# Revitalizing the Value of Educational Innovation During the Golden Age of Islam in Facing Global Challenges

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## ABSTRACT

*This study critically analyzes and evaluates the core philosophical and structural educational innovations developed during the Islamic Golden Age (8th to 13th centuries AD) and their specific relevance in addressing three critical contemporary global educational challenges: the knowledge dichotomy (secularization), the character crisis, and the global competency gap. The research employs a qualitative-descriptive method, utilizing a literature study approach (Library Research) and focused contextual comparative analysis. Primary and secondary data were sourced from historical accounts of key Islamic educational institutions Bayt al-Hikmah and Madrasah systems, classical Islamic philosophy of science, and contemporary literature on global educational demands (e.g., 21st Century Skills and the impact of digitalization). The analysis follows a three-stage framework: 1) Historical Analysis of Golden Age innovations; 2) Critical Evaluation of the identified innovations' potential to resolve contemporary challenges by operationalizing them against modern structural and philosophical variables (such as pragmatism and secularization); and 3) Constructive Synthesis to formulate practical pillars of revitalization rooted in Qur'anic values. The findings propose six interconnected pillars of revitalization, specifically targeting systemic deficiencies: paradigm revitalization (eliminating the curriculum dichotomy), ecosystem revitalization, methodology, institutional structure, teaching staff development, and pedagogical orientation. In conclusion, the revitalization of Islamic education is framed as a systematic effort to re-embody the spirit of iqra (reading and researching), leveraging the intellectual and ethical strengths of classical traditions to build a bridge to the future. This effort aims to transition Islamic education from being merely a follower of change to becoming a renewed source of civilization and innovation that effectively integrates spiritual depth with global competence.*

**Keywords:** *Islamic Education, Golden Age of Islam, Era of Globalization, Pillars Of Revitalization*

## INTRODUCTION

Education in the era of globalization presents complex and multidimensional challenges, ranging from inequality of access, low curriculum relevance, cultural identity crisis, environmental crisis, and limited digital literacy. While these issues must be addressed immediately, globalization provides a great opportunity to build a more open, innovative, and collaborative education system. In this modern context, education is often caught up in the tide of pragmatism, where ethical and spiritual values begin to be sidelined, as institutions prioritize academic achievements and formal accomplishments over the formation of noble character and deep values.(Suhadi, 2024)

Islamic education plays an important role in shaping the future generation, not only by educating them intellectually but also by instilling noble character. As history shows, Islamic education has produced great figures who have brought about significant changes in various fields of life, such as science, government, and culture. However, Islamic education currently faces specific challenges in the form of a moral crisis, weak competitiveness, and a curriculum that is not in line with the needs of the times.(Radiyah, 2024a) The challenges of globalization, moral degradation, and rapid social change mean that Islamic education needs to be revitalized in order to remain relevant in producing a generation capable of facing the dynamics of the times.(Melani Indriawati, Raihan Naufal Rahman, Rafah Parhatusshafwah, 2025)

To produce a golden generation with global competitiveness is a national hope for the future, so Islamic educational institutions need to revitalize the roots of Islamic intellectual tradition in responding to global challenges (Suhadi, 2024). This revitalization is urgent for Islamic education, which is still lagging behind in terms of innovation, making it less able to respond to the needs of modern society.(Melani Indriawati, Raihan Naufal Rahman, Rafah Parhatusshafwah, 2025) In fact, Islamic education is a very important pillar in shaping the personality and civilization of Muslims from the time of the Prophet Muhammad to the contemporary era today.(Konita Lupiah, Siti Nurhayati Ali, 2025)

Global challenges encourage a reinvigoration of the concept of integral and comprehensive Islamic education.(Suhadi, 2024) As explained by Abbas, N., Rochmawan, A.E. dan Astoko (2024), classical Islamic education, which is rooted in the intellectual tradition of

Muslim scholars, emphasized a holistic approach that integrates science, spirituality, and ethics, encouraging the development of knowledge. Educational institutions such as *al-dars*, *ribath*, and mosques played an important role in disseminating knowledge and shaping Islamic intellectuals, facilitating the mastery of religious and worldly knowledge, including philosophy and medicine.(Abbas, N., Rochmawan, A.E. dan Astoko, 2024) This historical strength is anchored in periods like the Islamic Golden Age (approximately the 8th to the 13th centuries AD) (Turner, 1997; Montgomery, 2000), where centers like Baghdad with Bayt al-Hikmah became hubs of world knowledge (Gutas, 1998; Ryokuji Wafizr, Romlah, 2025).

