

DEVELOPMENT OF ISLAMIC EDUCATIONAL CIVILIZATION FROM THE 7TH TO THE 13TH CENTURY

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Abstract: The development of Islamic educational civilization from the 7th to the 13th century showed a significant contribution to the advancement of world science. Starting with the establishment of education by the Prophet Muhammad SAW at the Prophet's Mosque, early Islamic education focused on learning the Qur'an and hadith. Over time, during the Abbasid Caliphate, Islamic education developed rapidly through institutions such as Baitul Hikmah and madrasahs established by the government. Islamic education integrated religious and worldly knowledge, creating Muslim scholars who produced monumental works in the fields of philosophy, mathematics, astronomy, medicine, and history. This success was supported by the waqf system that allowed for the continuity of education and scientific development. However, in the 13th century, Islamic education declined due to the Mongol attack that destroyed intellectual centers in Baghdad, as well as the emergence of intellectual conservatism that hampered the development of worldly knowledge. Despite the decline, the intellectual legacy of this period continued to have a major influence on the rise of science in the future. Islamic education during this period showed the importance of the integration of faith and science in building a better civilization.

Keywords: *Islamic Civilization, Islamic Education, Baitul Hikmah, Waqf System, Science, Madrasahs, 7th to 13th Centuries*

Introduction

Islamic education has a long history. In the broadest sense, Islamic education developed along with the emergence of Islam itself (Zailani, Ridho Laksamana Fajri, Aldira Eka et al., 2023). In the context of Arab society, educational efforts were born and first developed along with the birth of Islam itself. (Suroño & Mahfud Ifendi, 2021)

Islamic civilization from the 7th to the 13th century was one of the most influential periods in world history, especially in the field of education. Islamic education developed along with the spread of the influence of Islam, starting from the Arabian peninsula to Europe, Africa, and Asia. In Islam, education has an important position because it functions as a means of forming individuals who are faithful, knowledgeable, and have noble morals.

The development of Islamic educational civilization from the 7th to the 13th centuries was marked by significant progress, especially during the Abbasid period. Initially, Islamic education focused on aqidah and sharia, developing through mosques and kuttabs as centers of learning (Suroño & Mahfud Ifendi, 2021).

Education in Islam is recognized as an obligation for every Muslim, both male and female, and is an integral part of the development of civilization. Since its inception, Islamic education has emphasized the importance of knowledge, as stated in the first revelation to the Prophet Muhammad, which commanded to read and seek knowledge (*Iqra' bismi rabbika alladhi khalaq*

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The development of Islamic educational civilization from the 7th to the 13th centuries was marked by significant progress, especially during the Abbasid period. Initially, Islamic education focused on *aqidah* and *sharia*, which are the core teachings of Islam. This teaching developed through mosques and *kuttabs* (traditional elementary schools) as centers of learning. Mosques functioned not only as places of worship, but also as educational institutions, where the Prophet's companions and the first scholars taught the Qur'an, hadith, *fiqh*, and *tafsir*. *Kuttabs*, which were initially used to teach reading the Qur'an, also began to provide lessons on Arabic and other basic knowledge.

During the Abbasid Caliphate, especially in the 9th and 10th centuries, Islamic education experienced rapid development. Caliphs Harun al-Rashid and al-Ma'mun established large educational institutions, such as *the Baitul Hikmah* in Baghdad, which became the intellectual center of Islam. Here, Muslim scholars developed various fields of science, including mathematics, astronomy, medicine, chemistry, and philosophy. Under the Abbasid rule, Islamic education began to be organized more systematically, with the establishment of *madrasahs* that functioned as formal educational institutions. These *madrasahs* taught various disciplines including religious and worldly knowledge, thus forming a more holistic approach to education.

In addition, during this period, prominent scientists such as Al-Khawarizmi, Ibn Sina, Al-Razi, Al-Farabi, and Al-Ghazali emerged and made great contributions to the development of science. These scientists not only developed existing knowledge, but also translated the works of Greek, Persian, and Indian scientists, and integrated this knowledge with Islamic thought.

