*International Journal of Curriculum Development, Teaching and Learning Innovation*

Published by: TRIGIN Institute

International Journal of Curriculum Development, Teaching and Learning Innovation

Journal homepage: https://trigin.pelnus.ac.id/index.php/Curriculum/index

# The Influence of Islamic Civilization on The World of Education

**Hotnida Siregar[1], Nur Azizah Matondang[2], Abdusima Nasution[3]**

[1,2] Islamic Education Study Program

Universitas Islam Negeri Sheikh Ali Hasan Ahmad Ad-Dary, Padangsidimpuan, Indonesia

**Article Info**

***Article history:***

Received Okt 19, 2025
Revised Nov 11, 2025
Accepted Nov 22, 2025

***Keywords:***

Abbasid;
Islamic Civilization;
Islamic Education;
Muslim Scientist;
Umayyad.

**ABSTRACT**

This study aims to examine the influence of Islamic civilization on the development of education from the classical period to the heyday of the Umayyad and Abbasid dynasties. The study was conducted through library research by analyzing various relevant literature related to the history of Islamic civilization, education systems, and the contributions of Muslim scientists. The results of the study show that Islamic civilization played an important role in shaping the foundations of comprehensive education, including strengthening philosophical foundations, integrating religious and rational sciences, and developing the ethics and character of students. During the Umayyad Dynasty, educational institutions developed through kuttab, mosques, literary assemblies, palace education, and bādiah. Meanwhile, during the Abbasid Dynasty, madrasas emerged as formal educational institutions, as well as Bait al-Hikmah as a center for libraries, observatories, research, and translation. In addition, Muslim scientists made significant contributions to various fields of science such as medicine, astronomy, philosophy, Islamic law, and mathematics, which became the basis for the development of world science. In conclusion, Islamic civilization has had a significant influence on the world of education through educational institutions, learning systems, and scientific works that have contributed to the advancement of global knowledge.



***Corresponding Author:***

Hotnida Siregar,
Islamic Education Study Program
Syekh Ali Hasan Ahmad Ad-Dary State Islamic University, Padangsidimpuan,
Jl.T. Rizal Nurdin No. Km 4, RW.5, Sihitang, Sumatera Utara 22733. Indonesia.
hotnidasrg01@gmail.com

## 1. INTRODUCTION

Definition of Civilization The word civilization is a translation of the Arabic word alhadharah. It is also translated into Indonesian as Kebudayaan (culture). However, the term civilization is used to refer to the refined and beautiful parts and elements of culture. Civilization is also often used to refer to a culture that has an advanced and complex system of technology, architecture, fine arts, state system, and science(Wei, 2011).

So culture also includes civilization, but not vice versa, because civilization is used to refer to advanced culture in the form of science, technology, and art. In this sense, culture is reflected in societies that are backward and ignorant, while civilization is reflected in societies that are advanced.

Islam is a heavenly religion revealed by Allah to all mankind through His messenger, the Prophet Muhammad SAW. The teachings of Islam are contained in the Holy Qur'an and the Sunnah of the Prophet. Both are the main guidelines for Muslims in living their lives. From the above definition, we can conclude that Islamic civilization is all historical events, cultural achievements, science, technology, art, and other aspects of life produced by Muslims under the influence of Islamic teachings. This includes all forms of

Muslim activities based on the Qur'an and Sunnah, from classical to modern times. In short, Islamic civilization is a complete picture of the lives of the Muslim community in the past, which created progress in various aspects of life driven by Islamic teachings and made a major contribution to world civilization(Cobb, 2025).

Since its inception, Islamic civilization has placed great emphasis on the importance of science and education. This is inseparable from the teachings of the Qur'an and Sunnah, which emphasize the obligation of every Muslim to seek knowledge, regardless of age, gender, or social status. This spirit gave rise to a strong intellectual tradition and became one of the main pillars in building the glory of Islamic civilization in the classical period(Haqparast & Salangi, 2024).