By integrating classical Islamic educational values, we can enrich the Indonesian educational landscape and nurture a generation that is resilient in facing global challenges holistically.(Nurafiah, 2024) The greatest challenge for Islamic education today is how to integrate Islamic spiritual and moral values into a global and multidisciplinary curriculum, so that students not only master science and technology, but also have a solid moral foundation (Yusuf & Rofiq, 2023). Therefore, there is a need for the revitalization of Islamic education, which must include the transformation of the curriculum, teaching methods, and character building based on Islamic values.(Melani Indriawati, Raihan Naufal Rahman, Rafah Parhatusshafwah, 2025) This revitalization can be interpreted as an effort to reactivate the spirit of Islamic education as it once flourished and exerted a significant influence.(David Rahman, Samsul Hidayat, 2025a)

Revitalization is a series of efforts to revive the roots of intellectual traditions that have potential and value, restoring the vitality of those traditions.(Abas, 2025) This is in line with the principle of "*al-Muhafazhah 'alal Qadimish Shalih wal Akhdu bil Jadidil Ashlah*" (preserving good old traditions and adopting new and better customs) (Abas, 2025). Overall, classical Islamic education serves as a transformative force, shaping individuals who are not only knowledgeable but also morally grounded and socially responsible (Mukhlis, Rasyidi, and Husna, 2024). Furthermore, a study shows that revitalization through the educational principles of the Prophet Muhammad's era can improve contemporary curricula, align them with current societal needs, and promote holistic development.(Nurafiah, 2024)

Thus, the revitalization of Islamic education is not only an effort to maintain the relevance of religious teachings in a modern context but also a strategic step to prepare a generation that is ready to become agents of change. However, while the need for revitalization is recognized, there

remains a gap in research regarding the specific, practical relevance of core classical Islamic educational concepts in developing a contemporary, meaningful, and transformative system capable of meeting modern competency demands. The urgency of this study on the revitalization of Islamic education is a strategic step in facing global challenges while producing future generations with intellectuality, excellent character, professional competence, and strong moral values based on the Qur'an and Sunnah. This study aims not only to conceptually revitalize classical Islamic education but also to discover its concrete relevance in developing a contemporary Islamic education system that is more meaningful, humane, and transformative.

**RESEARCH METHOD**

This study employs a Qualitative Approach primarily based on Library Research, chosen for its alignment with the objective of analyzing the revitalization of Islamic education from its Golden Age innovations against contemporary global challenges, based exclusively on written sources. The data collection relies on secondary sources, including scientific books, accredited national and international journals, dissertations, and proceedings from the period 2008–2025. To ensure reliability and replicability, a systematic search protocol was executed across major academic databases Scopus, Web of Science, Google Scholar, using combined keywords such as Islamic Golden Age education, Bayt al-Hikmah, Madrasah history, educational revitalization, and knowledge dichotomy, resulting in a final analytical corpus of 10, highly relevant references selected via strict inclusion exclusion criteria focusing on the Golden Age OR current global challenges. The subsequent analysis uses a Contextual Comparative Analysis framework, involving Historical Analysis of Golden Age innovations, Critical Evaluation of their Relevance against contemporary variables secularization, pragmatism, and Constructive Synthesis to formulate the six pillars of revitalization

**RESULT AND DISCUSSION**

According to Sodarsono, as quoted by Ninda Levia, revitalization is an effort to revitalize or revive something whose existence is still meaningful, and then that existence needs to be maintained and developed. The revitalization of Islamic education is an important step in responding to the challenges of globalization and ensuring that this education is capable of producing a generation with strong character and global competence. The revitalization of Islamic education is a process of refreshing and reinforcing the core values in education so that it can respond to the challenges of the modern era without losing its essence.(David Rahman, Samsul Hidayat, 2025a) Revitalization can be interpreted as an effort to reactivate the spirit of Islamic education as it once flourished and exerted a major influence during its heyday.(David Rahman, Samsul Hidayat, 2025b) Islamic education cannot be separated from its traditional roots, but that does not mean it must be closed to innovation. The scientific tradition inherited from previous scholars is an important foundation for the development of new methods and approaches that are contextual to the challenges of the times. In line with the opinion of Ichsan et al. (2020), innovation in Islamic education must depart from deeply rooted noble values so as not to lose direction and identity. Thus, the revitalization of Islamic education must be pursued.