For example, Al-Khawarizmi developed the concept of algebra that became the basis of modern mathematics, while Ibn Sina wrote *Al-Qanun fi al-Tibb* which became a major reference in medicine until the Middle Ages in Europe. Al-Farabi and Al-Ghazali made major contributions to philosophy, combining rational and religious thought, which formed a rich Islamic intellectual tradition.

Islamic education in this period was also not limited to the scientific world alone, but also prioritized the development of morals and ethics. Character formation through education became one of the main focuses, where each individual was taught to have honest, fair, and responsible traits, and to prioritize the interests of society above personal interests.

The role of educational institutions such as mosques, *madrasahs*, and libraries became very central in building a culture of knowledge. Muslim scholars not only absorbed and developed knowledge from Greek, Roman, Persian, and Indian civilizations, but also created new innovations that contributed greatly to the development of science in the world.

In addition, during that period, various Muslim scholars emerged who became pioneers in various fields of science, such as Al-Farabi, Al-Khwarizmi, Ibn Sina, and Ibn Khaldun. They not only produced monumental works in disciplines such as philosophy, mathematics, medicine, astronomy, and history, but also strengthened the position of Islamic education as a center of world science (Subagiya, 2022).

The monumental works produced by these figures not only became the main reference in education in the Islamic world but also strengthened the position of the Islamic world as a center of global knowledge. They demonstrated the integration of religious knowledge and worldly

knowledge, which was a characteristic of Islamic education at that time. Through their contributions, Islamic educational institutions, especially madrasahs and *Baitul Hikmah*, functioned not only as centers of religious teaching, but also as places for the development and dissemination of in-depth knowledge in various fields, making them a foundation for intellectual progress throughout the world.

The existence of educational institutions such as *Bayt al-Hikmah* in Baghdad further strengthened the intellectual tradition of Islam. This institution became a place for scholars from various cultural and religious backgrounds to exchange ideas, translate important works, and develop science. This progress not only had an impact on Islamic civilization itself, but also became a bridge connecting ancient civilization with the Renaissance era in Europe (Andy Riski Pratama et al., 2023).

Here, Muslim, Jewish, and Christian scholars collaborated to translate classical works such as the writings of Aristotle, Galen, and Ptolemy, as well as to advance knowledge in astronomy, mathematics, medicine, and philosophy.

Bayt al-Hikmah also became a place for scholars to develop new scientific theories, using traditional sources and the results of these translations. For example, Al-Khwarizmi developed algebra, while Ibn Sina introduced new concepts in medicine and philosophy. In addition, the institution also played a significant role in the scientific study of Greek philosophical schools translated and developed by Muslim thinkers such as Al-Farabi, Avicenna, and Averroes.

These advances not only had an impact on Islamic civilization itself, but also had a great influence on the development of science in Europe, especially during the Renaissance period. Through the translation and dissemination of the works of Muslim scholars, many scientific ideas reached Europe, such as in mathematics, medicine, and astronomy, which later became the basis for the scientific revolution in Europe. For example, Al-Khwarizmi's works on algebra were translated into Latin and became the main reference for European scholars in the 12th to 14th centuries. Thus, *the Bayt al-Hikmah* and similar educational institutions in the Islamic world served as a bridge connecting ancient knowledge with intellectual developments in Europe, facilitating the transition from the Dark Ages to the Renaissance filled with new scientific and cultural discoveries.

Thus, Islamic education during its golden age of civilization was able to create a conducive environment for the development of science, making it a relevant model to this day in building a civilization based on the integration of faith and science.

Literature Review

The development of Islamic education from the 7th to the 13th centuries showed a significant transformation starting from basic teaching in mosques during the time of the Prophet Muhammad SAW, to the establishment of a formal education system such as madrasahs during the Abbasid and Umayyad caliphates. Education during this period did not only focus on religious knowledge, but also on general knowledge such as mathematics, astronomy, medicine, and philosophy, which developed rapidly especially in educational centers such as Baghdad, Cordoba, and Samarkand.

