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What A Shocking of Islam Perspective: Between Reality and Expectations

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ABSTRACT

This study aimed to discuss about phenomenology in Islam. The philosophy of Islam was created by the friction between Islam and philosophy itself, which is based on the previous Muslim scholar. It was mean, that nowadays, Islam is still shackled or it can say that "has not move on" from the romantic histories in the past, or in another hand, it can say that Islam still used the oldest perspective because of the longest history which point about the world civilization and gave the influential figure of it. As we are known, Islam has powerless to break modernism. Some literature offers the solutions which mean that could be the direction for the current solution nowadays, and it will include the reconstruction of the curriculum which is still "highest" and that's mean it needs to be "grounded" or lower. So, it could be directly connected with the empirical problem. Moreover, education needs to involve and maximize the educator's competencies; pedagogic, professional, personal, and social.

ABSTRAK

Studi ini bertujuan untuk membahas tentang fenomenologi dalam Islam. Filsafat Islam tercipta dari gesekan antara Islam dan filsafat itu sendiri, yang didasarkan pada para cendekiawan Muslim terdahulu. Artinya, saat ini Islam masih terbelenggu atau dapat dikatakan "belum bergerak maju" dari sejarah romantis di masa lalu, atau di sisi lain, dapat dikatakan bahwa Islam masih menggunakan perspektif tertua karena sejarahnya yang panjang yang menunjuk pada peradaban dunia dan memberikan tokoh-tokoh berpengaruh di dalamnya. Seperti yang kita ketahui, Islam tidak berdaya untuk mematahkan modernisme. Beberapa literatur menawarkan solusi yang berarti dapat menjadi arah solusi saat ini, dan itu akan mencakup rekonstruksi kurikulum yang masih "tertinggi" dan itu berarti perlu "didasarkan" atau diturunkan. Jadi, hal itu dapat dihubungkan langsung dengan masalah empiris. Selain itu, pendidikan perlu melibatkan dan memaksimalkan kompetensi pendidik; pedagogis, profesional, pribadi, dan sosial.

PRELIMINARY

Discuss about current and future education, of course, cannot be separated from the history of Islam and the peak of its civilization in the past. Before the power of science raised the spirits of the Westerners who create the term renaissance, al-Siba'i (As-Siba'i, 2002) said that Islam had experienced the golden age (the golden age), while Europe was confined by a dark and backward world (the dark age). It reads a terrible condition, where Islam illuminates almost all parts of the world because it is strenuous with scientific studies and it makes a civilization become towering values, unlike the western world which experiences darkness due to stagnation, closes rationality, and relies on mystical.

Islam, which once offered civilization, cannot be separated from the term of philosophy. The fraction between religion and philosophy created the Philosophy of Islamic Education, where the Muslims scholars were born in the past. If it can be said, Islam is currently still shackled or "hasn't moved on" to historical romanticism in the past, in the sense that it still uses the term of "old clothes" because it has had a long history of questioning world civilization and come up the influential scholars. Then, forgetting the reality of today, Islam is powerless against the currents of modernism. Therefore, it is deemed necessary to photograph educational problems in terms of ontology, epistemology, and axiology aspects.

Before we discuss more about the issues in Islamic education which is related to the study of the philosophy of Islamic education itself, the author needs to present an introductory article or brief description regarding the previous historical traces of Islamic education, which concerning the educational problems that currently occur and appear until today. As a reality in world history, Islamic educational civilization provides an overview of the dynamics of change resulting from socio-cultural changes in Muslim society periodically. Regarding the development of educational institutions, the curriculum and learning methods, and the change in evaluation procedures. This illustrates will give the portrait of how Islam pays attention to become a role model or have the more acceptable system that concerning with the ideal education that might be applied from now on and forward. Therefore, discuss about the problems of Islamic education nowadays, it will be better if we are taking back the spirit of Muslim's philosophers in the past as comparison material.

METHOD

This study employs a library research method, which focuses on collecting and analyzing data from written sources rather than from direct field observations or experiments. Library research is particularly appropriate for studies that aim to explore concepts, theories, interpretations, and scholarly perspectives on a specific topic.

