

# The Concept of Liberation in the Qur'an as Practiced in the History of Islamic Education

**Nunung Yulianto**

Universitas Ahmad Dahlan (UAD) Yogyakarta  
Email: [2207052004@webmail.uad.ac.id](mailto:2207052004@webmail.uad.ac.id)

**Wantini**

Universitas Ahmad Dahlan (UAD) Yogyakarta  
Email: [wantini@mpai.uad.ac.id](mailto:wantini@mpai.uad.ac.id)

Received: June 24, 2022 | Accepted: November 25, 2022

## Abstract

This study intends to elucidate on the concept of liberation in the Qur'an through the Prophet Muhammad's educational process. This study employs a library research methodology. The analysis results indicate that the first verse of the Koran revealed was an instruction to read. He was pivotal to the development of science. The Prophet Muhammad was sent to a society that was replete with ignorance. By means of the Qur'an, the Prophet transformed and emancipated primordial humans into a sophisticated civilization. The Prophet Muhammad transformed and emancipated all aspects of human existence, including faith, worship, education, social and community culture. Muhammad's accomplishment was inextricable from a number of challenges and obstacles. The spirit of change and liberation was then transmitted from generation to generation to family and friends until the golden period of Islam in the Middle Ages. During this time, Muslim scientists who successfully acquired knowledge by studying the Koran were born.

## Abstrak

Penelitian ini bertujuan untuk mengelaborasi konsep pembebasan dalam al-Qur'an melalui proses pendidikan oleh Nabi Muhammad. Kajian ini menggunakan metode studi kepustakaan. Hasil penelitian menunjukkan bahwa ayat Alquran yang pertama turun adalah perintah membaca. Darinya menjadi kunci pertumbuhan ilmu pengetahuan. Nabi Muhammad diutus di tengah masyarakat jahiliyah yang dipenuhi kebodohan. Melalui Alquran, Nabi mengubah dan membebaskan manusia primitif menuju ke peradaban yang maju. Nabi Muhammad mengubah dan membebaskan manusia dalam keseluruhan aspek kehidupannya: akidah, ibadah,

pendidikan, sosial, dan budaya masyarakat. Kesuksesan Muhammad tidak terlepas dari beragam tantangan dan halangan. Semangat perubahan dan pembebasan kemudian diteruskan secara turun temurun kepada para keluarga, sahabat, hingga mencapai masa keemasan Islam pada abad pertengahan. Di masa itu terlahir ilmuwan-ilmuwan muslim yang dengan mempelajari Alquran, mereka sukses mengembangkan ilmu pengetahuan.

### Keywords

Islamic education, knowledge, liberation, Qur'an

### Introduction

In this world, humans are born without knowing anything. As time passes, they are equipped with reason, hearing, and sight to discover the truth (Ismail, 2014). The truth will be used as a basis for thinking that produces knowledge. It is with the educational process that various scientific disciplines emerge (Billal, 2017). In Islam, the Koran is the absolute and universal foundation of thought and guide to life. (Said, 2016) The initial idea of the Koran, marked by the command to read as a learning activity, is also part of education (Nuraida & Nurteti, 2016).

With the Qur'an, the Prophet Muhammad liberated the *jahiliyyah* order towards an advanced civilization. He was freeing humans from idol worship to monotheism to Allah. Liberation of slavery, the usury economy, and the problem of hunger. His companions then continued the Prophet's system. From he gave birth to many scholars with various kinds of knowledge. This spirit of education enables Muslims to achieve a golden age and tremendous progress in civilization in various parts of the world.

The Middle Ages became the golden age of the Islamic world and a dark period for the West. Many Muslim scientists born in that century had a major contribution to the advancement of science. By studying the verses of the Koran, they research and develop knowledge in every field. So, there is much liberation of people's problems from their discoveries, like Al-Razi and Ibn Sina, who contributed to the field of medicine, Al-Kindi in the field of philosophy, Ibn Rushd in the field of Islamic law and Al-Khwarizmi in the field of astronomers and mathematicians. And what is even more important is that they are not only experts in one field of knowledge (Subagiya, 2022).