Education in Islamic civilization is not only viewed as a means of transferring knowledge, but also as a process of shaping individuals who are faithful, knowledgeable, and noble in character. Therefore, the Islamic education system is comprehensive—touching on spiritual, intellectual, moral, social, and practical skills aspects. These values then inspired the establishment of educational institutions, the development of science, and learning models that had a widespread influence even in the Western world. Before discussing further, here are some of the main influences of Islamic civilization on the world of education, including its philosophical foundations, basic principles, and the balance between religious and secular knowledge.

Lifelong Education. Islamic teachings emphasize the importance of continuous learning, from "the cradle to the grave." This fosters a culture of lifelong learning and motivates individuals to always seek knowledge. Holistic Education. Education in Islam focuses not only on academic aspects, but also on the overall character, moral, spiritual, and physical development of individuals. The goal is to create a complete human being (insan kamil). Balance Between Worldly and Hereafter Knowledge. Islamic civilization encourages its followers to pursue religious knowledge (ilmu naqliyyah) as well as general knowledge (ilmu aqliyyah), such as mathematics, medicine, and astronomy. This balance ensures that knowledge is directed towards human welfare based on divine values.

Mosques as Centers of Learning. From the beginning, mosques have not only served as places of worship, but also as informal centers of education that teach religion and other sciences. The Emergence of Madrasas. During the Abbasid Dynasty, the first madrasas were established and became formal educational institutions that taught various disciplines, both religious and secular, including philosophy and medicine. The Establishment of Universities. Higher education institutions such as Baitul Hikmah in Baghdad during the reign of Caliph al-Ma'mun served as centers for translation, research, and intellectualism. The world's first universities, such as Al-Qarawiyyin in Morocco and Al-Azhar in Egypt, were also established by Islamic civilizations. The Spread of Islamic Boarding Schools. In Indonesia, the spread of Islam through education gave rise to institutions such as Islamic boarding schools, which functioned as centers for religious learning and character building(Roqib, 2021).

Translation and Development of Science. Muslim scientists translated scientific and philosophical works from ancient Greek, Persian, and Indian civilizations into Arabic. These efforts saved much of the world's intellectual heritage from extinction and then developed it significantly. Integration of Knowledge. The educational curriculum during the golden age of Islam combined Islamic sciences with various other sciences, such as mathematics, astronomy, medicine, and philosophy. This produced many Muslim scientists who were experts in various fields. Scientific Methods. Muslim scientists developed methods of observation, experimentation, and scientific writing that became the foundation for modern scientific methods. The knowledge they developed spread to various regions, including Europe, and became the basis for the Renaissance.

Character Building. Islamic education emphasizes ethical and moral values, such as honesty, justice, responsibility, and tolerance. These values are an important foundation in shaping students' character to be strong and in harmony with their surroundings. Ethics in Seeking Knowledge. In Islamic education, knowledge is viewed as something sacred. This encourages good ethics in the teaching and learning process, where teachers are highly respected and students are enthusiastic in seeking knowledge(Mahmudulhassan & Abuzar, 2024).

## 2. RESEARCH METHOD

This study uses a descriptive qualitative approach with library research. All research data was obtained through searching various relevant literature, such as books on Islamic civilization history, Islamic education references, scientific journals, historical documents of the Umayyad and Abbasid dynasties, and the works of classical Muslim scientists. Data collection was carried out using documentation techniques, namely identifying and collecting written sources related to the concept of Islamic civilization, the development of educational institutions during the Umayyad and Abbasid dynasties, and the contributions of Muslim scientists to the development of science. The collected data was then analyzed using content analysis by examining, grouping, and interpreting information to find patterns, relationships, and deeper meanings regarding the influence of Islamic civilization on the world of education. Through this approach, the study was able to compile a comprehensive picture of the contribution of Islamic civilization in shaping scientific traditions and educational systems that have been influential until the modern era(Rahman, 2024).

## 3. RESULTS AND DISCUSSIONS

### 3.1. Educational Institutions During the Umayyad Dynasty

During the Umayyad dynasty, the expansion of Islamic territory was extensive, reaching both the East and the West. The same was true of the southern regions, which were added to Islamic territory during the era of the Khulafā' al-Rāsyidīn, namely: Hijāz, Syria, Iraq, Persia, and Egypt. Along with this, education during the Umayyad dynasty had several institutions such as: Kuttāb, Mosques, and Literary Councils. The material taught was varied and of different levels. The teaching methods were also different. This led to the emergence of several experts in various specific fields(Stratan-Artyshkova et al., 2022).