The primary data sources for this research consist of books, peer-reviewed journal articles, theses, dissertations, conference proceedings, and relevant official documents. Secondary sources, such as encyclopedias, research reports, and credible online publications, are also used to enrich the analysis and provide broader contextual understanding.

FINDINGS AND DISCUSSION

The Knowledge Spirit of Islam on the Previous

The history was recorded that Islam having the greatness time with the capability to maximize the knowledge, that it controlled almost a third of the world. This perspective leads to the concept of a balance between science for science, science for society, science for human, and science for world peace (Asmuni et al., 2017) It was stated from the Qur'an that ask the humans to read, thereby stimulating the spirit of knowledge, the spirit of studying, as stated in several verses of al-Quran.

The question about "Do not you think?" or the other sentences which have the same meaning, such as "Are you ingenious?" and other verses that have obligated humans to study, reciting, or to educate each other. Although at the beginning of its development, the science movement was aimed at the study of religion and then developed in a wider scope known as scientific integration, abolishing the dichotomy of science (Bintang et al., n.d.).

It was stated from QS Al-An'am/6: 50:

قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

Say, (O Muhammad), "Is the blind equivalent to the seeing? Then will you not give thought?" (Lajnah Pentashihan Mushaf Al-Quran Kementerian Agama RI, 2019)

Have you ever heard that Islam triumphed when the Western world was in darkness? This is based on the fact about the rise of Muslim intellectuals in the field of science which is integral and harmonious, then in other parts of Europe, there has been stagnation due to church dogmatism. Furthermore, Obaid (Obaid, 2010) refers in Middle Ages western known as the dark age and at the same time, Islam shone brightly with civilization and called as the golden age, even it is shining the dark and closed parts of Europe, also reflecting light to other parts of the world.

This situation is a rational reason why the scientists in Europe chose to emigrate from their own countries. Islam is admired from any side because of the wisdom that is exist, the spirit of developing knowledge that does not change is the main attraction in knowing the science and become the mecca of knowledge to find out more about the world of civilization. Muhsin stated that in the previous, between Islam and the western have the cultural, social, and intellectual interaction in Spain, that create two civilizations with opposite styles.

Through this long journey, Europeans flocked to Cordova to refine the knowledge of 'aqli and naqli (Dahlan, 2018) so that was mean so many old Greek manuscripts were “patched” by Islam (SyaiKHu, 2019). The results of that enlightenment were brought back to areas in mainland Europe to be developed.

The results of that enlightenment, were brought back to areas in mainland Europe to be developed. According to Qomar's writings in his book entitled *Pioneering the Second Islamic Glory* is stated:

Muslim philosophers and scientists, Muslim scholars, are likened to non-Muslim teachers and scientists, Western philosophers, as their students who give an understanding of what has not been understood (Qomar, 2012).

The statement that written below as the evidence of the highest position of Islam than the western philosophy in terms of the intellectual. Muslim philosophers and scientists are tolerant, open minded to discuss with others people, including people from the western, even though it came from different religions(Noor, 2017). They are look like a teacher whose give the advice for every student that does not understand about something, they help them to built and create a great attitude, provide the training to enhance their skills, educate them and give more explanation as well. According to this fact, it was reflected that Islam give a lot of contribution in every encounter with the western in the past.

The things that might be compare from the previous Islamic education with the modernism of Islamic education today, could be seen as:

Education curriculum. The expert in Islamic education was agree to refers the curriculum as “al-maddah”. It is because, the curriculum is identical to subjects which appropriate to each level, including the religious sciences. such as; fiqh, hadith, interpretation, and da'wah rhetoric. So that, the classical curriculum cannot be understood as the same things as the modern curriculum that we used today.

As we know, the national curriculum or the modern curriculum that we used today was already design by the government. This is the reason why most of them are not ready with the new policies, where the previous policies have not been completed. Furthermore, these conditions are become require to survive. Because of this fact, government still continuing to make improvements, or it can be saying, the government is still continuing to tidy up the current education issues.

Methods and subjects. The classical period, known as the time of the Messenger of Allah (saw). In this time, Muslim society was fostered by strengthening lessons that contained the basics of religious “aqliyah “and scientific, creed and morals, physical/health development using the dictation method, iqra', imla', and recitation. Not only that, historical recorded that the exemplary and questioning and answer are the superior methods in the classical period which became a successful portrait of education. This is different from the current condition, where new methods arise and have goals to achieved the Islamic education well. Naturally, the problems is educational system complexly increase and it require to have the new innovations to answer these problems.