**Key Elements of Islamic Education Revitalization**

The following are several key elements in revitalizing Islamic education:

1. **Paradigm Revitalization: Eliminating the Dichotomy of Knowledge (Integrality of Tawhid)**

    During the Umayyad dynasty, there was almost no dichotomy between religious knowledge and general knowledge; however, this division did not deviate from any of the existing sciences. According to Idris (2019), all fields of knowledge had a good relationship with one another, and the royal court fully supported all forms of research. In line with the opinion of Asyari & Makruf (2014), they explain that in the early Abbasid period (the golden age of Islam), science developed very rapidly in all fields and there was no dichotomy of knowledge. However, in the middle and late Abbasid periods, a dichotomy of knowledge occurred, which caused a division in science. The dichotomy of knowledge and the decline of Islamic civilization were the results. Furthermore, in Islam itself, there is no dichotomy of

knowledge. The teachings of Islam are rahmatan lil-'alamin, and cover all aspects of life. To develop knowledge through kauniyah verses, a deep understanding of Islamic sciences is necessary. Therefore, the advancement of rational sciences does not conflict with religion; on the contrary, this advancement is strongly grounded in religion.(Nurjamilatul Muhairira, 2024) Thus, the importance of revitalizing the paradigm by eliminating the dichotomy of knowledge is very important, as was the case during the golden age of Islam from the Umayyad to the Abbasid periods.

According to Ibn al-Nadim (1997), the Abbasid period integrated science and religion into the curriculum. This means that during the Abbasid dynasty, science was combined with religious values. One example of this was through Baitul Hikmah. In addition, Baitul Hikmah introduced Islamic philosophy that combined Greek concepts with Islamic values, such as the concepts of justice, truth, and wisdom (Al-Farabi, 950). Baitul Hikmah integrated religious concepts with philosophy, creating a unique synthesis (Al-Kindi, 870). Baitul Hikmah introduced a comprehensive curriculum, covering science (mathematics, astronomy, medicine), philosophy, and literature. According Ibn al-Nadim, (1997) this curriculum became a model for the establishment of universities in Europe, such as Oxford University and Cambridge University.(Diyah Andini Kusumastuti, 2025)

The integration of religious knowledge and general knowledge in the Islamic world, especially during the Abbasid Dynasty, reflects the harmonious synergy between the two. From the beginning, Islamic teachings encouraged the pursuit of knowledge, with the Qur'an commanding humanity to reflect, seek knowledge, and use reason in understanding God's creation. It is clear that Baitul al-Hikmah did not separate religious knowledge from general knowledge. On the contrary, the two go hand in hand in the development of various disciplines, such as medicine, mathematics, astronomy, and philosophy. Islam views science as a means to understand the majesty of God and improve the lives of mankind, not as something that contradicts religious teachings. According to Aizid (2024), the scientific paradigm that integrates religious knowledge and general knowledge can be seen in the works of Muslim scientists such as al-Khwarizmi, al-Razi, and al-Farabi. They did not only focus on worldly studies, but also laid the foundations of scientific thought within the spiritual and moral framework taught by Islam. For example, al-Khwarizmi, known for his contributions

to algebra, viewed mathematics as a way to understand God's creation, and similarly in the field of medicine, Islamic scientists often associated treatment with a spiritual understanding of physical and mental health.(Arif Amirudin, 2025)

The Abbasid era also produced great figures not only in the field of religion but also in other fields of science. Among the great figures of the Abbasid era were Al-Ghazali, Ibn Sina, Al-Farabi, Ibn Rushd, Al-Biruni, Jabir Bin Hayyan, Al-Khawarizmi, al-Kindi, al-Farazi, al-Fargani, al-Bitruji, Abu Ali al-Hasan bin Haythami, Ibn Khaldun, ar-Razi, al-Idrisy, and many other scientists. Of the many scientists at that time, they did not only master one field of science, but many scientists mastered disciplines that were different from their basic sciences.(Mustofa, 2018) As in the letter Al Alaq, it gives a sign to Muslims. As explained in verses 1-5 of Surah Al-Alaq in the Qur'an, as follows:

*"Read in the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Generous, who taught (man) by means of the pen, He taught man what he did not know."*
(Qs. Al Alaq 1-5)

According to Ibn Kathir, Surah Al-Alaq verses 1-5 are about the beginning of Allah's mercy given to His servants, the beginning of the blessings given to His servants, and as a reminder about the initial process of human creation from 'alaqah. This verse also explains the glory of Allah SWT who has taught humans something (knowledge) that was previously unknown. Then, Tafsir Al Maraghi says, "God equipped him with the ability to rule the earth, and with knowledge so that he could cultivate the earth, and tame what was on it for the benefit of mankind...." And also according to 'Ali al-Shabuni, "This verse is the beginning of the Divine call to the Prophet SAW, which contains the value of da'wah (invitation) to read, write, and seek knowledge...."(AS, 2017)

