

WHITHER ISLAMIC CIVILIZATION? Framing Islamic Education for the Present and Future

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Framing Islamic Education for the Present and Future

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Abstract

Traditionally dated from the 8th to the 14th century, historians generally agree on the period of the golden age of Islamic civilization. They count that the keys to this civilizational achievement laid on the flourishing educational institutions, scientific findings, and the births of influential Muslim scholars. This article tries to reframe the significance of education in the creation of Islamic golden age and offer a brief reminder to the importance of education for contemporary Muslim societies. It is a bibliographical study for the materials for the discussion are taken from books, journal articles, and other written sources related to the topic. The collected data were then analyzed by content analysis. This article argues that the state policies on education is the key for the past Muslim golden age. Scientific culture ranging from namely research tradition, translation tradition, reading tradition to scientific habitus are essential in the making of Muslim golden age. This historical records reserves as a reminder for contemporary Muslim to reestablish the past golden age that lies on the reformation of educational system.

[Secara tradisional sejak abad ke-8 hingga ke-14, para sejarawan umumnya sepakat bahwa perodesasi itu merupakan zaman keemasan peradaban Islam. Mereka menghitung bahwa kunci kemajuan peradaban ini terletak pada berkembangnya institusi pendidikan, temuan ilmiah, dan kelahiran para cendekiawan Muslim yang berpengaruh. Artikel ini mencoba membongkai kembali signifikansi pendidikan dalam proses pencapaian zaman keemasan Islam dan menekankan tentang pentingnya pendidikan bagi masyarakat Muslim kontemporer. Artikel ini merupakan kajian kepustakaan karena bahan pembahasan diambil dari buku, artikel jurnal, dan sumber tertulis lain yang berkaitan dengan topik. Data yang terkumpul kemudian dianalisa dengan content analysis. Artikel ini berargumen bahwa kebijakan negara di bidang pendidikan merupakan kunci masa kemajuan umat Islam pada masa lalu. Budaya ilmiah mulai dari tradisi penelitian, tradisi penerjemahan, tradisi membaca hingga habitus ilmiah sangat diperlukan dalam mewujudkan masa keemasan umat Islam. Pencapaian sejarah ini penting untuk dipedomani sebagai pengingat bagi umat Islam kontemporer untuk membangun kembali masa keemasan masa lalu yang terletak pada reformasi sistem pendidikan.]

Keywords: *Islamic education, Golden age, Research, Reading*

Introduction

The dynamic of civilization is fluctuating. In a period, it stands in a culmination position, while in another time it can stand in a lower position. The existence of civilization is intertwined with some factors that influence each other.¹ Islamic civilization, for example, has achieved a golden age for several centuries. In its heyday, science achieved extraordinary developments. The scientific habitus thrives, resulting in intensive new discoveries. At this time many great scientists were born and gave contributed to the progress of Islamic civilization. Al-Kindi (801-873 AD), al-Farabi (870-950 AD), al-Rāzī (864-930 AD or 251-313 H), Ibn Tufail (1105-1185 AD). AD), Ibn Bajjah (1085-1138 AD), Ibn Rushd

¹ Abdur Razzaq, "Islamic Civilization of Malay: Historical Polemic and Modern Challenges: The Thought of Syed Naquib aL-Attas," *Journal of Malay Islamic Studies*, Vol. 2, No. 2, 2018.