However, many people are not familiar with Islamic figures and their findings because our educational model still tends to lead to Western education. The services of Islamic scientists and their findings about science and education are hidden a lot. Even though the development and

progress of the West cannot be separated from the progress of the Islamic world, especially, after the Averroism movement in Europe. From Islam, there have been many positive influences that the West has had in the world of education (Billal, 2017). From some of the submissions above, this article aims to explore the concept of the Koran, which liberates various people's problems through Islamic Education.

## Method

This research is included in the literature study research, and the researcher collects data obtained from literary reference sources such as books, journals, and articles that are still appropriate and relevant to the themes discussed. The researchers collected data that were then studied, processed, and analyzed in depth using data or content analysis methods. After that, the resulting data is then compiled and adjusted into the subject matter.

## Results and Discussion

Humans with education are expected to be able to have intellectual, emotional and spiritual intelligence so that with them, humans can build an advanced civilization (Djuwarijah, 2008). The presence of the Koran among humans has influenced various concepts of needs in various fields of life. The wisdom contained therein can answer and solve human problems functionally in every era (Djunaid, 2022).

The Qur'an inspires the formation of a concept in education. However, it is not the same between the two. The Qur'an is sourced from God, who has an absolute nature and is valid throughout its time. While educational books made by humans are limited in nature and can change at any time. The correlation between Islamic education books and the Koran is that educational books are produced from human *ijtihad* based on the sources of the Koran (Widiani, 2018). We can all know the views of the Koran on education from analyzing the first revelation of Qs. Al-Alaq on orders to read (*iqra'*). Allah decreed this command to the Apostle before the revelation of the other commands.

The Qur'an encourages people to always understand in reading anything within the limits of Islamic law for the benefit of humanity itself. This verse is also a command to think (Iryani, 2017). In its development and reality, Islam strengthens religious issues in guiding people towards God, but Islam does not dichotomy religious and worldly knowledge. Because Islam wants humans to get goodness in this world and hereafter (Sayid, 2011). Several indications in the Koran relate to education; First,

the Qur'an respects and places the human mind in glory. There are at least seven sense words used in the following data.

Table 1. The word Reason in the Koran

No	Word	Quranic Verses
1	<i>Nazara</i>	al-Qaaf/50: 6-7, al-Thaariq/86: 5-7, al-Ghasiyah/88: 17-20
2	<i>Tadabbara</i>	Shaad/38: 29, Muhammad/47: 24
3	<i>Tafakkara</i>	al-Nahl/16: 68-69, al-Jasiyah/45: 12-13
4	<i>Faqiha</i>	al-An'am/6: 25, 65, dan 98; al-A'raf/7: 179
5	<i>Tadzakkara</i>	al-Baqarah/2: 221, 235, dan 282; al-An'am/6: 80, 152
6	<i>Fahima</i>	an-Nisa/4: 78; al-An'am/6: 25 and 65
7	<i>Aqala</i>	al-Baqarah/2: 73-76, Ali Imran/3: 65 and 118

In the verses of the Qur'an, at least 49 words of reason are mentioned, while in other words, the reason is also often mentioned by *Ulu al-Albab* and *Ulu al-Nuha*. The use of the word reason in the Qur'an is more often in the form of a verb than a noun. An essential function of the mind itself is when it is used to think, not the brain as a noun. Second, the position of people who know has a noble place in the Koran. This is following the recommendations of the Koran in Qs. at-Taubah: 122, which commands that humans always seek knowledge. It mentions an order for each group of people to deepen their knowledge of their religion to serve as a warning for humans to take care of themselves. With knowledge, humans can distinguish between good and bad, right and wrong, and those that bring benefits or harm.

With education the Koran is a source of educational material. Therefore, the Qur'an is the foundation that underlies a value. The theorization and implementation of Islamic education should again refer to the main sources of Islamic teachings, namely the Koran and the Sunnah of the Prophet. The connection between the Qur'an and science is apart from the more or fewer branches of knowledge and more on encouraging scientific progress. Not only from a collection of applied ideas and methods but also from the embodiment of psychological and social requirements, so this is expected to influence the progress of science and education positively (Iryani, 2017).