During the Umayyad dynasty, education was decentralized. Decentralization meant that education was not only centered in the capital city, but was also developed autonomously in areas that had been conquered during territorial expansion. At that time, the education system did not have levels or age standards. Scholarship during this period was centered in Damascus, Kufa, Mecca, Medina, Egypt, Cordoba, and several other cities, such as Basra and Kufa (Iraq), Damascus and Palestine (Sham), and FusThāth (Egypt). Among the sciences developed during this period were medicine, philosophy, astronomy, mathematics, literature, and the arts, including architecture, visual arts, and music. According to the above description, it means that the pattern of Islamic education during the Umayyad Dynasty period had developed when compared to the Khulafāal-Rasyidīn period, which was marked by the flourishing of scientific activities in mosques and the development of Kuttāb and Literary Assemblies(Ayyad, 2022). Thus, the places of education during the Umayyad Dynasty period were:

#### 3.1.1. Kuttab

Kuttāb or Maktab comes from the root word kataba, which means to write or a place for writing, so Kuttāb is a place for learning to write. Kuttāb is a place where children learn to write and read, memorize the Quran, and learn the principles of Islam. Looking at the history of Islamic education, there were initially two types of kuttāb, namely: Kuttāb functioned as a place of education that focused on reading and writing. Kuttāb was a place of education that taught the Quran and the basics of religion. The subjects taught at kuttāb were initially simple, namely:

A. Learning to read and write
B. Reading and memorizing the Qur'an
C. Learning the fundamentals of Islam, such as how to perform wudu, pray, fast, and so on

#### 3.1.2. Mosque

After completing their basic education at the kuttāb, students continued their studies at the intermediate level, which was usually held at the mosque. The mosque served as a center of learning that was always open to anyone who had the ability and desire to teach their knowledge to those in need. During the Umayyad Dynasty, mosques were places of secondary and higher education after the kuttāb. The subjects taught included the Qur'an, Tafsir, Hadith, and Fiqh, as well as literature, poetry, grammar, arithmetic, and astronomy(Atika et al., 2025).

### 3.1.3. Literary Council

The literary assembly was a meeting hall prepared by the caliph and decorated with beautiful ornaments, reserved only for prominent writers and scholars. These meeting halls had special traditions that must be observed by anyone who entered when the caliph was present. They had to be neatly dressed, clean and tidy, sit in their proper place, not laugh loudly, not spit, not blow their nose, and not answer unless asked a question. One must not speak loudly and must speak politely, giving the speaker a chance to explain their point of view and avoiding the use of harsh words and loud laughter. In meeting halls such as these, topics were provided for discussion and debate(Terry, 2020).

### 3.1.4. Palace Education

That is, education that was organized and intended specifically for the children of the caliph and government officials. The curriculum for palace education is geared towards acquiring the skills needed to control the government or matters related to the needs and requirements of the government, so the curriculum is determined by teachers and parents(Fanani et al., 2020).

### 3.1.5. Bādiah Education

That is, a place to learn fluent and pure Arabic. This happened when Caliph Abdul Malik ibn Marwan initiated Arabization, giving rise to the term Bādiah, which refers to Bedouin villages in the Sahara Desert where the language is still fluent and pure in accordance with the rules of Arabic. As a result, many caliphs sent their children to Bādiah to learn Arabic, and even scholars went there, including al-Khalīl ibn Ahmad.

### 3.2. Educational Institutions during the Abbasid Dynasty (Madrasah, Bayt Al-Hikmah)

The Abbasid Dynasty's reign is recorded as a significant historical phase in the development of Islamic civilization. The caliphs and court officials of that period showed a high level of commitment to the development of science and education. In the field of science, the Abbasid government initiated a movement to translate scientific works from Greek, Persian, and Indian civilizations into Arabic. In the field of education, a number of formal institutions known as madrasas were established, with the Nizamiyah Madrasa in Baghdad being one of the most prestigious and influential examples(Alatas, 2021).