(1126-1198 AD), Ibn al-Haytham (965-1040 AD or 354-430 H)—are some scientists who contributed greatly to the advancement of science.²

However, this civilizational achievement eventually was declining. The position of Islamic civilization was then replaced by the Western civilization.³ All intellectual products of its civilization become a reference for other civilizations. Whereas, the West was benefited from inspirations and materials from Islamic civilization.⁴ Today's Islamic civilization is at a low point. Compared to Western civilization, Islamic civilization is far behind. This can be observed from many areas of life, such as education, science, technology, economics, and others.⁵

There have been studies that focus on the dynamic of Islamic civilization. One of these studies argues that the progress of Islamic civilization was due to the supports of government policies in education.⁶ Laily Nur Arifa for instance argues that educational institutions in the Islamic golden age lied at the governance system of educational sector. The educational system at that time opened up opportunities for both teachers and students to develop knowledge in a productive way.⁷ However, the pillar of Islamic civilization does not only lies on governance, but also on economic aspects.⁸ Anto Apriyanto sees the

² Imam Amrusi Jailani, "Kontribusi Ilmuwan Muslim dalam Perkembangan Sains Modern," *Jurnal Theologia*, Vol. 29, No. 1, 2018, pp. 165–188.

³ Ahmad Ashimi Tijani, "Islamic Civilization: Factors Behind its Glory and Decline," *International Journal of Business, Economics and Law*, Vol. 9, No. 5, 2016.

⁴ Safvet Halilović, "Islamic Civilization in Spain, A Magnificent Example of Interaction and Unity of Religion and Science," in *Psychiatria Danubina*, Vol. 29, 2017.

⁵ Hawasi Hawasi, "Epistemology and The Problem of Cultural Hybridity in Muhammad Iqbal's Thought," *Kanz Philosophia: A Journal for Islamic Philosophy and Mysticism*, Vol. 5, No. 2, 2015.

⁶ Nilawati Tadjuddin and Alif Maulana, "Kebijakan Pendidikan Khalifah Harun Ar-Rasyid," *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Vol. 9, No. 2, 2018.

⁷ Laily Nur Arifa, "The Institution of Islamic Education in the Era of Harun Al-Rasyid," *Educatio: Journal of Education*, 2021.

⁸ Anto Apriyanto, "Civilization in the Era of Harun Al-Rashid: The Synergy of Islamic Education and Economics in Building The Golden Age of Islam," *Review of Islamic Economics and Finance (RIEF)*, Vol. 3, No. 2, 2020.

roles of community empowerment efforts carried out by Caliph Harun Al-Rasyid. In fact, Harun Al-Rasyid indeed managed to prosper the community of his era.⁹ In further, the sign of the glory of Islam can be tracked from the advancement of Uzbekistan. Yugav observantly enters the areas of a very long historical network and then makes it a link that connects the modern digital era in Uzbekistan today.¹⁰ Meanwhile, Suleymenov traces in detail the legacy of science from the Islamic golden age. His tracking presents very rich data in the field of science in the Islamic golden age.¹¹

This article deals with reviews the condition of Islamic education in the culminated advancement of its civilization. The description of this aspect of education is based on the consideration that education is a determinant of the progress or failure of a civilization.¹² The progress of a civilization is determined by the quality of education. In addition, education is also the grassroots of intellectualism. The conditions of education and intellectualism that form the basis of this civilization are important to study and reconstruct for the context of contemporary civilization. In the context of Indonesia, Islamic education is structured in a partial design which caused the principle of the dichotomy of science. Even though, the progress of Islamic civilization was construct from an integral scientific construction.¹³ Civilization does not only consist of physical-material aspects but also an established intellectual building.

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⁹ Anto Apriyanto, "Kesejahteraan Umat dan the Golden Age of Islam: Telaah Historis Pemberdayaan Masyarakat di Masa Khalifah Harun Al-Rasyid," *Icodev: Indonesian Community Development Journal*, Vol. 1, No. 1, 2020.

¹⁰ Yugay Evgeniya Viktorovna, "Influence of the Golden Age of Islam on Modern Digital Uzbekistan," *Academica: An International Multidisciplinary Research Journal*, Vol. 10, No. 10, 2020.

1 ¹¹ I.E. Suleymenov (et.al.), "The Scientific Heritage of the Islamic Golden Age," *Chuzhdoezikovo Obuchenie-Foreign Language Teaching*, Vol. 46, No. 3, 2019.