The Qur'an has provided a way out for humans from various kinds of shackles that have made them lowly creatures to be the best. So the Apostle came with the Koran to the people who at that time fell into cruelty, polytheism, bad morals of some people and various other problems

being pious, intelligent and well-behaved human. Here are some of the Qur'an exemptions in question. At the beginning of the *Al-Alaq* it is clear that the purpose of Islam presented to mankind is to liberate humans from ignorance (Tampubolan, 2016). The position of knowledge in Islam has received great appreciation. In an underdeveloped society, the Prophet Muhammad was sent into their midst. Furthermore, the Prophet brought the religion of Islam, which gave light to science. One way is to guide thinking scientifically. At that time, people who didn't care about issues about the universe began to learn to contemplate the creation of this universe. In the content of Ali-Imran verses 190-191, humans are ordered to think about the creation of the heavens and the earth. It triggered the rise of Islamic sciences and scholars in building the history of Islamic civilization (Said, 2011).

In his struggle, the Prophet Muhammad saw various sufferings for approximately 25 years, but that did not dampen his heart (A. Mahmud, 2017). Islam does not want its people to be dissolved in ignorance. The Prophet's success is the people's obligation to continue it again. (Ainusyamsi, 2021) The Prophet's steps towards the prisoners of the Battle of Badr should be an example. Prisoners teach literacy to a Muslim as a ransom. The Prophet also told his companions to learn Hebrew/Jewish. They aim to convey and write Islamic teachings to them in their own language. Therefore studying and exploring foreign languages is not prohibited in Islam if it is necessary for the benefit of Muslims. Some of the Prophet's companions were also fluent in Persian and Roman at that time (Darlis, 2017).

Like a light in the darkness, knowledge saves, shows and liberates people from ignorance. The Prophet is not the inheritor of wealth, but he inherited knowledge and wisdom. The Prophet was made an ideal figure as an educator. With his education at his madrasa, people with harsh and harsh characteristics and characters turned into intelligent, civilized people with many praiseworthy qualities attached to them. The effort made by the Prophet is a natural action. Precisely the target with the educational method that he applied. It is not a coincidence but a deliberate action based on the right view. The next generation continued the Prophet's spirit in freeing his people from ignorance with a blazing zeal, namely from the generation of companions to the peak of the glory of Islam in the Middle Ages. They develop education and knowledge by understanding the verses of the Koran. From he produced solutions to people's problems following the development of the times. These benefits were also felt by nations who were also in a period of darkness. The progress of the Western world cannot be separated from the progress of the Islamic world.

Because it is undeniable that the world has recognized that Islam was the first to disseminate ancient Greek thought and as the basis for the development of Western science. In the future, it is hoped that a religionist and a scientist will collaborate. Namely, the humble attitude applied by scientists to accept religious messages. And the open attitude of religious people towards the progress of scientific findings. So that it will raise a shared awareness that, in fact, to achieve progress in science and civilization, they need each other. Arab society in the 6th century AD was in darkness. Tyrannical greed has plundered human rights. Free nations were in the grip of Rome. The teachings brought by Prophet Isa at that time were no longer heard. Deviance is a lot done by humans. Human nature has been replaced by animal nature in humans. As well as the worship of idols creates this condition. Islam refers to the period of *Jahiliyyah* (Ridhwan, 2021).

Allah swt sent his Messenger, Muhammad, at this time to improve this condition with the teachings of Islam. In this period, the educational strategy (*dakwah*) carried out by the Prophet Muhammad was adapted to the conditions of Arab society. Meanwhile, the core of the Prophet's education or *da'wah* is more emphasized on the issue of monotheism. The educational *madrasah* which was carried out to teach and spread Islam was in the residence of a friend named *al-Arqam ibn al-Arqam*. The first Islamic education was conveyed and given by the Prophet to his family's closest friends.

The Prophet's position as an educator guides humanity to be safe in two lives, namely the world and the hereafter. What made the Prophet Muhammad as a mercy to the whole world was to free humanity from polytheism and from the brink of destruction and division. In *al-Imran*, verse 103 mentions an order to humans to always hold fast to the teachings of Islam and not to be separated because, in fact, they were once enemies and were on the edge of the abyss of hell, which Allah then saved them from the abyss of destruction. As well, in *al-Ra'd* verse 56, an order to monotheism Allah in worship and not to commit polytheistic acts with anything.