In the 7th to 8th centuries, Islamic education was centered on mosques with the teaching of the Qur'an and hadith. During the Abbasid Caliphate (9th to 11th centuries), educational

institutions such as *the Baitul Hikmah* in Baghdad became centers for the translation and development of knowledge from various civilizations. Madrasahs, which were established with the *waqf system*, began to become formal educational institutions that taught religious knowledge as well as worldly knowledge, making them centers of intellectual learning (Husni et al., 2023).

During the 9th to 13th centuries, Muslim scholars such as Al-Khawarizmi, Ibn Sina, Al-Farabi, and Al-Ghazali contributed greatly to the development of various disciplines. Educational institutions flourished throughout the Islamic world, including Andalusia, Central Asia, and the rest of the Muslim world, with higher education encouraging intercultural interaction and cross-disciplinary knowledge (Ananda et al., 2022).

However, in the 13th century, internal and external factors, such as the Mongol invasion and the decline in support for secular knowledge, caused stagnation in the development of education. Nevertheless, the intellectual legacy of this golden age remains an important foundation in the history of Islamic education.

Method

This article uses literature research, including the type of library research. Library research is research whose data collection is carried out by collecting data from various literature. The literature studied is not limited to books but can also be in the form of documentation materials, magazines, journals, and newspapers. The emphasis of library research is to find various theories, laws, propositions, principles, opinions, ideas and others that can be used to analyze and solve the problems being studied (Hadi & Afandi, 2021).

According to Zed Mestika, library research is a series of activities related to library data collection methods, reading and recording and processing library collection materials without requiring field research (Mestika, 2004). According to Abdul Rahman Sholeh, library research is research that uses methods to obtain information data by placing facilities available in the library, such as books, magazines, documents, records of historical stories (Sholeh, 2005).

Discussion

Islamic Education in the Early Period (7th to 8th Centuries)

Islamic education in the early days began with the Prophet Muhammad as the first educator. In this period, Islamic education centered on learning the Koran and hadith as the main source of knowledge and guidance for life. Rasulullah founded a simple educational institution called *Suffah*, which was located in the Nabawi Mosque in Medina. *Suffah* became an early model of Islamic education, where friends known as *ashab al-suffah* learned directly from the Prophet. The focus of learning during this period is understanding Islamic values, instilling noble morals, and memorizing the Koran. The Companions then became the main spreaders of Islamic teachings to various regions, both orally and in writing (Husni et al., 2023).

After the death of the Prophet Muhammad SAW, Islamic education developed under the guidance of the Khulafaur Rasyidin. Education during this period was more organized, although still informal. The mosque remained the main center of learning, where scholars delivered teachings through halaqah (study circles). In halaqah, students sit in a circle around the teacher, who reads verses from the Qur'an, hadith, or explains various religious issues. This system

allows direct interaction between teachers and students, creating a participatory learning atmosphere (Erfinawati et al., 2019) .

During the Umayyad Caliphate (661–750 AD), Islamic education began to develop more widely along with the expansion of Islamic territory into North Africa, Spain, and Central Asia. Large cities such as Mecca, Medina, Kufa, and Damascus became centers of knowledge and religious teaching. The educational curriculum not only included learning the Qur'an and hadith, but also involved practical aspects such as Arabic, Islamic history, and the basics of fiqh (Islamic law). The Umayyad caliphs encouraged education through support for scholars and the translation of scientific works into Arabic, although their main focus remained on religious knowledge (Syukri, 2023) .

In the 8th century, Islamic education began to show signs of diversification of knowledge. Although initially focused on religious teachings, interest in worldly knowledge began to develop, especially with the interaction between Muslims and other civilizations such as Persia, Greece, and Rome. This intellectual tradition became the foundation for the development of Islamic education during the golden age in the following centuries. In addition, the role of the family, especially parents, is very important in the education of their children. Parents are responsible for teaching Islamic values at home before children continue their studies in the mosque or halaqah (Malang et al., 2022) .