¹² Vladimir Findak, "Kinesiology Education-the Future of Civilization," *Croatian Journal of Education*, Vol. 21, No. 1, 2019.

¹³ Imam Amrusi Jailani, "Kontribusi Ilmuwan Muslim,"

A Brief Overview of the Islamic Educational System in the Golden Age

The golden age is an important part of the longtime history of Muslims. The sign of history and the influence of the Islamic golden age are still felt today. The golden age is an ideal that always wants to be re-emerged, even though the facts show that Islamic civilization since its decline now has not been able to repeat the golden age.¹⁴ Nevertheless, Islamic civilization has a fairly broad influence, including Western.

Western indeed has a fairly relationship with the Islamic world in the golden age.¹⁵ The golden age of Islamic civilization has made a very significant contribution to the development and advancement of Western. However, there have also been attempts to manipulate history by eliminating the contribution of Islam to the Western.¹⁶ Although, its attempts are refuted by the available evidence.

In historical fact, Islam entered the West through four routes. *First*, through the Spanish route—Islam first entered Spain in 711 AD through the conquest process, and the route is North Africa. Three important figures that made contributions were Tariq bin Ziyad, Tharif bin Malik, and Musa bin Nushair. Success in Spain then opened the next achievement in the form of the expansion of Islamic territory to Central France and important areas in Italy.

Second, through the Sicilian route—the conquest by the first Muslims took place in 652 AD. The next conquest took place in 831 AD. In this conquest, the city of Palermo fell into the hands of Islamic troops. Islamic rule lasted for 40 years, but in its development, the Islamic troops were defeated in 871 AD so that the Islamic troops left the city

¹⁴ Tri Wibowo, “Dinamika Sains dalam Islam pada Masa Keemasan (Daulah Abbasiyah): Kontribusi & Rekonstruksi dalam Perkembangan Keilmuan Kekinian,” *Isaqofab & Jurnal Sejarah dan Budaya*, Vol. 6, No. 1, 2021.

¹⁵ Dagan Potočnik, “The Perception of Islam in the West and the Teaching of History,” *Ars et Humanitas*, Vol. 14, No. 1, 2020.

¹⁶ Hafiz Zakariya, “The Glory of Islamic Civilization and Its Contributions in Building Western Civilization,” *Jurnal Sultan Alauddin Sulaiman Shah*, Vol. 6, No. 2, 2019.

of Palermo. However, the 40 years of rule in Sicily and also earlier in Spain brought significant changes. During the 40 years of rule, there has been a transformation of the Arab culture into the Western world. Many positive sides are instilled by Muslims in Sicily and Spain.

Third, the invasion of Islamic troops into Spain and Sicily elicited a reaction from the Christians. The accumulation of this reaction was the outbreak of the Crusades in the 11th century AD. This war brought many losses to both of them—on the other hand, there was also a process of cross-cultural exchange. Some aspects of Islamic culture are accepted by Western. In its development, acceptance of Islamic culture intensified when Western settled in the Islamic East for 6 centuries (12-17 AD). Some aspects of Islamic culture, including aspects of science, are accepted by Western culture.¹⁷

Fourth, through the trade route—this route takes place intensively in Egypt. At that time the power was in the hands of the Bani Fatimiah. Egypt, which is the center of political power, has attracted many parties, including the West, to carry out trade and various other interests. The implication is that there is a process of absorption of Islamic culture by Westerners. Trade is a medium for the exchange of knowledge, culture, technology, and other aspects.¹⁸

Historical data shows clearly that Western civilization cannot deny the contribution of Islamic civilization. The Western, which is now an advanced and leading world civilization, did not just appear but there was a contribution from Islamic civilization in it. Scientific bases which are now highly developed are an inseparable part of interaction and transformation with Islamic civilization in the golden age.