Several Jewish and Christian scribes converted to Islam because they knew the truth of Islam following their books. They believed, and their faith grew more substantial with clear evidence in the Koran. However, only a few of them believed, while others remained disbelievers and belied him by changing their *Shari'a*. With the education contained in this verse, it is prohibited for humans not to commit acts of *shirk* by instilling a strong faith as a fundamental basis in human life (Marliani, Siagian, 2017). The meaning of this verse is also following our national education goals, namely to believe in God Almighty. Become human beings

who make the Islamic faith the basis of their education for the various worlds and the hereafter.

The poor are mentioned a lot in the Koran. Generally, in the context of poverty alleviation and empowerment. Namely by regulating the utilization and distribution of assets. The verses of the Koran which discuss property in the form of orders and prohibitions by taking several models such as orders to work, giving each other in the form of infaq, zakat, and shadaqah, the distribution of spoils of war. Including the prohibition for monopoly, usury, and hoarding of wealth (Rodin, 2015). Raulullah with the Koran was also ordered to release people from the heavy burden that shackles the weak. This group, as mentioned in the Qur'an surah al-Balad verses 13-16, includes slaves, women, orphans, the needy and the poor (Ridhwan, 2021).

During the Makkah period, there was much exploitation of the weak. The nobles only concentrated on profits which caused them to be insensitive to the problems of poverty and hunger. (Riyani, 2016) With the presence of the Koran, it provided education to Arab society at that time to always love and support orphans and the poor. Assisting the oppressed by compensating them in the form of zakat and alms. As stated in *al-Taubah* verse 60. In *al-Maidah*, verse 2 also teaches to live side by side in equality and brotherhood. Get rid of grudges and help each other. Eliminate fanaticism in the tribe. Of course, these teachings got a lot of opposition and resistance for people worried the teachings of the Prophet Muhammad would lose their position.

Meanwhile, Islam in Medina has made shari'ah laws that regulate mu'amalah affairs (QS. [2]: 275 and 282) (Riyani, 2016). The Prophet Muhammad continued to preach and fight until he finally built a strong Islamic civilization based on the Koran. After the Prophet died, this struggle was continued by generations of companions. In this period, friends will not be free from obstacles and deviations but will continue to make the Koran their guide in life. Islamic teachings in educating a great sense of concern for the weak prove Islam as a blessing. This liberation manifests itself in the amount of protection and defense that Islam provides for them. The Qur'an describes a real way of organizing the provision of help and assistance to them. As well as glorifying and giving high appreciation to those who take sides and have a great sense of care for the weak (Farhan, 2015).

Moral education in the teachings of Islam is in harmony and follows the nature of a human being. The Prophet lived in a society with uneducated morals and manners, besides, they had extraordinary moral values which they maintained. However, the majority was only carried out by the nobility who had a big soul for the majesty of their position. If they

are willing to accept and follow the example of the Prophet Muhammad, then they will reap the happiness of life in this world and the hereafter. Good morals make humans more noble and honourable than others (Susanti Agus, 2016).

Moral education aligns with human nature, which tends to love purity and truth. Humans have a conscience that always yearns for the truth and always wants to live in obedience to God's teachings. Truth can only be obtained from an absolute source, namely the Koran. However, with various influences from the external environment, nature cannot be guaranteed to function properly forever. Nature can become a potential if it is always maintained and developed. On the other hand, if nature is still closed, the conscience can become insensitive and no longer see the truth.

Therefore, a value's good or bad measurement cannot always be left to human conscience and nature alone. Here it becomes the role of the function of the presence of syara's law because Islamic law will not conflict with human nature and conscience because human nature and conscience are born from one source, namely Allah swt. Likewise with the human mind, it is only one part of a human's power to seek the truth. The decision starts from processing the experiences they experience according to their knowledge capabilities. The decision results from this reason are only subjective and speculative. Human opinion is only one of many things that can be used as a measure of good and bad, but this is also very relative, depending on how far the purity of their conscience and the cleanliness of their minds can be maintained (Susanti Agus, 2016). Islam places great emphasis on moral education. Therefore, if a Muslim does not have noble morals, then that person cannot be said to be a Muslim who truly believes. The Prophet once said that the best Muslims have good morals in Islam. This is the meaning that morals are a reflection of a faith. Humans are not enough just with their knowledge, but also must be able to adorn themselves with noble character.