Thus, early Islamic education had very simple characteristics, but was strongly oriented towards the formation of character, spirituality, and morality. This educational model became a solid foundation for the development of the Islamic education system in the following period, when worldly and religious knowledge began to develop in a balanced manner.

The Golden Age of Islamic Education (9th to 11th Centuries)

The period from the 9th to 11th centuries was the peak of Islamic education, where intellectual and scientific traditions flourished under the auspices of the Abbasid Caliphate. The city of Baghdad became the main symbol of this era, especially after the establishment of *Baitul Hikmah* (House of Wisdom) by Caliph Harun al-Rasyid and expanded by Caliph Al-Ma'mun. *Baitul Hikmah* was not just a library, but also a center for translation, research, and scientific discussion. Works from Greek, Persian, Indian, and other traditions were translated into Arabic , which were then developed by Muslim scientists to create new theories and applications in various fields of science (Wira Kurnia Listari, 2023) .

During this period, education began to be formally organized with the establishment of madrasas, such as the Nizamiyah Madrasa in Baghdad founded by Nizam al-Mulk. This madrasa became a model of formal educational institutions that provided a structured curriculum and funding through the *waqf* (endowment) system. In these madrasas, students studied religious knowledge, such as interpretation, hadith, fiqh, and theology, along with worldly knowledge, such as mathematics, medicine, astronomy, philosophy, and art. Islamic education during this period combined spiritual and rational values, thus producing individuals who contributed not only to Muslim society, but also to global civilization (Nizhamiyah et al., 2023) .

The importance of education is evident from the full support it provided by the caliphs and the elite of society. Waqf became the primary mechanism for financing educational institutions, making education available to all levels of society. In addition, large libraries such as *the Dar al-Kutub* in Cairo and *the Bayt al-Hikmah* in Baghdad provided widespread access to knowledge.

Intellectual discussions were frequent in mosques, madrasas, and scholarly assemblies, where the tradition of the halaqah allowed for direct interaction between students and teachers.

Great figures were born during this period and contributed to various fields. Al-Khawarizmi, for example, is known as the "Father of Algebra" and created basic concepts in modern mathematics. Ibn Sina, or Avicenna, compiled *Al-Qanun fi at-Tibb*, a medical encyclopedia that was a reference in Europe for centuries. Al-Farabi developed the philosophy and theory of music, while Al-Ghazali aligned the rationality of philosophy with the spiritual values of Islam. The contributions of Muslim scientists during this period not only became the foundation for the development of Islamic civilization, but also influenced the Western world, especially during the Renaissance period (Ananda et al., 2022).

This glory was also supported by the high scientific spirit among Muslims. Islamic teachings that emphasize the importance of seeking knowledge became the main motivation for scholars and intellectuals to continue learning, teaching, and writing. This tradition gave birth to great works that not only became references for the next generation, but also crossed cultural and religious boundaries. Islamic education during this period was not only a tool for individual development, but also a bridge for cultural and scientific dialogue between civilizations. Overall, the golden age of Islamic education in the 9th to 11th centuries reflected the peak of the progress of Islamic civilization oriented towards science. The combination of political support, an effective waqf system, and the integration of religious and worldly knowledge created a strong foundation for the development of inclusive and holistic education. The legacy of this period remains relevant and an inspiration for the modern world.

The Spread of Islamic Education to Various Regions (11th to 13th Centuries)

In the 11th to 13th centuries, Islamic education developed rapidly and spread to various regions outside the Middle East, including North Africa, Andalusia (Islamic Spain), Central Asia, and South Asia. In the Andalusia region, Cordoba became the intellectual center of the world with well-organized educational institutions, magnificent libraries, and an inclusive intellectual atmosphere. Madrasahs in Andalusia emphasized a curriculum that included religious knowledge, philosophy, science, art, and literature. This city became a golden symbol of Islamic education in the West, with a library that stored hundreds of thousands of manuscripts. Andalusia was also known for its high inter-religious tolerance, where Muslim, Christian, and Jewish communities shared knowledge in a harmonious atmosphere. Figures such as Ibn Rushd (Averroes), a famous philosopher and doctor, became icons of the progress of Islamic education in this region (Yakub & Rama, 2024).