In further, there are three stages of transmission of knowledge from the Islamic world to the Western world. *First*, the arrival of individual Western scholars to the Islamic world—they travel, study,

¹⁷ Sumanto Al Qurtuby, “Perang Salib...,”

¹⁸ Abdul Gaffar, “Jejak Peradaban Islam di Dunia Barat,” *Al-Munzir*, Vol. 9, No. 2, 2016. pp. 311–332.

and seek knowledge at various Islamic educational institutions. The arrival of scientists from the West was not coordinated systematically but sporadically. Even though they came individually but over time there were extraordinary changes. Those who return to their territory develop the knowledge gained so that social transformation occurs. *Second*, development of Islamic influence is the establishment of various universities that imitate universities in the Islamic world. Universities in the advanced Islam are not only places to study but also a source of inspiration for the development of knowledge. Many universities in the medieval West were inspired by universities in the Islam.¹⁹ *Third*, learning outcomes from universities in the Islam are then disseminated to various regions, such as France, Italy, England and Germany.²⁰

Moreover, Westerners transferred knowledge from Islam intensively in the 12-14 century AD. The process of transferring knowledge was carried out on a large scale through various activities. One of the activities that have a great influence on the transfer of knowledge is the translation of Arabic books by Muslim scholars.²¹ Books in various fields of science became an important part of the learning process of Western students at that time. The translated books are read, studied, studied and developed seriously.²²

Translated books have also become an important part of education. One of the bases for the progress of civilization is education. There is not a single advanced civilization that is ignorant of the world of education. The aspect of education always gets serious attention. A good education

¹⁹ Yahya Obaid, "Kontribusi Islam Terhadap Kebangkitan Barat," *Sbautut Tarbiyah*, Vol. 16, No. 1, 2010.

²⁰ Eka Putra Wirman, *Paradigma dan Gerakan Keilmuan Universitas Islam Negeri* (Jakarta: Pustaka Prenadamedia Group, 2019), p. 1-2.

²¹ M. Iqbal Dawami, "Kontribusi Penerjemah pada Zaman Keemasan Islam," *Adabiyat: Jurnal Bahasa dan Sastra*, Vol. 7, No. 1, 2008.

²² Suwarno, "Kejayaan Peradaban Islam dalam Perspektif Ilmu Pengetahuan," *Islamadina : Jurnal Pemikiran Islam*, Vol. 20, No. 2, 2019.

is a pillar of the progress of civilization.²³ The progress of Western civilization is supported by an established education.

Islamic history provides an affirmation of the important role of education. The golden age of Islamic civilization was marked—among others—by the existence of well-established educational institutions systemically. At that time, the students had a good education. They study in *khuttab* or privately with experts. Through these institutions, students gain knowledge and insight that have implications for the realization of progress in community.

The educational system that developed at that time was very varied. This opens the opportunity for the community to choose educational institutions according to their respective interests. Hasan Asari stated that apart from *madrasas*, there are also *dar al-Qur'an* and *dar al-Hadith*. These institutions are formal. However, if looser educational institutions are more preferable, there are many *halaqabs* available in various mosques, libraries and in the homes of scholars. For a *sufism* education, then there are options in *khanqah*, *zawiyah*, or *ribath*. Meanwhile, to explore philosophy and natural sciences, there are various private *halaqabs*. Its place can be in mosques, homes, observatories and hospitals.²⁴

One of the monumental educational institutions that became an inseparable part of the Islamic golden age was *Madrasah Nizamiyah*. This institution was established in Baghdad during the Salajiqah Dynasty. This institution has played a very large academic role and made a clear contribution to the development of science at that time. Islamic civilization entered a golden age due to the emergence of a scientific climate and a strong research tradition. This condition was the result of the quality education process at that time—where one of the institutions that were highly considered at that time was *Madrasah Nizamiyah*. The progress of this institution was due to several interrelated factors, ranging

²³ Tyrel C. Eskelson, "How and Why Formal Education Originated in the Emergence of Civilization," *Journal of Education and Learning*, Vol. 9, No. 2, 2020.