The Qur'anic education that the Prophet taught his people to free the problems of human life has produced great results in nature. A deep understanding of the verses of the Qur'an stimulates the development of broader knowledge. This impact can still be felt long after the death of the Apostle, namely during the period after the prophethood and companions. If in the early emergence of Islam, the Prophet could reach the Arabian Peninsula and its surroundings which were still shackled by ignorance. After the death of the Prophet and his companions, now is the time for Islam to begin to spread its wings to the corners of the world. Islam with its light began to illuminate the nations of the West who are still shackled in darkness and decline. What we know as the Middle Ages.



The Middle Ages became the Dark Ages for Europeans, at this time a history of intellectual impasse. Period, it was difficult for European society. Among them when the outbreak of 'The Black Death' or 'The Plague'. The death toll was nearly half of the European population. A famine in the 14th century when bad weather caused a crop failure from 1515 to 1322. It led to crime, epidemics and mass death (Murdi, 2007). Simultaneously at that time, inter-religious problems often occurred where Christianity was the only true religion in Europe. If someone has another belief, or disagrees with the church's beliefs, they can be expelled, persecuted, or even arrested. The 12th century was a dark year for the Jewish people, namely the expulsion and massacre of the Jews (Husaini, 2013).

Meanwhile, the Islamic region became a glorious center of science at that time. High enthusiasm from the leaders of the Islamic region who are very enthusiastic about the progress and development of science. Islam became a symbol of the advancement of world civilization at that time. Islam has truly proven that it is indeed a religion that is *rahmah li 'alamîn* (Thoha, 2013). In this century, Islamic civilization reached its heyday. In that century Muslim scientists inscribed gold in their history, just as knowledge in medicine was beginning to develop, Ibn Sina and al-Razi became the most influential Muslim Muslim figures. Islamic medicine is an innovation that changes the world today. The contributions made by Muslim scientists are numerous, more than 1,600 Muslim scientists are driving the advancement of science in various fields. When Europe fell, Islam had reached the golden age of its civilization. The progress of science in this century is very valuable (Subagiya, 2022).

Muslim scientists are known as 'Ulama'. Islam has given birth to many scholars whose knowledge is recognized by the world. In the letter *Al-Muj* is verse 11, confirms that knowledgeable people or scholars have a high degree (Arnawati, 2017). *Ulama* live by the guidance of the Koran. The word 'Ulama' means people who are knowledgeable and understand the contents of the scriptures and they fear Allah. Ulama are known as pious people; their words are always honest and true and can be trusted. They also have advantages/intelligence compared to people in their class. The *ulama* also strive in the way of Allah with all their soul and body without the slightest doubt in themselves, and they only hope for the pleasure of Allah without expecting anything from human beings.

The birth of Islamic scholars/scientists is the result of the process of Islamization originating from the Koran and Sunnah. Meanwhile, sources of foreign civilization will be accepted which will then be readjusted so that they do not conflict with the teachings of Islamic law. The brilliance of science at this time was influenced by the active role of

the government and the rulers who were then leaders of the Islamic region, as well as from individuals, the many scientific activities, and the financial support given to scientists. During the Ummayyad and Abbasid dynasties, the cities of Damascus and Baghdad became a gathering of scholars (Romdloni, 2019).

The resulting fruit is the emergence of various scientific developments which are very rapid covering various fields such as medicine, mathematics, metaphysics and many other fields of science. In addition to fulfilling their great curiosity, Muslim scientists are also the result of the encouragement of Islamic religious teachings always to practice the values of the Koran. From this, we can see that there is a connection between general science and religion, such as with astronomy we can find out the determination of prayer times and the direction of the Qibla, as well as the beginning of Ramadan and Eid al-Fitr/Adha and geometry in designing the structures of mosques and madrasas. Of course, all of this is the result of the role and scientific enthusiasm of our former Muslim scientists under the guidance of Allah's verses in the Koran.

Muslim scientists at that time mastered a lot of knowledge in various fields, because they developed one science with another. And among the various sciences are interrelated, so their research produces many benefits. An example of the great Islamic scientists in the golden age of their civilization were al-Razi, Ibn Sina, al-Kindi, Nasir al-Din al-Tusi, Ibn Rushd and Al-Khwarizmi.

