6(01), 2023.

¹⁴ Taqwatul Uliyah, "Kepemimpinan Kerajaan Turki Utsmani: Kemajuan dan Kemundurannya", *An-Nur: Kajian Pendidikan Dan Ilmu Keislaman*, 10, 6, 2011.

powerful people who formed the military and maritime government.¹⁵ This kingdom puts forward military weaponry, and a proven power to be able to control famous regions in Asia, Africa, and Europe. Ottoman Turkey in terms of territorial expansion was in the hands of Sultan Sulaiman I (1520-1566) known as Sulaiman Agung aw Qanun. At that time the territory of the Ottoman Turks included; North Africa, Egypt Hijaz, Iraq, Armenia, Asia Minor, the Balkans, Greece, Bosnia, Bulgaria, Hungary, and Romania to the border of the Danube River with three seas, namely the Red Sea, the Mediterranean Sea, and the Black Sea.¹⁶ Therefore, the Ottoman Turks were considered key holders of traffic connecting kingdoms. Likewise, the progress of the Ottoman Turks in the field of religion included scholars' who played an important role in the field of government and politics, as well as the development of Islamic orders which were widely followed by civil society and the military.¹⁷

During the Ottoman Empire, education was developed by encouraging madrasas to study various sciences. The first Ottoman madrasas were established in Izmir in 1331 CE and many scholars were brought in from Iran and Egypt to develop Islamic teachings in several new regions. During the time of Sultan Al-Fatih, science received considerable attention from the government, and schools and academies spread in cities and remote villages. At the time of Sultan Al-Fatih, ancient treasures were also translated from Greek, Latin, Persian, and Arabic into Turkish.¹⁸ Several kings established universities in Bursa, Edirne, and Istanbul. Universities also distinguish them based on several educational functions. The lower-level madrasas teach nahwu and sharaf, mantiq, theology, astronomy, geometry, and rhetoric, while the upper-level colleges teach law and theology.¹⁹ Encourage madrasas to study various sciences. The first madrasa was established in Izmir in 1331 C.E. To improve education, several ulama were brought in from Iran and Egypt to develop Muslim teaching.²⁰

It is characteristic, that every kingdom has phases of progress and decline or collapse. The decline of the Europeans in all fields made the Ottoman Turks feel small in front of him.²¹ The decline of the Ottoman Turks themselves began from the succession crisis after Sultan Sulaiman died in 1566 AD to before Turkey became a Republic in 1923 AD in the hands of Mustafa Kamal At-Taruk. After that, there were about 27 sultans who were no longer reliable.²² The factors causing Turkey's decline include; a large area of power, complicated in compiling the state administration, the rulers are very ambitious to continue to expand the territory and result in the administration of the *state* being overwhelmed and unmanageable. Second, the heterogeneity of the population, of course, in managing a large area will have an impact on the management of a diverse population of ethnicities, religions, and customs.

In addition, there is a bad administration, the government bears a heavy burden and this is one of the points of the chaos. Third, the weakness of the rulers after the death of

¹⁵ Fathur Rahman, "Sejarah Perkembangan Islam di Turki", *Tasamuh: Jurnal Studi Islam*, 10(September), 289–308, 2018.

¹⁶ As'adurrofik, "Sejarah Peradaban Islam Tiga Kerajaan Besar".

¹⁷ Prayogi dkk, "Peradaban dan Pemikiran Islam di Masa Tiga Kerajaan Besar Islam...".

¹⁸ Abd. Rahman R., "Turki dalam Pencarian Bentuk Pemerintahan (Sebuah Catatan Sejarah)", *Jurnal Rihlah*, II(1), 307–355, 2022.

¹⁹ Aniroh, "Pendidikan Islam Masa Pertengahan", *At-Thariq*, 1(2), 1–12, 2021.

²⁰ Juwari, "Sejarah Pendidikan Islam dari Klasik, Pertengahan dan Modern", *Taklimuna*, 1(2), 47–64, 2022.