Educational institutions. Various Islamic educational institutions in the classical period, including:

- 1) Kuttab; learn about religious science/study in the field of religion
- 2) The Palace Schools; learn about social science and culture
- 3) Mosque; as a place of worship as well as an assembly of knowledge/halaqah
- 4) Libraries; place for scientists to study science more deeply / spend time studying in the library. Thus, there is an interaction between one visitor/ seeker of knowledge with other scientists from various scientific fields.

Through the establishment of large libraries containing thousands of volumes, as though call the western to visit and even stay to study and translate all of those books (Huzain, 2018). The development of science was followed by the expansion of libraries which spread across to Spain with a fantastic number. Hasyim Asy'ari said that the Centerbury Church library, is the center of the wealthiest libraries in western, could not exceed the number of volumes in the Islamic world(Asy'ari, 2018). Through this information, it is clear that Baghdad and Cordova are the centers of science and culture that have contributed greatly to the civilization of the Islamic world.

1. Madrasas and Islamic Boarding Schools; This educational facility was created as a form of unification of education which carried out in mosques with a more structured and pattern (availability of study rooms and resting dormitories or residences). The establishment of madrasas/Islamic boarding schools

was based on the consideration that many people wanted to learn—other reasons is; lack of capacity of the mosque and the crowds of students so that it interferes with the specialness of worship (Muhammedi, 2016).

2. University; The transfer of religious knowledge was also recorded by Obaid through the establishment of major universities over the several centuries, the university in Baghdad, Cairo University, Cordova University, and many more. Cairo University in Egypt—+10 centuries old with 12 thousand alumni is the most famous university among the others.

Through this, it was seen that Islam show to the world wide especially western that the education is not only consume for Muslim, but also for all of people in this entire world, including the non-Muslim (Huzain, 2018). It was mean that Islam is tolerant; not taking anyone's side. Through the literatures that made by Muslim's scholar, western was influence and it was become the way to westerners to find the information and make the new innovation, do the research and formulate theories generated through those research that have been done.

Based on the explanations above, it turns out that there are still hundreds of Muslim scientists from all fields that cannot be raised in this paper. That is, in a nutshell, the contribution of Islam was evident in the Islamic world in the past by looking at developments in the following matters, including:

- a. Enriching the treasures of Western literature with the translation of Greek books.
- b. Muslim scientists, show an inclusive attitude to culture.
- c. Giving an overview to Western people about the model of educational institutions, from low education to college.
- d. Introduced the world's paper mills to Westerners, thus opening a forum for writing scientific works afterward.
- e. Islam stimulated Western people to rise against adversity, so it appears the secularist and dichotomous renaissance (Hitti, 2005) movement.

After getting "nutritional intake" from Muslim scholars, they are aggressively developing knowledge of the European, the origin place. Hence, tracing the traces of the contribution of Islam to other Western worlds can be seen in the work entitled Introduction to the History of Science (Sarton, 1952) which discusses almost a third of the book of 840 pages. This fact makes the new task for educators to observers in the modern era's, to digging back. So, the next generation is not misguided.

Problems of Islam: A Study of Ontology, Epistemology, and Axiology

Islam reflected as the civilizational religion which have the correlation with philosophy. It can be seen in the heyday of Islam in the classical century, marked by the Muslim scholars. The role of classical education is not just a capricious to give influence for Islamic civilization until now. Which encloses the central or mirror of education in modern times today (Affandi, 2020). The scope of the philosophy of Islamic education is not only related to the problem or the goals of Islamic education itself, but it is also related to other determinant factors, educators, learners, curriculum, methodology, and learning environment.

1. The Problem of Ontology in Islam

The starting point for knowing problems in education could base on the questioning something, such as "What". The object study of Islamic education is could not separate from the normative foundation (Al-Qur'an) which is can labor to a new concept of universal education. The study of Islamic education always looks at the controversy between the reality on the ground and the objectives, so it needs to divided into 3 (three) main problems, i.e.:

Foundational Problems; it is discussing the nature of humans, science, morals, and others which come from the phenomena that are known as qauliyah and kauniyah.