²⁴ Hasan Asari, *Menyingkap Zaman Keemasan Islam* (Bandung: Mizan, 1994), p. 11-12.

from aspects of institutional management, support for adequate facilities and government political policies. The government provided various needs that enable *Madrasah Nizamiyah* to become a respected educational institution. The establishment of this institution was also related to the religious dimension of the ruler's politics. The Salajiqah Dynasty made educational institutions a place for actualizing Islamic teachings as well as supporting the existence of the government.

Evidence of the government's seriousness in the educational aspect is marked by the establishment of *Madrasah Nizamiyah* in Basrah, Mosul, Iraq, Isfahan, Nisabur, Persia, Balkh, and Herat. The more educational institutions that are established, it more increased opportunities for the community to receive an education. As a result, the number of community who take education is also increasing. Education provides broad opportunities to develop and actualize one's potential, but this is not possible if there is no access. The opportunity to gain access can be a start point for improving self-quality.²⁵

Education has a very broad role. In addition to providing space for the improvement of knowledge, attitudes, and skills, education also has other roles such as being a room for class mobility. People who receive education have a great opportunity to advance in class. The higher the level of education taken, the higher the social class that has the opportunity to be occupied.²⁶ The increase in social class implicitly opens up opportunities for the development of more creative-constructive social work.

Education is also a means of transforming various fields: science, technology, culture, and economy. The transformation carried out by education is possible because education provides capital for improving

²⁵ Jennifer M. Gidley (et.al.), "From Access to Success: An Integrated Approach to Quality Higher Education Informed by Social Inclusion Theory and Practice," *Higher Education Policy*, Vol. 23, No. 1, 2010.

²⁶ Ross Goldstone, "Education, Inequality and Social Class," *British Journal of Educational Studies*, Vol. 67, No. 4, 2019.

human quality. Quality humans as educational products have the opportunity to carry out intensive transformation. Nelson Mandela even stated that education is the most powerful weapon—we can use to change the world.²⁷

Awareness about the significance of education and the positive roles that it might play made the government during the Salajiqah Dynasty continue to try to open educational institutions in various places. In addition to the establishment of *Madrasah* Nizamiyah in strategic cities, the government has also established universities. It is recorded in history that during the Abbasid dynasty there were 75 institutions of higher education in Baghdad, 40 in Aleppo, 13 in Tripoli, 9 in Mosul, 74 in Cairo, and many other institutions of higher education in several other regions. The number of higher education institutions is evidence that it is closely correlated with progress. It was during this period that Islam experienced a golden age.²⁸ This is evidence of the significance of education for the progress of civilization.

According to Charlene Tan, advanced educational practices are supported by several factors, namely—*first*, the availability of adequate funds for the ongoing education process; *second*, the maintained quality of education;—and *third*, the existence of professionally managed educational institutions.²⁹

Besides *Madrasah* Nizamiyah, another educational institution that has an important position in the Islamic golden age is Mustansiriyah University. The name Mustansiriyah refers to the Caliph Al-Mustansyir who founded the university in the XIII century AD in Baghdad. However, experts have different opinions regarding the background of the establishment of this university. One opinion states that the establishment

²⁷ Abrehet Gebremedhin and Devin Joshi, “Social Justice and Human Rights in Education Policy Discourse: Assessing Nelson Mandela’s Legacy,” *Education as Change*, Vol. 20, No. 1, 2016.