One of the key elements of the golden age of Islamic education was curriculum integration (eliminating the dichotomy of knowledge). The curriculum is like a vital organ of the human body, namely the heart. This is because the curriculum is the heart of every education system. Therefore, curriculum integration in Islamic education is very important. According to Sinulingga & Dalimunthe, 2024, the Islamic education curriculum in Indonesia still focuses on teaching classical texts and religious doctrines, with little emphasis on practical application in everyday life. In the context of globalization, this curriculum needs

to be revitalized through the intellectual roots of classical Islamic education in order to address problem-solving, innovation, and teamwork skills.(Radiyah, 2024b)

The following verse indicates and suggests that knowledge basically comes from Allah:

*"If all the trees on earth were pens and the oceans were ink, and seven more oceans were added after they dried up, the words of Allah would never be exhausted. Truly, Allah is Almighty and All-Wise."*

(Qs. Luqman: 27)

In line with the opinion of the Minister of Religious Affairs, H Suryadharma Ali, there is no dichotomy or separation between general knowledge and religious knowledge, and they should be integrated as one source of knowledge, namely from Allah SWT. Therefore, separating one knowledge from another is a mistake. This is why it is important to instill religious spiritual values in science education in order to increase our faith and piety to God Almighty in observing the creation of the universe.(Baskoro Adhiguna, 2021) In the context of curriculum integration and development, the Muslim community in its early days (the time of the Prophet) until the Abbasid Caliphate succeeded in formulating an adaptive, competitive, and futuristic Islamic education curriculum that was in line with the demands of change and development of the times. The historical facts above can be used as a basis for the development and renewal of Islamic education today, so that Islamic education is no longer oriented towards the past, but also does not lose its authenticity.(Soichin, 2008) History records that the existing curriculum underwent an evolution, leading to the development of a broader and more comprehensive curriculum. Education in madrasahs covers various disciplines, enabling students to develop a holistic understanding of religion and science.(Surya Rahmani Dawolo, Yumni Febriani Tanjung, Intan Pertama Sari Zega, Ahmad Irfan Zebua, 2024) Overall, the evolution of classical Islamic educational institutions, from mosques and kuttāb to madrasahs, reflects the development and improvement in the delivery of religious and scientific education in the Islamic world.

According to Ma'rifatunnisa' et al. (2022) explains that the integration of religious and general knowledge reflects an effort to produce graduates who not only have a deep understanding of religious teachings, but are also able to face the challenges of the modern world (Modern Islamic education views general knowledge as part of Allah's knowledge that must be studied for the benefit of the people. Therefore, the combination of these two types

of knowledge aims to create individuals who have a balance between spirituality and intellectuality. In the modern era, the integration of religion and science is increasingly relevant. According to Francis S. Collins, a prominent scientist, "faith in God can be a rational choice, and principles of faith can complement principles of science." This view is in line with the thinking of Ibn Rushd and Al-Ghazali, who believed that science and religious teachings are not mutually contradictory. (pusatstudi.umy.ac.id, 2025) As in his monumental work Ihya' Ulumuddin. In his work, Al-Ghazali states that the purpose of education is a process of drawing closer to Allah, not merely achieving worldly achievements. He distinguishes between useful and useless knowledge, and also emphasizes that education must be directed towards the formation of morals and spiritual piety. In addition, he stresses the importance of manners as the main foundation in seeking knowledge, both for teachers and students. In his view, "knowledge without morals is a disaster. Furthermore, ideal education is education that fosters a love of truth, honesty, and sincerity in doing good deeds. (Konita Lupiah, Siti Nurhayati Ali, 2025)

2. **Ecosystem Revitalization: Reviving the Culture of Research (The Spirit of Baitul Hikmah)**