Meanwhile, in the Eastern Islamic world, cities such as Samarkand and Bukhara in Central Asia became centers of learning that produced many great scientists. Madrasas in this region were especially renowned for the development of medicine, mathematics, and astronomy. Al-Biruni, a polymath who wrote on a variety of disciplines, and Umar Khayyam, a mathematician and poet, are examples of figures who emerged from this educational tradition. Educational institutions in Central Asia were supported by local rulers who paid great attention to the development of science and learning.

In South Asia, especially in the Indian region, Islamic education began to develop along with the establishment of the Delhi Sultanate. Islamic educational institutions were established by adapting local traditions, making it a meeting point between Islamic and Indian cultures.

Madrasahs in India at this time not only taught religious knowledge but also introduced students to various worldly disciplines such as astronomy and architectural art (Rahima et al., 2024)

The spread of Islamic education to various regions cannot be separated from the support of the waqf system which is the main source of funding, as well as the role of Muslim traders and scholars who brought knowledge to new regions. The success of this spread shows the flexibility and universality of Islamic education which is able to adapt to local contexts without losing its identity as a scientific tradition rooted in the teachings of the Qur'an and Sunnah . This role contributed significantly to shaping the dynamics of world civilization at that time.

Success Factors of Islamic Education in This Period

Islamic education reached its golden age in the 7th to 13th centuries thanks to various supporting factors. One of the main factors is the waqf system , which became a strong foundation in funding educational institutions. This system enabled the construction of madrasahs, libraries, and research centers that were widely accessible to the community. Waqf not only supported the sustainability of educational infrastructure, but also provided salaries to teachers, provided learning materials, and facilitated scientific research. With this system, education could develop without relying entirely on state funding, making it more stable and sustainable (Dan, 2024) .

Furthermore, the integration of religious knowledge and worldly knowledge became a unique characteristic of Islamic education at this time. The scholars and intellectuals viewed knowledge as part of worship to Allah SWT, so that there was no dichotomy between spiritual and material knowledge. Education taught the Qur'an, hadith, and fiqh along with mathematics, medicine, astronomy, philosophy, and art. This holistic approach produced a generation that not only had strong faith, but also intellectual skills that were able to contribute to the advancement of civilization.

Support from Islamic rulers and governments also played an important role. The Abbasid caliphs, such as Harun al-Rashid and al-Ma'mun, established educational and research institutions such as the Baitul Hikmah in Baghdad. They also gave high honor to scholars and scientists by providing facilities, funds , and political protection. Such policies created a conducive atmosphere for the development of education and science. Rulers in other regions, such as Andalusia and Central Asia, also followed a similar pattern by building madrasahs, libraries, and observatories (Ni'mah, 2023) .

In addition, the intellectual tradition and the spirit of seeking knowledge emphasized in Islamic teachings are the main motivating factors. The Prophet Muhammad SAW taught that seeking knowledge is an obligation for every Muslim, regardless of gender or social status. This spirit motivates Muslims to continue learning, researching, and creating innovations. This can be seen from the high production of manuscripts, translations of foreign works, and lively scientific discussions in madrasahs and halaqahs.

The success of Islamic education was also supported by a social structure that valued knowledge . Scholars and intellectuals occupied an honorable position in society, thus becoming role models for the younger generation. Islamic society at that time had a very high culture of reading, writing, and discussion, which became the basis for the spread of knowledge. With the existence of large libraries such as Darul Kutub in Cairo and the library in Cordoba, knowledge could be accessed by various groups, including students, researchers, and the general public.

These factors, both individually and collectively, created an educational ecosystem that supported intellectual, spiritual, and social progress. The combination of material support, integration of knowledge, and religious spirit made Islamic education in this period one of the best educational systems in the history of world civilization.