²⁸ Priyanto, “Civilization in the Era of Harun...,”

²⁹ Charlene Tan, “Educative Tradition and Islamic Schools in Indonesia,” *Journal of Arabic and Islamic Studies*, Vol. 14, 2014.

of this university was motivated by the existence of *Madrasah Nizamiyah* which had contributed greatly to the progress of Islamic civilization when it began to decline. Efforts to improve *Madrasah Nizamiyah* are no longer able to restore its position so alternative steps are needed to replace its position. This kind of context later became the basis for the establishment of Mustansiriyah University. However, there are others who argue that the establishment of this university is to compete with the existence of *Madrasah Nizamiyah*. This kind of difference of opinion is actually reasonable because each opinion has a basis, argument and supporting evidence.³⁰ Historical facts is not only produce a single meaning but also possibility for the emergence of different meanings.³¹

The more important aspect is that the Mustansiriyah University has had a great influence in the course of Islamic history. This influence is possible because Mustansiriyah University has good infrastructure facilities, a large library, and adequate operational funding support from the caliph. There are lots of books in the library. Students can read the books as needed. In addition, stationery is also available to reproduce the reading or research results. Another important aspect is healthy facilities for all university residents. All of these existing facilities provide broad opportunities for the process of education, research and the development of scientific culture in a broad sense.³²

Thus, the snapshot of education in the Islamic golden age presents a very valuable historical experience. When Islam reigned in Spain, education received serious attention. Educational institutions were established in many places, such as in Cordova, Seville, Toledo and Granada. The Cordova Mosque by Caliph Abdul Rahman III was even developed into the University of Cordova. The government of Al-Hakam

³⁰ William W. Brickman and Mehdi Nakosteen, "History of Islamic Origins of Western Education, A.D. 800-1350," *History of Education Quarterly*, Vol. 6, No. 1, 1966.

³¹ Daniel Pipes, *The Meaning of History, The Meaning of History*, 2017.

³² Mehdi Nakosteen, *Kontribusi Islam Atas Dunia Intelektual Barat, Deskripsi Analisis Abad Keenam Islam*, 1st ed. (Surabaya: Risalah Gusti, 1996), p. 68.

It continued to take education seriously by expanding the location of the university, bringing in lecturers from various places, providing various supporting facilities and providing adequate lecturer salaries. Then, it continues during the next government.³³

The result of this attention to the world of education is the growth of the scientific world. At the time of Islamic Spain, there were a lot of very influential scientists. In philosophy, there were Ibn Tufail (d. 1135), Ibn Bajah (d. 1138), and Ibn Rushd (d. 1198). In the field of medicine, there were Ibn Rushd, Abu Ja'far al-Ghafiqi (d. 1168), and Abu Zakaria Yahya bin Awwan. Meanwhile, in mathematics, there was Jabir bin Aflah Abu Muhammad (d. 1204).³⁴

The Grassroots of Intellectualism

The progress of Islamic civilization is an inseparable part of a serious effort and a long process. Great civilizations must have a fairly strong foundation that allows the building of civilization to continue to advance. The strong foundation of Islamic civilization has implications for success in leading the world for several centuries.

Based on the authors' identification, another foundation of Islamic advancement is the grassroots of intellectualism. Some of the grassroots of intellectualism include, the spirit of seeking knowledge. The first verse of the Qur'an that was revealed contains the command to read. This commandment became the basis for the development of knowledge in the Islam. Since the beginning, Islam has emphasized the importance of science. Reading as a medium for gaining knowledge has been emphasized throughout the history of Islam even though there are dynamics in its journey. The revelation of the Qur'an is an attempt to deconstruct tradition from the tradition of memorizing to reading. The

1³³ Werner J. Cahnman, "The Arabs: A Short History. Philip K. Hitti," *American Journal of Sociology*, Vol. 50, No. 2, 1944.

³⁴ Rizqon Halal Syah Aji, "Khazanah Sains dan Matematika dalam Islam," *Salam: Jurnal Sosial dan Budaya Syar'i*, Vol. 1, No. 1, 2015.

progress of Islamic civilization in the golden age was also due to the support of a strong reading spirit rooted in society. At that time, reading became a culture of all circles, including leaders. This reading habitus is the basis of intellectualism. It is from this culture that science started to develop rapidly in the Islamic civilization.³⁵

This spirit of seeking knowledge was well understood by the caliphs. They are becoming important in scientifically supporting system context. They not only advocate the importance of reading but also become part of the activists who make reading and collecting books their identity. The tradition of reading by these leaders is then followed by various forms of policies that support the growth of the tradition of studying in society.