²¹ Purnama Wari, "Ekspansi Dan Imperialisme Barat Kenegeri Negeeri Islam Hingga Jatuhnya Khalifah Utsmani Turki", *Jurnal Hukum Ekonomi Syariah*, 1(1), 54–63, 2020.

²² Uliyah, "Kepemimpinan Kerajaan Turki Utsmani: Kemajuan dan Kemundurannya"...

Sulaiman, the sultans were considered weak because they could not regulate the state government, which resulted in chaos. This decline began with the reign of Sultan Salim II in 1566-1574 AD. As a result of the setback, Turkey Usmani once earned the nickname "*The Sick Man of Europe*". In 1924, Mustafa Kemal Atatürk forced the Sultan to give up Turkish power, also in 1926 Turkey abolished the caliphate until the end of Ottoman rule which was then replaced by the secular Turkish Republic.²³

2. The Ottoman Dynasty as the Successor of the Islamic Caliphate

From the VIIth Abbasid caliphate to the end of the Ottoman dynasty, the leader or caliph was equated as God's representative with the title "God's shadow on earth". The concept of the person refers to the holder of religious authority as the holder of the sacred throne in the earthly realm. The authority of earthly rulers is in practice nominal. The same is the case with the Abbasid dynasty during the Buwaihi and Seljuk regimes.²⁴ The history of the Ottoman Empire ceased when M. Kemal Atatürk controlled politics and the ruin of his defeat in the First World War. The position of the Ottoman Turks at that time inspired the condemnation of residents or communities and Muslims from various regions. Not only that, the caliphate in India also urged the Turkish prime minister to continue to maintain his Islamic caliphate.²⁵ This shows proof that the Ottoman Turkish caliphate in Istanbul had a huge influence on the world's Muslims. The case above illustrates that the Islamic caliphate belonged to the Muslim world which ended up in the hands of the Ottoman Turks.²⁶

Through reading the reality of what happened to the Ottoman Turks based on a theoretical perspective, the existence of the grandeur of the Ottoman Turkish dynasty was very important for world civilization. In addition, historical records reveal that the Ottoman Turks were identical to the doctrine of the Islamic caliphate institutionalized in the Sunni-Islamic tradition.²⁷ As they admit that the Ottoman Turks embraced and inherited the authority of the Abbasid caliphate, the Umayyads, and the Rashidun Caliphs.²⁸ Through the channel that the Usmani Dynasty received support and legitimacy of political power from the Muslim world, there were demands from kings in various Muslim regions to pay homage to the caliph or sultan in Istanbul.²⁹

Such a phenomenon was strengthened in 1914 when the National Committee for the Defense of the Caliphate in Istanbul issued a call for Muslims to join forces to fight the European imperialist colonists who colonized Turkey.³⁰ The purpose and objective of the caliphate itself was to bring about international Muslim collective solidarity to help Istanbul in the first world war. The policies that were thrown out were not only responded to by the people of the Middle East and Arabia but also quite disturbing for the kingdoms

²³ Prayogi dkk, "Peradaban dan Pemikiran Islam di Masa Tiga Kerajaan Besar Islam..."

²⁴ Ine Musfirah Saniyatunisa, Hafizha Aditya Putri, Iko Rizqonah, & Hanifah Fikriani Dewi, "Sejarah Perkembangan Islam di Turki", *Historical : Journal of History and Social Sciences*, 1(1), 21–26, 2022.

²⁵ Muhammad Anang Firdaus, "Relasi Agama dan Negara: Telaah Historis dan Perkembangannya", *Jurnal Multikultural & Multireligius*, 13(3), 165–174, 2014.

²⁶ Hamka, *Sejarah Umat Islam*. Bulan Bintang, 1981.

²⁷ Sejarah Turki Usmani. (1994). *Tarikh Islam: Sejarah Peradaban Islam*, 1–16.

²⁸ Abd. Salam Arif, *Politik Islam dan Akidah Kekuasaan Negara*, (Yogyakarta: SR-Ins Publissing, 2004).