Al-Razi or Rhazes, named Abu Bakr Muhammad. Born 251 AH in the city of al-Rayy south of Tehran. (Harnedi, 2015) He is a doctor who combines classical and contemporary science with his direct experiments in the world of medicine. His findings regarding smallpox and measles have been translated into many European languages. (Lindawati, 2021) Al-Razi and Ibn Sina became the two greatest doctors in medieval medicine. Ibn Sina focuses more on medical theory, while Ar-Razi focuses more on practice (Maryam, 2011). His work related to medicine and other sciences has more than two hundred books that he has compiled. He became the first person to contribute experimental knowledge in the field of medicine. Apart from being an expert in medical science, he is also known as a good Muslim because he serves to mankind.

Al-Kindi, whose real name is Abu Yusuf Ya'kub ibn Ishaq Al-Kindi, was born in Kufah, 796 M (A. Madani, 2015). His childhood was closely related to the science of the Koran, Fiqh and Kalam. His inclination is more to the science of philosophy. Suparyanto and Rosad (2015, 2020) His writings in the field of philosophy and other sciences have reached 265 books. His biggest contribution is by opening the doors of philosophy at a time when many people are against philosophy. He is a bridge between

philosophical disciplines and the intellectual divide. It was from here that he received the title *faylasof* (Pattimahu, 2017). Al-Kindi became the first Islamic philosopher to harmonize the science of religion with philosophy (A. Madani, 2015).

Ibn Sina or Avicenna was born in Afsyanah Bukhara 370 H. is a famous Muslim doctor and philosopher. (Isnainiyah & Sauri, 2021) At the age of 10, he had memorized the Koran. Then when he was 16 years old, he continued to study medicine. His work includes 240 books on medicine, mathematics, philosophy and many more. The monumental book in medicine is *al-Qânûn fî al-Thib* or The Canon of Medicine, translated into European languages as Gerard of Cremona. Hence his medical works became very famous in Europe (Alwizar, 2015). He also wrote *Al-Siyasah* knowledge in the field of education, medical science, philosophy, and the Koran made him a well-known Muslim scientist.

Nasir al-Din al-Tusi, whose full name is Muhammad ibn Muhammad ibn Hasan al-Tusi, is a Muslim scientist who comes from Persia. He is a productive scientist who writes his works in various fields, both science and philosophy. More than 150 works he produced in Arabic and Persian. He earned the honorary titles *khwaja*, *ustâdh al-bashar*, and *al-mu'allim al-thâlich* as a scholar, teacher, and teacher. He studied philosophy in his hometown of Tûs, and in the city of Nîshâpûr he continued his education in science and medicine. He is also a scholar who is an expert in astronomy with his work, the *Kitab al-Shakl al-Qita'at* (Noorasikin & Tumiran, 2009).

Ibn Rushd or Averroes was a Spanish Muslim philosopher, doctor and Islamic jurist in 526 H (Fitrianah, 2018). He is known for his work on the comparison of the Bidayatul Mujtahid wa Nihayatul Muqtashid schools of law (M. T. Madani, 2017). Arab and European scientists admire him as a philosopher, and call him a 'bridge of knowledge' that connects East and West, it can also be said to be a bridge of knowledge between Islam and Christianity. He is also famous as a doctor because of his work on medical books. He also often uses logic in explaining scientific problems. Apart from being a scientist who is always devout in religion, he is also a scientist who enforces Islamic law.

Al-Khwarizmi is an Islamic scholar who masters mathematics, he is known as the founder of the basic concepts of mathematics. His work, like al-Jabar, has provided analytical solutions in linear and quadratic equations. Khawarizmi's work began to be translated in the 12th century into European languages spoken worldwide by mathematicians (Hidayat et al., 2019). From him the number zero began to be used, the decimal system's development and the concept of arithmetic, including fractional operations. It was from these findings that the number system was first

introduced to Arabs and Europeans. He emphasized that al-Jabar's work could be used for the wider community in distribution of inheritance, for partition, and for legal and trade lawsuits. He did all that solely as a way of worship to Allah (Hidayat et al., 2019).