### 3.2.1. Nizamiyah Madrasah

The Nizamiyah Madrasah was founded by Abu Ali al-Hasan ibn Ishaq ibn Abbas al-Thusi, known in history as Nizham al-Mulk. Nizham al-Mulk was a skilled politician during the reign of the Seljuk dynasty. During this reign, he was appointed Prime Minister for ten years by Sultan Alp Arselan. Later, during the reign of Sultan Malik Shah (son of Sultan Alp Arselan), he was again entrusted with the position of Prime Minister for a second time for twenty years. The Nizhamiyah Madrasah was established in 457 AH and began operating in 459 AH. This madrasah was not a primary or secondary educational institution, but rather a higher education institution equivalent to a college, because in the Middle Ages, there was no secondary level in the Islamic education system, so those who wanted to pursue higher education had to first take lessons with other teachers who had informal classes in mosques.

### 3.2.2. House of Wisdom

History of the Establishment of the Bait al-Hikmah Library According to several historical sources, the Bait al-Hikmah Library was first established by the seventh Abbasid caliph, Caliph Al-Ma'mun, in 215 AH/830 AD in Baghdad. Other sources mention that the Bait al-Himah Library was founded during the reign of Caliph Harun al-Rashid, the fifth caliph and father of al-Ma'mun, who ruled from 170-193 AH/786-809 AD. During the reign of al-Ma'mun, Bait al-Hikmah was not only a library but also an academy and translation bureau, and was also developed as a center of intellectual activity, which continued during the reign of his successor.

The development of the Bait al-Hikmah library cannot be separated from several factors, as follows. First, the love of the Abbasid Caliphs, in this case specifically al-Manshur, Harun al-Rashid, and al-Ma'mun, for science. Second, the large-scale translation activities that took place throughout the ninth

century and most of the tenth century. Third, the development of the use of paper in the Islamic world. Fourth, the large number of scientists from various parts of the world who came to study and conduct research in the city of Baghdad. Fifth, the wealth of the Abbasid Dynasty and material support for various intellectual activities, such as providing large rewards for each scientist, funding for translation institutions and observatories, and so on. Sixth, the guidance to pursue knowledge instilled in Islamic teachings, which underpinned the spirit of the caliphs and scientists. This institution had several functions, starting from its main function as a library. Bait al-Hikmah also functioned as an educational institution, a research/observatory institution, and also a translation bureau. The following explains some of the functions of Bait al-Hikmah(Rafiq et al., 2021).

#### 3.2.2.1. Bait al-Hikmah Serves as a Library

Bait al-Hikmah was the first large library in Baghdad, and the library was part of the Bait al-Hikmah division, which collected and managed books in various fields of knowledge, including books translated from various languages. These books were arranged on shelves and could be taken by anyone who needed them.

#### 3.2.2.2. Bait al-Hikmah Functions as an Educational Institution

In addition to being a library, Bait al-Hikmah also functioned as an academic or educational institution. During the reigns of Harun al-Rashid and al-Ma'mun, Bait al-Hikmah played a very important role as a place of learning for students of equal standing.

#### 3.2.2.3. Bait al-Hikmah functions as a research institute and observatory.

Bait al-Hikmah is a center for studies and research, and this research function is important for the development of the library. In this section, authors work under the library's writing and research division.

#### 3.2.2.4. Bait al-Hikmah Functions as a Translation Agency

The era of translation by the Abbasid dynasty began in 750 AD and continued throughout the ninth century and most of the tenth century. It was in this context that Bait al-Hikmah demonstrated its most important function, apart from being a library. Translation activities at Bait al-Hikmah received full support from the caliph, including by providing very large rewards or salaries to the translators working at the institution(Yani, 2024).