History records that since 815 AD, during the reign of Al-Ma'mum, an institution called Baitul Hikmah was developed. And during Ma'mum's reign, science and intellectualism reached their peak. Baitul Hikmah not only functioned as a library but also as a center for study and research in astronomy and mathematics. Furthermore, in 832 AD, during the reign of Al-Ma'mum, Baitul Hikmah in Baghdad became the first academy, equipped with a telescope, library, and translation institute. The head of the first academy was Yahya ibn Musawaih (777-857), a student of Gibril ibn Bakhtisyu, who was later succeeded by Hunain ibn Ishaq, a student of Yahya, as the second chairman.(Diyah Andini Kusumastuti, 2025) Later, Muh. Quraisy Mathar (2020) explained that Baitul Hikmah had manuscripts from various fields of knowledge, both religious and general sciences. Thus, anyone who needed or wanted to read was allowed to enter the library. In addition, this library was used as a center for scientific studies, a place for scientists to discuss, a research center, a translation center, an education center, and an observatory. Through the Baitul Hikmah library as a translation center, various fields of knowledge developed, such as science and medicine,

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literature, philosophy, and other religious sciences.(Diyah Andini Kusumastuti, 2025)

In the research and innovation movement, the aim is to produce solutions that are more oriented towards the needs of the Muslim community, not only that, but also to produce products and services that can improve the welfare of society in general. A study shows that the Qur'an encourages the pursuit of knowledge and observation of nature as part of faith, as scientists such as Dr. Maurice Bucaille and Prof. Dr. Zaghloul El-Naggar explain that there is no contradiction between the contents of the Qur'an and modern science. This further emphasizes the position of the Qur'an as a book that provides inspiration in both spiritual and intellectual aspects.

In the book An Nukat wa Al Uyun, as quoted in Tafsir at Thobari, it is explained that: Muhammad told us, he said: Ahmad told us, he said: Asbath told us from As Suddi about the verse sanurîhim âyâtinâ fil-âfâqi, meaning "We will show you signs (power) throughout the earth," he said, meaning the corners of the world that We have opened for you, O Muhammad (At Thobari, 2008:802), while Quraish Shihab explains in his interpretation of the verse, "We will show them in a short time the signs, that is, the signs of Our power and the truth of Our words in all horizons and also within themselves, so that it becomes clear to them that the Quran is true."(Firdaus, 2019)

According to research conducted by Prof. Yoshinori Ohsumi, a 2016 Nobel Prize winner in Physiology or Medicine, this verse provides evidence that autophagy, the body's natural process of recycling damaged cells, is triggered by fasting. After 12 hours of fasting without food, the body enters a survival repair mode, burning fat for energy and regenerating tissue.(Uad.ac.id, 2025) Furthermore, according to Prof. Dr. Zaghloul El-Naggar, a geologist from Egypt, who has dedicated his life to researching scientific verses in the Qur'an, in one of his writings, El-Naggar clearly explains that there are more than 750 verses related to natural phenomena and geology. He also emphasizes that there are no verses in the Quran that contradict modern scientific knowledge. El-Naggar urges Muslims to advance in scientific knowledge while continuing to refer to the values found in the Quran.(Anisa Fitriyani, Salsa Rahma Kumala, Sindi Nadirah, Ali Akbar, 2025)

In the book Al-Tarbiyah Waturuqu Al-Tadris, it is stated: "Learning is an instant change in the heart (soul) of a student based on existing knowledge towards a new change."(AS,

2017)

The Qur'an's command to develop knowledge (science) is not limited to the term aql, but uses several different terms, including tadzabbara, to reflect on something that is explicit and implicit; tafakkara, to reflect, think about, and discover the laws of nature; faqiha, to understand deeply; tadzakkara, to remember, to receive a warning, to learn a lesson, to pay attention and study; fahima, to understand in a deep way; nadzara.(Ichwan, 2020) According to al-Ghazali, knowledge is produced from the process of experimenting with certain phenomena. Based on this definition, people who are able to absorb knowledge from the process of experimentation can be called rational, while people who do not have this ability are categorized as ignorant.(Dimyati, 2021)

In addition, according to Alfan (2013), the importance of scientific ethics is part of normative ethics, which regulates scientific behavior and practices, including moral principles in science. The principles of scientific ethics guide scientists in the process of conducting research, describing discoveries, and interacting with society. The aim is to ensure integrity, honesty, and accountability in scientific practice.(Munip, 2024)

3. **Revitalization of Methodology: Value-Based Global Competence (21st Century)**

Baitul Hikmah developed interactive and collaborative learning methods, such as discussions, debates, and research. These methods improve students' critical and analytical skills and prepare them to become scholars and scientists (Al-Khatib al-Baghdadi, 2001). The discussion method (Munazarah) encourages students to discuss and exchange ideas on scientific and philosophical topics (Al-Khatib al-Baghdadi, 2001). The debate method (Jadal) is a method that aims to train students to debate and defend their opinions with strong arguments (Ibn al-Nadim, 1997). The research method (Bahth) is a method that encourages students to conduct research and seek answers to scientific questions (Al-Farabi, 950).(Diyah Andini Kusumastuti, 2025)