²⁹ Hamka, *Sejarah Umat Islam...*

³⁰ Anwar Firdaus Mutawally, A Toto Suryana Afriatin, & Ganjar Eka Subakti, "Kemunculan Perbankan Modern dan Perannya dalam Perekonomian Menjelang Keruntuhan Turki Utsmani (1847-1923)", *El Tarikh : Journal of History, Culture and Islamic Civilization*, 4(1), 16–28, 2023.

in the archipelago.³¹ Unfortunately, in the tenth century, the Ottoman Turks lost all their territory in the first world war. With the victory of the allies, the unfolding of the entrance took place in the military and political power of the Western nation which instantly undermined the power of the Ottoman Dynasty in Istanbul.³²

3. The Historicity of the Transformation of the Ottoman Turks: The Islamic Caliphate Into a Republic

Socio-political conditions that were denounced and tense due to the allies over the Ottoman Turks were heating up. Mustafa Kemal Atatürk fitted the body with K. Karabiker as a Turkish fighter to evoke national identity and spirit against allied military threats.³³ In the end, they were both able to unite various dimensions of society to move on the axis of independence based on the idea of nationalism. Through this complex dynamic, a major overhaul took place in 1922, in which the Ottoman government headed by the sultan was abolished and the Ottoman caliphate was dissolved two years later. In the same year, the Turkish Constitution was unequivocally passed in article 1 which reads: That the Turkish state is Republican, Nationalist, Popular, State, Secularist, Revolutionary. It is also stated in Article 3: That sovereignty is unconditionally in the hands of nations.³⁴

The emergence and flourishing of nationalism in Turkey seems to be bridged by a series of historical socio-political and dialectical events that occur in the consciousness of rationality.³⁵ This refers to the objective characteristics of national identity, including language, genealogical origins, and history, so that individuals as national units can provide a rational basis to justify their claim to self-determination. Providing state awareness. But as Turkish history developed, the concept of nationality in the idea of the Turkish state model became a contradiction when the leader was authoritarian. Guia Nordia said that nation is another name for "We the People ". Therefore, nationalism must be in synergy with democracy, not the application of authoritarianism in power.³⁶

The transformation of the Ottoman Turks from an Islamic caliphate into a republic was an integral part of the history of modernization and political change in the Islamic world in the 20th century. At first, the Ottoman Empire was the center of political and spiritual power in the Islamic world, leading Muslims for centuries. However, after the defeat of the Ottomans in World War I, the Ottoman Empire faced pressure from the victorious states and internal reformist movements in favor of modernization. In 1922, led by Mustafa Kemal Atatürk, a general who became the leader of the Turkish resistance against foreign powers, the Turkish Republic was proclaimed and the Ottoman Caliphate was abolished. Atatürk aimed to transform Turkey into a secular and modern state, replacing the Islamic political and legal system with secular principles and civil law. In 1924, it was officially announced that the caliphate, which was also a spiritual and political symbol of Islam, was abolished, ending a long era of caliphate leadership in Islamic history.

This transformation marked the beginning of a massive change in political and

³¹ K. Van Dijk, *Ketakutan Penjajah, 1890-1918 Pan Islamisme dan Persekongkolan Jerman-India dalam Tiga Kekacauan dan Kerusuhan* (L. D. T (ed.)). INIS, 2003.

³² Saepullah, "Islam Dan Sistem Pemerintahan dalam Lintasan Sejarah", *Al Qisthas : Jurnal Hukum dan Politik*, 10(2), 23–42, 2020.

³³ Yuniarti, dkk, "Lahirnya Negara Islam Sekuler Turki Dan Ide Pembaharuan Mustafa..."

³⁴ M. Sjadali, *Islam dan Tata Negara*, (Jakarta: UI Pres, 1993).

³⁵ Duriana, "Pemikiran Politik Turki Usmani hingga Masa Modern", *Tarikh Islam*, 56(12), 54–65, 2021.