George A. Makdisi made a list of officials who had an extraordinary collection of books. Al-Fath ibn Khaqqan was a prime minister and confidant of Caliph Al-Mutawakkil. It was said that he had a very large collection of library books. An officer who had a very large collection of books was Ali ibn Yahya al-Munajjim. Furthermore, Prime Minister al-Shahib ibn 'Abbad reportedly had a much larger collection of books because it required 400 camels to move all his books. This difficulty in moving his books was the reason he refused the offer of the Bani Samaniyah to become their prime minister in Qur'an. Prime Minister Abu Nasr al Mazani was also known as a book lover and a contributor to many libraries. Apart from being a state official who loves books, al-Mazani was also known as a highly respected poet.³⁶

These leaders' attention to the books is a testament to their commitment to science. This commitment is then followed up with attention to aspects that support the scientific process, such as completing supporting facilities for education. One aspect that attention to is the

³⁵ Mohammad Aziz, "Rekonstruksi Peradaban Islam Melalui Spirit Iqra'," *Insania: Jurnal Pendidikan Alternatif Kependidikan*, Vol. 22, No. 1, 2018.

³⁶ George A. Makdisi, *Cita Humanisme Islam, Panorama Kebangkitan Intelektual dan Budaya Islam dan Pengaruhnya Terhadap Renaisans Barat* (Jakarta: Serambi, 2005).

library. A library is a place to people can study independently. Through the library, people can read various books and other writings according to their interests. The more often you read the better because reading opens up knowledge, insight, and a person's point of view.³⁷

Second, is the translation movement. The translation is not only transferring writing from one language to another but also intrinsically it is the transferring of ideas, thoughts and also civilization. Translated books become a medium to increase knowledge and insight which then influence life as a whole.

Intellectualism grassroots in the form of translation were initially carried out personally by Intellectuals who had the ability to master foreign languages and translated science books into the Islamic world. Over time, this activity was increasingly being carried out. Historical traces show that the starting point of the translation movement began during the Umayyad Dynasty. The progress of the translation movement occurred during the Abbasid period. The peak was during the Caliph Harun al-Rashid (786-809 AD) and his son, the Caliph Al-Ma'mun (813-833 AD).

Caliph Al-Ma'mun was a caliph who respect science. In order to obtain quality science and philosophy books, Al-Ma'mun sent a group of translators to various centers of knowledge, such as Constantinople, Rome and many other places in the world. The journey to hunt for the book led to the translation activities carried out in Baghdad.

The pioneer of the movement for the development of science was the Caliph Ja'far al-Mansur. The peak of scientific progress occurred during the Caliph Harun al-Rashid. At this time, translation activities were not only individual activities but became a systemic movement. The government at that time allocated large funds for translation activities. In addition, they also recruited experts from various regional and religious backgrounds by providing adequate salaries. This effort is made so that

³⁷ G. Amirova, "The Benefits of Reading Skills in the Educational Process," *Proceedings of The ICECRS*, Vol. 3, 2020.

translation activities can take place optimally.³⁸

In Islamic Spain, translation is also intensive. Ancient Greek and Persian works in various fields of science were translated into Arabic. The results of the translation were not taken for granted but were analyzed and contextualized to be in line with Islamic teachings. The translated books were subjected to a critical and comprehensive analysis. In addition, various experiments and laboratory tests were carried out in various fields. It is this aspect that then makes Islamic scholarship develop very rapidly.³⁹