### 3.3. Contributions of Muslim Scientists to Science

Islam made a huge contribution to the development of science, especially during the Islamic Golden Age (8th to 14th centuries). During this period, the Islamic world became a global center of learning, where Muslim scientists not only preserved knowledge from previous civilizations, such as Greece and Rome, but also developed it further. This success was driven by Islamic teachings that encouraged its followers to continuously seek knowledge, both religious and secular, with the aim of deepening their understanding of God's creation and improving the quality of human life.One of the foundations of scientific development in Islam is the concept of tawhid, in which science is considered a means of knowing Allah through His creation(Anwar et al., 2023). Muslim scientists have made significant contributions in various fields of science, including:

#### 3.3.1. Medical science

The medical science of Ibn Sina (980–1037) and Al-Razi (865–925) are two of the most influential Muslim scientists in the history of medicine. They not only enriched the medical knowledge inherited from Greek and Persian civilizations, but also developed new theories and practices that influenced the development of medicine in Europe and the world for centuries. Ibn Sina, known in the West as Avicenna, is one of the greatest figures in the history of medicine. Ibn Sina wrote 99 books, his most famous work being “Kitab Al-Shifa” (The Book of Healing), in which he divided practical knowledge into ethics, economics, and politics, and theoretical knowledge into mathematics, physics, and metaphysics. Al-Razi, known in the West as Rhazes, was one of the pioneers of Islamic medicine who excelled in writing about

184 works on topics he studied as a practicing physician.He is known as a highly talented physician and philosopher, and is considered the “father of pediatrics” and a “pioneer of psychotherapy.” One of his important works, “Al-Hawi,” is a large encyclopedia on medicine that compiles knowledge from various sources as well as Al-Razi's personal experiences as a physician(Said et al., 2025). Through their contributions, medical science experienced rapid development and had a lasting impact on the world, laying the foundation for many modern medical discoveries.

### 3.3.2. Astronomy

Al-Kindi was one of the great Muslim scientists of the early 9th century, an expert in philosophy, cosmology, mathematics, optics, music, cryptology, physics, geography, astronomy, chemistry, medicine, and pharmacy, who had a tremendous influence in the centuries that followed. He also had a keen interest in music, logogriphs, sword making, and even the culinary arts. He successfully authored around 270 publications. Ibn al-Nadim, in his book al-Fihrist, considered him the best of his time, unique in his mastery of all ancient sciences, an Arab philosopher whose books covered a wide range of subjects.

### 3.3.3. Philosophy

Muhammad ibn Muhammad ibn Hasan al-Tusi, better known as Nasir al-Din al-Tusi, was a Persian Muslim scholar and prolific writer in various fields of science and philosophy. He was a philosopher, astronomer, optician, geographer, physician, musician, mineralogist, mathematician, physicist, and theologian. Al-Tusi wrote more than 150 works, in Arabic and Persian, covering mathematics, philosophy, and religious sciences (fiqh, kalam, and tasawuf). With his prolific work, widespread dissemination of his writings, and influence, he earned the honorary titles of khwāja (leading scholar and teacher), ustādh al-bashar (teacher of mankind), and al-mu'allim al-thālith (third teacher, after Aristotle and Al-Fārābi). In addition, Al-Tusi was the director of the great Islamic astronomical observatory in Marāgha.

### 3.3.4. Islamic Law

Ibn Rushd, known in the West as Averroes, was a Spanish Muslim philosopher, physician, and Islamic jurist. He was born into a prominent family of judges and studied religious law, medicine, mathematics, and philosophy. He authored a book comparing fiqh schools of thought, which is still studied today, entitled Bidayatul Mujtahid wa Nihayatul Muqtashid. Modern Arab scholars admire him as a philosopher, while European historians remember him as a “bridge of knowledge” between East and West, a link between Islam and Christianity. Ibn Rushd was a devout scholar, defender, and enforcer of Islamic law.

### 3.3.5. Mathematics

Al-Khawarizmi was a mathematician, astronomer, and geographer. He was a brilliant mathematician and founder of several branches and basic concepts of mathematics. Phillip K. Hitti stated that Al-Khawarizmi influenced mathematical thinking to a greater extent than any other medieval writer. His work on algebra, ‘Ilm al-jabr wa’-l-muqabalah', pioneered the subject in a systematic form and developed it to provide analytical solutions to linear and quadratic equations. In the 12th century, Gerard of Cremona and Robert of Chester translated Al-Khawarizmi's work into Latin, and mathematicians used it throughout the world until the sixteenth century(Maor, 2020).