Structural Problems; It looks into the demographic structure of the region, located in cities, suburbs, sheltered villages, or hinterlands. See the problem from the economic structure, the gaps that often occur in the social strata of the rich, middle, and poor or career/non-career families. In addition, looking at the structure of the child's mental development, categorized as childhood and adulthood, it is also seen from the level of education, there are elementary, middle, and high levels.

Operational Problems; Touch down with the components of Islamic education directly, including educational purposes, educators and students, education staff, and educational tools, curriculum, administration, facilities/infrastructure, media and evaluation sources).

2. The Problem of Epistemology in Islam

The starting point from this part is questioning the way of something or the effort of something "How?". Based on the Islamic perspective, the scope which might be discuss is always related with the purposes of the Islamic education, curriculum, subject, methods, explanation, educators and students, infrastructure and the academic tools, and the approach of Islamic education as well.

Philosophy Problems; The realm of epistemological studies will be questioning about "What are the objectives of the studies, curriculum, and materials of Islamic education?"

Actual Problems; the basic question that will be appear are "how is the methodology of Islamic education, educators and student?"

Additional Problems; will see the problem based on "how is the infrastructure and the facilities, tools and approaches in the Islamic education?" (Ilham, 2020).

Certainly, if the epistemological approach is applied in relation to have the learning process in Islamic educational institutions, it will be assembling the researchers, developers, scholar, and others. It is because epistemology is oriented on the process.

However, the problems still arise in educational practice, it's included:

- a. Islamic education was labeling as the conservative-traditional education. It is reasonable whenever we see the application of the learning method which are less attractive than the other learning method. Because of it, the student only requires memorizing the text, rather than finding and seeing the gap between theory and social issues in society.
- b. Islamic education not able to concern and change the religious studies which is known as the cognitive to become "meaningful or valuable".

How can a nation, say, Indonesia, toward a promising future? This is can be answer only by looking to the results of the nation's upbringing of its own "biological child". So, in the context of education, it always changes according to the times, therefore education is designed in such a way to follow the rhythm of development. If not? Of course, education is only running in place, for several time, or it will decline as soon as possible.

The issue of education is a sensitive topic. Why? it is because according to Rosmiati Azis, she stated that the incorrect education can mirror as "mis parenting" that can lead to the defeat of life permanently (Azis, 2003). The author believes that no one wants himself, his children and grandchildren, or their generation to be weak. So, the statement that says that education is great power in life is true. Furthermore, according to Langgulung, education is look like gardening (Langgulung, 1991). Students as seeds, educators as gardeners, and education as a gardening process. Seeds that take care of with a good process by the gardeners, will produce superior seeds and bring benefits, and vice versa.

3. The Problem of Axiology in Islam

Based on the question, "What are the benefits?" become the basis for viewing educational problems through the axiological dimension, including:

- a. The educators are busy with something technical in nature, such as functional allowances and certification allowances.

According to some problems above, authors tries to describe, some of the important things i.e.:

- 1) Choose knowledge (religion and general); Related to the discussion about the backwardness of Islamic education, it cannot be separated from a narrow mindset, meaning that humans understand Islamic education to be limited to ukhrawi life and separate it from worldly life. This perspective is known as a dichotomy, which causes a separate paradigm between general concepts and religious perspectives. Each party feels that the "self" is right, without any clear common ground, so that the assumption arises that scientists are out of religion, or that

religionists are considered old-fashioned, which gives rise to scientific arrogance. If it can be said, Islam is currently still shackled or "hasn't moved on" to historical romanticism in the past, in the sense that it still uses "old clothes" because it has had a long history of questioning world civilization and creating the influencer scholars, plus its great contribution to the transition. Europeans, from backwardness to renaissance. Then, forgetting today's reality, Islam is powerless against the currents of modernism. This reality wants to say that there is a choice between general knowledge and religious knowledge which has brought him behind.