Third, non-dichotomous science—the history of the very progressive development of science in the Islamic golden age cannot be separated from the construction of science. Science can develop because of a scientific habitus. Its curiosity is then followed up with research after study. Without research, science cannot develop and advance.⁴⁰

There is no dichotomy between religion and science. Epistemologically, knowledge in Islam comes from Allah. Science exist, seeing that humans utilize all their potential. It is what makes science does not need to be distinguished between Islam.⁴¹ The scientific condition in the Islamic golden age could not be separated from the support of the government at that time. Research as the actualization of scientific attitudes becomes an inseparable part of the scientific condition in the golden age. The sciences at that time had a dynamic and productive dialectic with many aspects of life. Viewed from a historical perspective, Muslim culture and thought from the past until now are complex

³⁸ Akhmad Asyari and Rusni Bil Makruf, “Dikotomi Pendidikan Islam: Akar Historis dan Dikotomisasi Ilmu,” *eL-Hikmah: Jurnal Kajian dan Penelitian Pendidikan Islam*, Vol. 8, No. 2, 2014.

³⁹ Josef W. Meri, Richard G. Hovannisian, and Georges Sabagh, “Religion and Culture in Medieval Islam,” *Journal of the American Oriental Society*, Vol. 121, No. 4, 2001.

⁴⁰ Nor Haliza Mat Baharin, Wan Nur Alwani Wan Abdul Aziz, and Haslinda Ramli, “Identification of Naqli Knowledge During Motivational Session for Periodontitis Patients: Qualitative Study,” *IJUM Medical Journal Malaysia*, Vol. 16, No. 2, 2017.

⁴¹ Mohd Faisal Mohamed (et.al.), “Islamic Epistemology and its Relations to Scientific Method in Islamic Law of Evidence,” *International Journal of Recent Technology and Engineering*, Vol. 8, No. 3, 2019.

interchange relations between the “humanity” and “divinity” sides, or between religious texts and socio-economic as well as political factors.⁴² This dialectic makes science more inclusive.

Muqowim stated that the progress of science in Islam is the long non-dichotomous science process. Science at that time developed intensively because Muslim scientists had an open minded. There is no scientific dichotomy, background differences and other sectarian considerations. Formal barriers are set aside so intellectual networks thrive. The spirit that is carried is objective-critical so it is able to dialogue science and reality without being burdened by differences between scientists.⁴³ Dichotomy means separation, but some experts interpret it as not only separation but also contradictions. There are other experts who use the term dualism of science conditions, namely the occurrence of conflicts between the basic elements of each science. The emergence of a dichotomy, in reality, carries very broad implications. The Islamic civilization declining—and science is increasingly separated from touch with religious values.

Conclusion

The progress of Islamic civilization which lasted for several centuries was based on a fairly strong education system. The government's political support is a decisive factor for the development of progress in various of life. Systemically, education also already has a fairly strong base with adequate curriculum, infrastructure and other aspects. The progress achieved by the Islam became an inspiration for the Western, which at that time was still inferior. The learning process carried out by Westerners was initially only individual but over time there was a systemic learning process. The learning process in various educational institutions

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⁴² M. Amin Abdullah, *Multidisiplin, Interdisiplin, & Transdisiplin: Metode Studi Agama & Studi Islam di Era Kontemporer*, ed. Mu'arif (Yogyakarta: IB Pustaka, 2020), p. 10.

⁴³ Muqowim, *Genealogi Intelektual Sainis Muslim, Sebuah Kajian Tentang Pola Pengembangan Sains dalam Islam Pada Periode 'Abbasiyah* (Jakarta: Kemenag RI, 2012), p. 7–9.

in Islam has become a very meaningful inspiration for the transformation process in the Western.

This article is limited to aspects of education and the basis of the progress of civilization in the golden age as capital for historical reconstruction in the current era. The reconstruction itself is still an idea that needs to be deepened—and considered for various options for its implementation in contemporary Islamic education.

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