According to Samsul Nizar in his book Sejarah Peraban Islam (History of Islamic Education), Harun al-Rashid's educational and teaching methods can be grouped into three types: first, oral methods, such as dictation (imla'), recitation, and discussion. Second, memorization methods, which were a common feature of education at that time. Imam Hanafi explained that students had to memorize so that in the next stage, they would be able

to recall what they had learned in discussions and debates, respond to their opponents, refute them, or come up with new ideas. Third, the writing method, considered the most important method at that time. This method involved copying the works of scholars to increase students' insight and knowledge. In addition, it was also a means of reproducing textbooks, because at that time there were no printing machines, so copying books helped to meet the need for textbooks.(Mustofa, 2018)

Then, the Majlis Muhadharah became an important means of disseminating knowledge and intellectual thought during the Abbasid period. Here, scientists, philosophers, and scholars could share their knowledge with students and fellow scientists. This institution supported learning and the development of science, as well as helping to spread scientific ideas and thoughts.(Iftitakhul Farikhah, Yuni Astutik, 2024)

By applying critical thinking, problem solving, collaboration, and intellectual openness, Islamic education can continue to move forward with the times without losing its Islamic values. The use of information and communication technology in education should not necessarily replace classical learning methods, but rather complement them to enrich the quality of teaching.(David Rahman, Samsul Hidayat, 2025b)

*(That is) those who remember Allah while standing or sitting or lying down, and they contemplate the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain. Glory be to You! So protect us from the punishment of Hell."* (Qs. Ali Imran: 191)

Etymologically, the word tafakkur refers to the activities of thinking, reflecting, or meditating and similar actions. Meanwhile, terminologically, tafakkur refers to the process of observing, reflecting on, and analyzing the various creations of Allah SWT on earth, which ultimately can strengthen a person's faith. The word tafakkur is a process of deep reflection that aims to achieve clarity of mind and heart so that life can be lived more meaningfully and used for the purpose of goodness and spiritual improvement in drawing closer to God. This process involves observation, analysis, and reflection on natural phenomena and God's creations, which ultimately strengthen one's faith.(Qithrotun Nida Aulia, Sholahuddin Al Ayubi, 2025)

In this verse, according to Hasbi Ash-Shiddiqiey (d. 1975) in his tafsir al-Nur, the word "wisdom" in this verse refers to autonomous intelligence that is capable of learning

everything and its reasons and understanding all things (issues) according to their nature. According to Ibn Abbas, wisdom is "knowing the jurisprudence of the Qur'an, that is, knowing the legal guidelines and secrets (philosophy) contained therein and its wisdom."(Zuhriyandi, 2023)

This tradition became a bridge and a source of inspiration for Muslims, and at a time when Europeans were still in the Dark Ages, the Abbasid era in Baghdad had become a center of civilization, culture, education, and science, with a light that illuminated the entire world of knowledge.(Mustofa, 2018) Even according to Siswanto (2013), a non-Muslim Western orientalist named Jaeqnes C. Biesler honestly admitted: "For five hundred years, Islam ruled the world with its power, knowledge, and high civilization. As the heir to the wealth of Greek knowledge and philosophy, Islam continued this wealth after enriching it to Western Europe. Thus, Islam was able to spread the power of medieval thought and make a deep impression on European life and thought."

In line with the study conducted by Syarif Maula, which explains that the direction and tasks of contemporary Islamic education must remain relevant and progressive, there are several efforts that must be made, including: adapting to the times, improving the quality and professionalism of teaching, instilling tolerance and openness and promoting synergy between religious knowledge and modern science.(Maula, 2019)

This revitalization of education emphasizes the ultimate goal of Islamic education, which is to develop well-rounded individuals (insan kamil) supported by the ability to innovate in solving global problems.