- 2) The missing of ideal teacher; In fact, the entire time of student was full of learning a new thing (such as, fullday school). However, why do learning outcomes seem to have not been optimally? What's wrong with education? They even often see negative news about their figure, either on social media or even on television at home. Ahmad Tafsir, assessed that this was due to the depletion of faith and excessive admiration for the progress of Western science and technology. It is undeniable, that the things created by the West have made life easier. Because this admiration makes Muslims no longer able to choose or use the filter. Finally, the term, "anything from the West, is good" (Tafsir, 1992). This influence erodes Muslims from their cultural roots and shifts the dignity of teachers. On the other hand, the journey of a teacher's position constantly evolved periodically. In the past, when socio-cultural had not been dominated by materialist things, the public's view was quite positive about the position and profession of teachers. They are selfless, sincere devotees of knowledge, and don't care about excessive material demands (Getteng, 2011). Currently, because people's lives are dominated by material things and one's success is judged more by economic status, it is difficult to present an ideal teacher like the one in the past.
- 3) Education System and Curriculum that are Still Involving; In fact, the management that oversees Islamic education has not produced maximum results because the effort has not been fully given, it is still continuously being addressed. Ridho Ramadhon, et al., said that "the key success of the process is a controlled". (Awaliyahputri, 2018; Ramadhon & Khoiriyadi, 2021; Thulfitriah B., 2018, 2022). The curriculum that is presented in schools today, is still limited to cognitive theory and practicing in the real live. Whereas the hope of Islamic education (PAI subjects) can be applied in everyday single day, not only as rituals but as a lifestyle that shapes morals. According to Ratnawati, et al., (Arifin, n.d.; Ratnawati et al., 2020). The factor of religious education in Indonesia having the failure is caused by 2 (two) things; rejecting the change and accepting the education, and not being followed to use the technology in the development of Al-Quran education, that is, not being included in the realm of education in the 4.0 era. The failures mirror such as the failure to develop Quranic character and the loss of love for the Qoran, plus the curriculum is limited to accepting knowledge without performance.
- 4) Colonial mindset; According to Ulya (Ulya, 2018) author was found that that it is no longer about the separation of general knowledge and religious knowledge, but it is the emergence of a new form of colonization: a mindset that is "poisoned" by a self-formed culture (new colonialization in culture). That mindset was changed to become how to get a job, no longer about how to improve the intellectual, moral/psychic improvement and others. So, nowadays children tend to ask, "What will I be after graduation? Or how much is the salary? and automatically courses that do not offer a clear answer, will not be in demand. Not only that, instant culture, which wants to be fast-paced, tends to be in demand so that religious subject taught in educational institutions is less attractive.
- 5) The Impact of the Technology; Teaching and learning in the 21st century have the potential to be a golden age of education (Thulfitriah B., 2018). The other question is, are the teachers ready enough to help students develop or exist? In line with this, 'Ali bin Abi Talib stated, "Teach your children according to their times, because they live differently from your era (Getteng, 2011). Connected with this statement, Generally, students have access to use various advanced technologies. The fact is they can no longer escape from the grip of technological tools, so the internet is no longer a taboo subject. How teachers in the 21st century must educate students according to their times is their duty and responsibility as an educator. On other hand, the technology that is present today has a positive impact; it is facilitative (provides convenience).

However, it becomes a problem when it is not followed by the human ability to accept and filter something so that social disorders arise which have an impact on the problem of the moral decadence of youth people.

- 6) The Emergence of Pandemic COVID-19; The emergence of COVID-19 in early 2020, affected many things including the education sector. This condition creates several problems in the management of education, including the change from offline learning to online, where some parties are not ready for this very fast change. Finally, a problem arises in the world of education which is known as "loss of learning". It looks simply, but the impact on children is extraordinary, online learning makes them forget their responsibilities as students at school. The fact is that children only want to carry out their duties while under the supervision of the teacher. So, after learning is complete, they are free to do whatever they want and are uncontrollable by their parents (Suherman, 2020). The religious subject that is obtained at school is no longer applied when they return home. Seeing the importance of home education, there needs to be great support from parents to help them develop their knowledge in education. The other case is, the student cannot understand their subject correctly. It is because they are not capable to apply the great rules in learning (Az-Zarnuji, 2009). Nowadays, students choose to look for other activities while studying as a "distraction" for boredom. Therefore, learning while lying down, while eating and drinking, or while on a trip is a form of adab that lacks knowledge - su'ul adab. It can be read that the goals of Islamic education are not maximally achieved.