## Conclusion

The Qur'an, revealed to the Prophet Muhammad and conveyed as a guide for human existence, has liberated humanity from various ummah-related problems. From the ignorance, polytheism, shackles of the vulnerable, and despicable behavior of the Jahiliyah period. In accordance with scientific education, the Qur'an provides Muslims with solutions to a variety of contemporary problems. The education of the Qur'an gave birth to the best Islamic scholars and scholars. Which from him gave us the extraordinary influence we sense today, one of which was the golden age of Muslim knowledge in the Middle Ages. Significant advances in science and education were made from the Qur'an verses. All of this stems from the Prophet's teachings in the Qur'an, which state that Muslims, both now and in the future, must be able to maintain and advance the spirit of science and Islamic education.

---

**Acknowledgement:** Thanks to colleagues who have shared, discussed, and provided their comments which were very useful for improving the manuscript.

**Conflict of Interest:** There are no disclosed conflicts of interest for the writer. I attest that the submission is unique and is not already being considered by another publisher.

**Ethical Considerations:** The sources of this research—articles, books, research papers, and scientific forum proceedings—are all free of copyright violations.

**Disclaimer:** The views and assumptions expressed in this article are those of the author and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

## REFERENCES

- A. Mahmud. (2017). Akhlak Terhadap Allah Dan Rasulullah. *Sulesana, Jurnal Wawasan Keislaman*, 11, 9.

- Ainusyamsi, F. Y. (2021). *Perspektif Al- Qur ' an tentang Pembebasan Manusia Melalui Pendidikan Akhlak*. 9(1).
- Alquran, D. P. (2017). *Kedudukan Dan Peran Ulama dalam Perspektif Alquran (Studi Komparatif)*. 11(01), 1–20.
- Alwizar. (2015). Pemikiran Pendidikan Ibnu Sina. *An-Nida: Jurnal Pemikiran Islam*, 40(1), 191–201.
- Billal, M. (2017). Related Papers. *Over The Rim*, 191–199. <https://doi.org/10.2307/j.ctt46nrzt.12>
- Darlis, A. (2017). Motivasi Pengembangan Ilmu Pengetahuan Dalam Perspektif Hadis Nabi. *POTENSIA: Jurnal Kependidikan Islam*, 3(1), 1. <https://doi.org/10.24014/potensia.v3i1.3469>
- Djunaid, H. (2022). *521-Article Text-934-1-10-20150624. 0411*, 139–150.
- Djuwarijah, D. (2008). Peningkatan Kualitas Sumber Daya Manusia Melalui Pendidikan Islam. *El-Tarbarwi*, 1(1), 13–26. <https://doi.org/10.20885/tarbarwi.vol1.iss1.art2>
- Fitrihanah, R. D. (2018). Ibnu Rusyd (Averroisme) Dan Pengaruhnya Di Barat. *EL-AFKAR: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 7(1), 15. <https://doi.org/10.29300/jpkth.v7i1.1584>
- Harnedi, J. (2015). Al-Razi: Ilmuwan Dan Filosof Islam. *Al-Aqidah*, 7(1), 53–64. <http://www.pustakauinib.ac.id/repository/files/original/794d3bbaf31dd852ad19f024ea04a73f.pdf>
- Hidayat, M., Setiawan, H. R., & Rakhmadi, A. J. (2019). Konsep-Konsep Matematika oleh Ilmuwan Muslim. *Proceeding International Seminar on Islamic Studies*, 1, 59–67.
- Husaini, A. (2013). Inquisisi Gereja: Noda Hitam Sejarah Barat. *Kalimah*, 11(2), 191. <https://doi.org/10.21111/klm.v11i2.92>
- Iryani, E. (2017). Al- Qur'an Dan Ilmu Pengetahuan Eva Iryani 1. *Jurnal Ilmiah Universitas Batanghari Jambi*, 17(3), 70.
- Ismail, M. (2014). *Konsep Berpikir Dalam Al-Qur'an Dan Implikasinya Terhadap Pendidikan Akhlak*. XIX(02), 291–312.
- Isnainiyah, I., & Sauri, S. (2021). Kriteria Kebenaran dan Sikap Ilmiah Ibnu Sina Sebagai Ilmuwan Muslim di Abad Pertengahan. *Aqlania*, 12(2), 199. <https://doi.org/10.32678/aqlania.v12i2.3615>
- Lindawati, L. (2021). Tujuh Ilmuwan Muslim Perintis Laboratorium Modern. *Integrated Lab Journal*, 9(2), 80–92.
- Madani, A. (2015). Pemikiran Filsafat Al-Kindi Abubakar Madani 1. *Pemikiran Filsafat Al-Kindi*, IXX(2), 106–117.
- Madani, M. T. (2017). Ibnu Rusyd dan Kontribusi Pemikirannya Terhadap Perkembangan Ilmu Fiqih. *KABILAH: Journal of Social Community*, 2(1), 36–59. <https://doi.org/10.35127/kbl.v2i1.3080>
- Marliani, Siagian, M. (2017). Jurnal Pendidikan dan Konseling. *Al-Irsyad*,