4. **Institutional Revitalization: Transformation from Traditional to Global**

Madrasahs were first established by Prime Minister Nidhamul Muluk, who ruled from 456 to 485 AH. These madrasahs were established in the cities of Baghdad, Basrah, Muro, Thabaristan, Naisabur, Hara, Isfahan, and other cities. The madrasahs that were established ranged from elementary to secondary and higher education levels, as is the case today. As a formal Islamic educational institution, madrasahs were certainly more structured and systematic in terms of administration and management compared to other Islamic educational institutions such as kutabs, qururs, libraries, and others, which were considered non-formal educational institutions.(Iftitakhul Farikhah, Yuni Astutik, 2024)

The hospital not only served as a place to care for and treat sick people, but also to educate personnel related to medicine, nursing, and drug processing. In addition to hospitals, there are also mosques. In the Islamic world, before the emergence of formal educational institutions, mosques served as centers of education in addition to being places of worship. Mosques built by rulers were generally equipped with various facilities and amenities for education, including places for children's education, places for recitation by scholars who were part of groups (khalaqah), places for discussion and debate on various fields of knowledge, and were also equipped with library rooms containing a large number of books on various fields of knowledge.(Irwansyah, 2023) The large number of educational institutions that existed during the Abbasid dynasty, such as kuttab, mosques, lower education in palaces, bookstores, libraries, houses of scholars, and even madrasas, showed the world that this era had experienced rapid development in the field of education. It is no wonder that this educational sector gave birth to several prominent scholars of their time who, through all forms of scientific activities or traditions, shaped a new civilization that was more advanced than before.

The management of infrastructure resources in Islamic educational institutions was important in shaping the teaching and learning process during the Abbasid Dynasty. During the Abbasid Dynasty, there were educational facilities and infrastructure, both supporting and primary, such as kuttab, educational hospitals, Baitul Hikmah, and mosques. The kuttab, the homes of the ulama, became the target location for the teaching and learning process. Participants could carry out the teaching and learning process in the homes of scholars, based on the fact that there was a sense of respect from the students towards teachers or scholars during the Abbasid Dynasty.

History records that innovations during the golden age showed that madrasas were managed in a structured manner, had cross-regional intellectual networks, and received government support. This means that educational revitalization begins with management aspects, has a broad reach to enable global collaboration, and is supported by the government.

*"For every human being there are angels who take turns following him, in front and behind him, guarding him by Allah's command[767]. Indeed, Allah does not change the condition of a people until*

*they change what is within themselves. And when Allah intends to harm a people, there is no repelling it; and they have no protector besides Him.* (Qs. Ar Ra'd: 11)

According to Imam Al Qurthubi, the change in the life of a people is highly dependent on their own efforts and endeavors. Allah SWT will not change the fate of a people if they do not first try to change themselves, whether in terms of faith, obedience, or worldly endeavors. This shows that sunnatullah in life requires effort and improvement from individuals and groups in order to achieve success and positive change.

5. **Revitalizing Educators: Teachers as Murobbi and Innovators**

Educational and teaching activities during the Abbasid period were like those between parents and children. If a student was considered to have done something wrong, the teacher would reprimand them gently and firmly if the student could not be guided.(Irwansyah, 2023) In Majlis Muhadharah, a teacher or scholar would give lectures or talks on various topics, including religion, literature, science, philosophy, and art. Majlis Muhadharah was one of the important means of disseminating knowledge and intellectual thought during the Abbasid period. Here, scientists, philosophers, and scholars could share their knowledge with students and fellow scientists. This institution supported learning and the development of science, as well as helping to spread scientific ideas and thoughts.(Iftitakhul Farikhah, Yuni Astutik, 2024) In translating manuscripts, Caliph al-Makmun appointed a person in charge of each language to supervise those who translated his ancient books, paying them a monthly salary of 500 dinars (equivalent to two kilograms of gold).(Iqbal, 2015)

Educators are the key to successful revitalization, so that education is not merely about teaching but also about facilitating, researching, and setting an example.

*and humble yourself before them both with affection and say: "O my Lord, have mercy on them both, as they raised me when I was young."* (Qs. Al Isra':24)

The term Murabbi as an educator covers a wide range of meanings, including: teaching students to improve their abilities; guiding students in developing their potential; helping students grow from immaturity to maturity in terms of thinking, insight, and other aspects; integrating various elements of education that are essential for successful learning; encouraging the growth and development of children; having the authority, respect, and power to shape children's personalities; acting as a second parent after the biological parents

at home, and being responsible for the growth and development of children.(Mainur Andriya, Srikandi Yudistira, 2025)

The Qur'an not only places teachers as conveyors of knowledge (mu'allim), but also as moral guides (murabbi) and spiritual guides (mursyid). The concept of professional teachers in the Qur'an encompasses three main dimensions: academic ability, moral integrity, and social responsibility.(Muhammad Fadhil, Halimatun Sa'diah, Elsa Martineli, 2024)