The Alternative Solution of the Islamic Education Problems

1. Maximize Islamic Education in 3 Domain of Education

Problematic education, specific of Islamic education, do not divide from 3 scopes are home, school, and environment. Wide issues are raised caused by 3-part of the education disharmony. So, seeking solutions from each scope important, not only one scope-like school, because these are connected, go hand in hand than walk alone.

The core issue of Islamic education is actually an educational system that has not been able to make it successful intelligence on students. The factors are curriculum that still needs attention, the quality of educators, learning facilities, homes, and learning systems that are still centered on teacher center. Thus, builds up in children a "fear of error" avoiding risks, fearing the initiative of lest it be initiative", so as to be unprepared for the challenges of changing times. Sometimes, problem arises because of the unacceptance of stressful educational concepts.

If not resolved sooner, problems will continue. The solutions offer in dealing today and future problems of Islamic education, among other things.

The creation of the environment. The environment is a very important thing in the educational process. Teaching morals, not only by word or delivery alone, but also a controlled environment (Jannah, 2017). This method, too, will not full-work to be an example and directly or indirectly become the child's own soul. Looking closely, the realities of social life are not ignorant of religious teachings but there are still susceptible to mental instability. Therefore, parental supervision, educators in schools, and environmental support are needed.

Habituation. In this respect there is no "compulsion", such as prayer, fasting, and other worship. Interesting by Zarkasyi through his illustrations, that:

Someone who had never speaking-public and then he speaks. Then, surely his heart pounded, sweated, and quivered all over his body. There's no cause, but just not familiar. (Zarkasyi, 1995)

2. Maximize of Islamic Education Problem in 3 Domain of Education Philosophy

Previously, it has been described on the issue of Islamic education in 3 domain of education philosophy, that is ontology, epistemology, and axiology. That end, the authors in this section offer solutions to the complex problems of Islamic education from literature, among other things:

A reconstruction curriculum that is still "slimming", meaning "enhanced" or lowered so it comes in contact with empirical problems. Thus, the science taught is in perfect harmony with reality

and the conditions in society. Conditions of education instability, allowing for growing social and even political issues, so this would harm the world of education itself.

In addition, a curriculum that classifies common subjects and religions “as yet” could give rise to the Islamization of whole science, only the Islamization of the curriculum. 4 (four) competences of educators are pedagogists, professionals, personal and social. With this involvement, educators are expected to find the methods to promote learning about Islamic education.

Islam underpins that Quran and Hadis as references for science and technology references. Nearly one eighth of verses, 750 verses, in the holy scriptures command the use of reason, studying nature and humans, here are its reflexes. Similarly, Nabi saw. instructing humans to study with science from every source and everywhere, it is even said, “the claim of learning as far as China”, notes non-muslim state, is deliberately called because of its contributions to the first paper finder. Without realizing it became a way for Muslim scholars to print and book had written.

CONCLUSION

Some things that can be compared from the previous Islamic education with modern education conditions today; first is the educational curriculum, methods, and subjects, educational institutions (kuttab, mosques, libraries, and universities).

The problem of Islamic education in the ontology aspect can be seen from the foundational problems, structural problems, and operational problems. On the epistemological aspect, the questions about "What are the goals of Islamic education, curriculum, and Islamic education materials?" Likewise, with axiology, departing from the question, "What are the benefits?" become the basis for looking at educational problems.

The offer of solutions to the complex problems of Islamic education from several kinds of literature can be the focus of current solutions, including reconstructing the curriculum which is still "high", which means that it needs to be "grounded" or lowered so that it is in direct contact with empirical problems in the field. Not only that, education needs to involve and maximize 4 (four) educator competencies, namely pedagogic, professional, personal, and social. Education that is based on Quran and Hadis (guidelines of al-Quran and Hadis) and applies ethical values in practice in Islamic education.

It turns out that there are still piles of problems from all fields that can be used as reflection material to find solutions to educational problems, but they cannot be raised in this paper. Of course, it is the duty of education observers in the modern era, to explore the other history that can be a comparison for Islamic education in future generations.

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