³⁶ Abu Bakar, "Republik Turki: Dari Khilafah Islamiyah Menuju Negara-Bangsa", *Al Masalahah*, 14(1), 1–20, 2020.

social life in Turkey.³⁷ Atatürk and his successors continued to reform, including adopting the Latin alphabet and modernizing law, education, and the economic system. Over the next few decades, Turkey underwent rapid urbanization, industrialization, and significant infrastructure developments, making it a more modern country and involved in the world mainstream. Although this transformation brought positive impacts such as improving the level of education and economic life, there is also debate and resistance to the change, especially from groups that maintain traditional values and Islamic identity. Although Turkey is officially a secular state, debates about the role of religion in politics continue to this day, reflecting the complexity of Turkey's historical heritage and identity.³⁸

The beginning of the Ottoman dynasty in 1299 by Osman I created a strong and diverse empire throughout Anatolia, the Balkans, and the Middle East. This dynasty is considered the heir to the Islamic Caliphate, playing an important role in protecting and expanding Islamic territory and preserving Islamic traditions. At its height, the empire provided stability and harmony between various ethnic and religious groups under the umbrella of Islam. This article discusses the challenges faced by the Ottoman Turks in the early 20th century, which led to the collapse of the dynastic system of government. These changes are related to global geopolitical and socio-political dynamics, especially during and after World War I, which put the dynasty in a difficult situation. Internal and external changes drive the need for a radical transformation in government structures.

The next phase in this historical circulation includes the period of radical reforms implemented by leaders such as Mustafa Kemal Atatürk. Through these efforts, including the abolition of the caliphate in 1924, the dynastic system of government was replaced by the establishment of the Turkish Republic in 1923. These reforms not only affected the political structure, but also involved fundamental changes in law, education, and social life. This had an impact on the reform of Turkish culture and society. These changes include modernization in education, the introduction of the Latin alphabet, and the transformation of national identity. This article documents the central role of figures like Atatürk in steering the state towards modernity, shaping a new image of what it means to be a Turkish citizen.

The historical circulation of the Ottoman Turks from dynasties to republics reflects the adaptation to the demands of modernity. The country successfully combines traditional values with modern principles, forming the foundation for Turkey's unique identity. This shift also affected Turkey's relations with the outside world and opened the door for active involvement in global geopolitical dynamics. Thus, by highlighting the importance of understanding the historical circulation of the Ottoman Turks is to see how major changes in government and culture can shape the course of a nation. Through an enlightenment of Turkey's evolution from the golden age of dynasties to the founding of republics, we can understand the complexity of the historical dynamics that shaped the face of contemporary Turkey. This article encourages the reader to reflect on the significance of these changes and their impact on the course of Turkish history.

CONCLUSION

In the conclusion of the article "Historical Circulation of the Ottoman Turks: From the Dynastic System of Government to the Republic," it can be concluded that the course of Ottoman history reflects the extraordinary complexity of political, social, and cultural

³⁷ Imron Mustofa, "Turki Antara Sekularisme dan Aroma Islam; Studi atas Pemikiran Niyazi Berkes", *EL-BANAT: Jurnal Pemikiran Dan Pendidikan Islam*, 6(1), 50–62, 2016.

³⁸ M. Arfan Mu'ammam, "Kritik Terhadap Sekulerisasi Turki: Telaah Historis Transformasi Turki Usmani", *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 11(1), 117–148, 2016.

transformations. From the golden age of the dynasty as the heir to the Islamic Caliphate to the end of the dynastic system of government at the beginning of the 20th century, the Ottoman Turks experienced a decisive historical circulation. The process of transition from dynasty to republic included a crucial period during and after World War I, during which the country faced internal and external pressures that fundamentally changed its political foundation. The radical reforms implemented by Mustafa Kemal Atatürk formed the foundation for the establishment of the Turkish Republic in 1923. This was not only a political revolution, but also a cultural revolution that signified rapid modernization.

By adopting the republic's political system, Turkey underwent profound changes in its governance structure, while modernization and secularization efforts created significant shifts in people's daily lives. Although this journey was not without controversy and challenges, this historical circulation concludes that Turkey managed to combine its rich historical heritage with the ideals of modernity, creating a unique and dynamic national identity. Thus, the historical circulation of the Ottoman Turks became a mirror for the dynamic evolution of a state from a traditional system of government to a modern form of republic.

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