Challenges and Decline of Islamic Education in the 13th Century

In the 13th century, Islamic education suffered a significant setback due to a combination of internal and external challenges. One of the main causes was the Mongol invasion, which culminated in the destruction of Baghdad in 1258. The city, previously a center of world learning, including renowned educational institutions such as *the House of Wisdom*, was destroyed by the Mongols. Its vast library, which housed thousands of manuscripts on religious and worldly knowledge, was burned, resulting in the loss of many important sources of knowledge that had been developed over the centuries. This physical destruction was a major blow to the development of Islamic education, especially in the Middle East.

In addition to the physical invasion, intellectual conservatism began to take root in some Muslim communities. During this period, there was an overemphasis on certain religious sciences such as fiqh and tafsir, while worldly sciences such as philosophy, medicine, and astronomy began to be neglected. The intense theological debates often led to polarization in Muslim society. Some scholars began to view worldly knowledge as less valuable than religious knowledge, thus inhibiting innovation and exploration in the fields of science and technology. This created an imbalance in the education system that had previously integrated the two types of knowledge.

Another factor that contributed to the decline in the development of Islamic education was the political fragmentation that occurred after the glory of the Abbasid Caliphate. After the collapse of the Abbasid Caliphate, the Islamic world was divided into various small dynasties and kingdoms, such as the Fatimids, Seljuks, Ayyubids, and Mamluks, which were often involved in political and military rivalries. This competition between states caused political instability that diverted the attention of rulers from the development of science to the priority of maintaining stability and maintaining their power. Many rulers focused more on internal and external problems that threatened their power, such as war, rebellion, and foreign political influence. This led to a decrease in financial support for educational institutions, research, and the development of science. Funding that was originally dedicated to scientific institutions and large universities such as the Baitul Hikmah or prominent madrasahs began to decrease significantly, causing a decline in the quality of education and the ability to develop science further.

In addition, problems arose within the education system itself that increasingly led to intellectual stagnation. In many of the madrasahs founded by these dynasties, dogmatic teaching methods began to dominate. Teachers and educational administrators tended to emphasize memorization of classical texts and an uncritical understanding of scientific sources. This led to education becoming more focused on the conservation and preservation of tradition rather than on the creation of new knowledge. The learning process became more structured and less dynamic, with little room for debate or the development of new ideas. This approach emphasized memorization without encouraging in-depth understanding or critical analysis of the teaching material, which had previously been the hallmark of the golden age of Islamic education.

Generations of students were no longer encouraged to explore new ideas or develop scientific theories, but were more focused on maintaining existing knowledge, with no encouragement for innovation or further research.

This phenomenon results in limited intellectual creativity and slow progress in the development of science. The next generation tends to be trapped in a static academic routine and is unable to adapt to the changing times, which ultimately hinders the progress of Islamic civilization in the fields of science and technology.

External to the Islamic world, the rise of Europe through the early Renaissance was also an influential factor. Knowledge previously developed by Muslim scientists began to be adopted, translated, and further developed in Europe. Meanwhile, the Islamic world began to lose its dominant position in global science (Tambak, 2015).

The combination of these factors led to the stagnation of Islamic education. However, the intellectual legacy of the previous period continues to be very influential, providing a foundation for future Islamic revival. This shows that despite the great challenges, the potential for revitalizing the Islamic educational tradition remains if strategic steps are taken to address them.

Conclusion

The development of Islamic education from the 7th to the 13th centuries showed significant progress, especially during the glory of the Abbasids. During this period, Islamic education developed rapidly with the support of educational institutions such as mosques, madrasas, and libraries, which became centers of knowledge. Muslim scholars, such as Al-Farabi, Al-Khwarizmi, and Ibn Sina, played a major role in creating innovation and spreading knowledge in various fields. The education system that integrated religious and worldly knowledge became the foundation for Islamic civilization that influenced the development of global science. Despite facing major challenges in the 13th century, including the Mongol invasion and intellectual conservatism, this intellectual legacy continued to have a significant influence in the future, opening up opportunities for the revitalization of Islamic education.

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