## 4. CONCLUSION

Islamic civilization encompasses all events that occurred in the past that produced a culture, science, technology, art, and aspects of life generated by the Islamic community based on Islamic teachings derived from the Qur'an and Sunnah from classical to modern times. This Islamic civilization has greatly influenced the world of education, encompassing its philosophical foundations, basic principles, and the balance between religious knowledge and worldly knowledge.philosophy. Educational institutions during the Umayyad dynasty included kuttab, mosques, literary assemblies, palace education, and badiah education, all of which were used to study various subjects ranging from reading and writing, interpretation, hadith, fiqh, to literature and government. Educational institutions during the Abbasid

dynasty were madrasas and bayt al-hikamah. The Nizhamiyah madrasah functioned as a higher education institution, while bayt al-hikmah functioned as a library, research institute, and observatory.From the above description, we can conclude that scientists have made several contributions to the world of education, namely in the fields of medicine, philosophy, Islamic law, astronomy, and mathematics, each of which has its own expert scientists.

## REFERENCES


Alatas, A. (2021). Islamic Educational Institutions in the Past: Kuttāb and Madrasa. *IIUM Journal of Religion and Civilisational Studies*, *4*(2), 192–199.

Anwar, A., Yasin, A., Yusra, N., Mujtahid, I. M., & Hardila, D. (2023). TAWHID: As a Basis for Science Development. *Journal of Natural Science and Integration*, *6*(2), 196–208.

Atika, N., Salminawati, S., & Dahlan, Z. (2025). Integration of Islamic Religious Education, Al Quran Science and General School Subjects at Adzkia Babalan Integrated Islamic Junior High School, Langkat Regency. *QiST: Journal of Quran and Tafseer Studies*, *4*(1), 221–240.

Ayyad, E. (2022). How were young Muslim minds shaped? A critical study of the kuttāb in Medieval Islam. *Journal of the Royal Asiatic Society*, *32*(1), 141–185.

Cobb, S. (2025). *Islamic contributions to civilization*. Bonhopai Books.

Fanani, A., Yasin, I., & Murniati, A. (2020). Politics of education in curriculum development policy in Indonesia from 1947 to 2013: A documentary research. *Jurnal Pendidikan Islam*, *9*(1), 29–56.

Haqparast, H., & Salangi, M. M. (2024). The impact of Islamic civilization on the European intellectual awakening: An analytical study. *Sprin Journal of Arts, Humanities and Social Sciences*, *3*(1), 57–62.

Mahmudulhassan, M., & Abuzar, M. (2024). Ethical curriculum development: insights from islamic epistemology. *Jurnal Pedagogy*, *17*(2), 169–178.

Maor, E. (2020). *Trigonometric delights*.

Rafiq, M., Batool, S. H., Ali, A. F., & Ullah, M. (2021). University libraries response to COVID-19 pandemic: A developing country perspective. *The Journal of Academic Librarianship*, *47*(1), 102280.

Rahman, F. (2024). *Islam & modernity: Transformation of an intellectual tradition* (Vol. 15). University of Chicago Press.

Roqib, M. (2021). Increasing social class through islamic boarding schools in Indonesia. *Journal of Social Studies Education Research*, *12*(2), 305–329.

Said, M., Fatmawati, A. D., & Amiruddin, M. (2025). The Abbasid era and the dynamics of medical science. *Journal of World Future Medicine, Health and Nursing*, *3*(2), 203–213.

Stratan-Artyshkova, T., Kozak, K., Syrotina, O., Lisnevska, N., Sichkar, S., Pertsov, O., & Kuchai, O. (2022). Formation of new approaches to the use of information technology and search for innovative methods of training specialists within the pan-European educational space. *International Journal of Computer Science & Network Security*, *22*(8), 97–104.

Terry, A. (2020). Euphemistic dysphemisms and dysphemistic euphemisms as means to convey irony and banter. *Language and Literature*, *29*(1), 57–75.

Wei, R. (2011). "Civilization'and'Culture." *International Review of Social Sciences and Humanities*, *1*(1), 1–14.

Yani, J. S. T. A. (2024). History of the Bait Al-Hikmah Library During the Golden Age of Bani Abbasiyah. *Jurnal El-Pustaka*, *5*(2), 146–161.