6. **Revitalizing Orientation: Responding to the Needs of the Ummah and the World**

During the Abbasid period, this educational institution produced several prominent scholars of their time who, through their scientific activities and traditions, formed a new civilization that was more advanced than before.(Iftitakhul Farikhah, Yuni Astutik, 2024) The Abbasid dynasty brought significant changes to Islamic civilization. Baghdad became the center of world science, culture, and trade. The golden age of the Abbasids was marked by great advances in various fields, including philosophy, medicine, mathematics, and astronomy, which were greatly influenced by the scientific heritage of previous civilizations such as Persia, Greece, and India. The establishment of Baitul Hikmah, a library and research center, became a symbol of intellectual progress during the Abbasid period. This shows how the Abbasid Dynasty focused not only on territorial expansion, but also on the development of science and culture.(Zaitun, 2024) Of course, this was done to respond to the needs of the people and the world. And it can be used as motivation to continue to seek knowledge and continuously develop science. Historians do not doubt the work of experts during the Abbasid dynasty in advancing Islamic science and civilization. According to Zaitun (2024), the contributions of Muslim scientists at that time not only had an impact on the Islamic world, but also on world civilization as a whole, bringing progress in various fields of science that we enjoy to this day.(Putri Lestari, 2024)

The Qur'an indicates that as Muslims, we have a responsibility to be a blessing to the universe, as a form of responding to the problems of the ummah or addressing the needs of Muslims in particular and humanity in general.

*… and help one another in righteousness and piety, but do not help one another in sin and transgression. And fear Allah; indeed, the punishment of Allah is severe.* (Qs. Al Maidah: 2)

According to Ibn Kathir, this verse means that Allah commands His believing servants

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to always help one another in good deeds, which are called righteousness (birru), and to abandon evil deeds. And Allah forbids helping one another in sinful deeds.

The development of Islamic education shows that from the classical to the modern era, it has been a reflection of the Muslim community's response to the challenges of the times and the need to preserve religious values while adopting developing knowledge. In addition, each period in the history of Islamic education has its own contributions and challenges. Therefore, each period is an important factor in shaping the character of Islamic education today.(Nola Ariesta Elvan, Duski Samad, 2024)

According to Hanna E. Kassis, quoted in her book entitled A Concordance of the Quran, it has several meanings, including: first, referring to individuals who have broad and deep thinking. Second, referring to individuals who have sensitive, delicate, and refined feelings. Third, it refers to individuals who have sharp and strong intellectual intelligence. Fourth, it refers to people who have broad, deep, or profound knowledge of nature. Fifth, it refers to individuals who have a thorough, precise, and accurate understanding. Sixth, it refers to individuals who possess wisdom, namely guiding towards the truth by considering matters objectively and fairly.(Nazzala Aulian Nafi', Miftarah Ainul Mufid, Ahmad Zainuddin, 2023)

Thus, revitalization through several key elements aims to restore or revive the golden age of Islam that once existed, encourage research activities, and strengthen the existence of Islam in responding to global challenges.

**CONCLUSION**

This study concludes that the revitalization of Islamic education, rooted in classical intellectual traditions, is the strategic pathway toward producing future generations who possess outstanding character, professional competence, and strong moral values that are globally competitive. The Contextual Comparative Analysis revealed that the historical principles of integration and scientific rigor are directly applicable to resolving contemporary challenges. Specifically, the analysis culminated in the formulation of six interconnected pillars of revitalization, namely: paradigm, ecosystem, methodology, institutions, teaching staff, and orientation. These pillars provide a framework for systematic renewal, starting with the paradigm

revitalization necessary to eliminate the scientific dichotomy, restoring intellectual roots through *iqra* (experimentation and research), and promoting rational scientific thinking and intellectual openness.

The implications of these findings are profound: the successful implementation of the six revitalization pillars ensures that Islamic education plays a crucial role in shaping a generation that is not only religiously devout but also possesses the competencies needed in the modern world. Specifically, by renewing methods and objectives based on these pillars, modern Islamic education is able to effectively bridge the spiritual and intellectual needs of the Muslim communities, strengthening the *ummah*'s identity amid rapid global change. In practice, the findings necessitate that modern Islamic education must develop an inclusive curriculum by harmoniously integrating religious and general knowledge, promoting a culture of research, scientific thinking in the context of the times, and utilizing technology to improve learning effectiveness. This systematic effort, anchored by the six pillars, has great potential to shape leaders who can embody universal values justice, integrity, and responsibility and effectively face increasingly complex global challenges.

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