- 105(2), 79. <https://core.ac.uk/download/pdf/322599509.pdf>
- Maryam, H. (2011). Perkembangan KedAl-Razi menggunakan klasifikasi ilmu kedokteran terapis, bukan teoritis. Oleh karena itu, dapat dikatakan bahwa dasar perawatannya mengandalkan hasil- hasil eksperimen, sedangkan Ibnu Sina lebih memfokuskan pada kajian teoritis dia melakuk. *Sulesana*, 6(2), 79–90.
- Murti, B. (2007). Sejarah Epidemiologi. *Bagian Ilmu Kesehatan Masyarakat FK UNS*, 1–35.
- Noorasikin, S., & Tumiran. (2009). *Jabatan Pengajian Arab dan Tamadun Islam Fakulti Pengajian Islam*. 114–120.
- Nuraida, N., & Nurteti, L. (2016). Fungsi Membaca dalam Konsep Pendidikan Islam. *Tarbiyat Al-Aulad*, 1(2), 72–86.
- Pattimahu, M. A. (2017). Filosof Islam Pertama (Al-Kindi). *Konfrontasi: Jurnal Kultural, Ekonomi Dan Perubahan Sosial*, 4(1), 1–9.
- Riyani, I. (2016). Menelusuri Latar Historis Turunnya Alquran dan Proses Pembentukan Tatanan Masyarakat Islam. *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 1(1), 27–34. <https://doi.org/10.15575/al-bayan.v1i1.873>
- Rodin, D. (2015). Pemberdayaan Ekonomi Fakir Miskin Dalam Perspektif Al-Qur'an. *Economica: Jurnal Ekonomi Islam*, 6(1), 71–102. <https://doi.org/10.21580/economica.2015.6.1.787>
- Romdloni. (2019). Eksistensi Baitul Hikmah Sebagai Lembaga Kajian Keilmuan pada Masa Pemerintahan Khalifah Al Makmun. *Pendidikan Agama ISlamlam*, 3(1), 1–14.
- Said, C. (2016). Paradigma Pendidikan Dalam Perspektif Surah Al-Alaq Ayat 1-5. *HUNafa: Jurnal Studia Islamika*, 13(1), 91. <https://doi.org/10.24239/jsi.v13i1.415.91-117>
- Sayid, Q. (2011). Sumber-Sumber Ilmu Pengetahuan dalam Al-Qur'an dan Hadist. *Humaniora*, 2(9), 1339–1350.
- Subagiya, B. (2022). Ilmuan muslim polimatik di abad pertengahan. *Ta'dibuna: Jurnal Pendidikan Islam*, 11(1), 112. <https://doi.org/10.32832/tadibuna.v11i1.7075>
- Susanti Agus. (2016). Penanaman Nilai - Nilai Tasawuf dalam Pembinaan Akhlak. *Jurnal Pendidikan Islam*, 7(November), 296.
- Tampubolan, I. (2016). Dakwah Pencerahan Pemikiran dan Aktivitas Dakwah Muhammadiyah Zaman Kekinian Oleh Ichwansyah Tampubolon. *Al- Muaddib Jurnal Ilmu-Ilmu Sosial & Keislaman*, 1(1).
- Thoha, M. (2013). Politik Pendidikan Islam ( Potret Sejarah Periode Klasik Sampai Abad Pertengahan ). *Tadris*, 8(1), 20–38.
- Widiani, D. (2018). Konsep Pendidikan dalam Perspektif Al-Qur'an. *Murabby: Jurnal Pendidikan Islam*, 1(2), 185–196. <https://doi.org/10.15548/mrb.v1i2.321>