

# EDUCATIONAL REVOLUTION IN THE CLASSIC ERA, 650–1250 AD

*by* BAB V

---

**Submission date:** 02-Jul-2024 02:52PM (UTC+0700)

**Submission ID:** 2411563759

**File name:** EDUCATIONAL\_REVOLUTION\_IN\_THE\_CLASSIC\_ERA,\_650\_1250\_AD.pdf (326.21K)

**Word count:** 3735

**Character count:** 21445

## EDUCATIONAL REVOLUTION IN THE CLASSIC ERA, 650–1250 AD

\*<sup>1</sup>Munawirur Rahman, <sup>2</sup>Tobroni, <sup>3</sup>Faridi  
<sup>1,2,3</sup>Universitas Muhammadiyah Malang  
Email: <sup>\*1,2,3</sup>munawirurrahman@gmail.com

### Abstract

Study This aim is to explore movement education in the future classic that is on period 650–1250 AD on period golden. This is known as the golden period of Islam, with appearance figures revolutionary, especially in education and religion. Besides exploration, also aim for hook with condition day. This has implications. Study This use studies literature from various objective references to evaluate figures revolutionary at the time, namely 650–1250 AD. results study This shows that there are a minimum of five characters who are revolutionary in education, namely Al-Kini, Al-Farabi, Ar-Razi, Ibnu Sina, and Al Kharizmi. In general, Islam developed between 650 and 1250 AD, which can be considered an important period in history knowledge. From the characters revolutionary, they appear to have developed various fields of science, so his work is still very influential at the moment.

**Keywords :** Revolution, figure, classic

### Abstrak

*Penelitian ini bertujuan untuk mengeksplorasi pergerakan pendidikan di masa klasik yaitu pada masa 650-1250 M. pada masa keemasan ini dikenal sebagai masa keemasan Islam dengan munculnya tokoh-tokoh revolusioner terutama dalam pendidikan dan keagamaan. Selain eksplorasi juga bertujuan untuk mengaitkan dengan kondisi hari ini sebagai implikasi. Penelitian ini menggunakan studi literatur dari berbagai referensi yang objektif menilai tokoh-tokoh revolusioner di masa klasik yaitu 650-1250 M. hasil penelitian ini menunjukkan bahwa minimal terdapat lima tokoh revolusioner dalam pendidikan yaitu Al-Kindi, Al-Farabi, Ar-Razi, Ibnu Sina dan Al Kharizmi. Secara umum Islam berkembang pada tahun 650-1250 M. ini bahkan bisa dikatakan sebagai periode penting dalam sejarah ilmu pengetahuan. Dari tokoh-tokoh revolusioner tersebut muncul pengembangan berbagai bidang keilmuan, sehingga karyanya masih sangat berpengaruh sampai saat ini.*

**Kata kunci:** Revolusi, tokoh, klasik.

### INTRODUCTION

In the Classical Era (650–1250 AD), The Islamic world is experiencing a golden period where development knowledge and education reach their peak (Karim, 2014). Understanding the history of Islamic religious teachings during that period is important

for the development of culture and the intellectual Islamic world. However, unfortunately, understanding the walking time helps reduce it, and there is enough of a significant gap.

A number of root-cause gaps in understanding This is a lack of confession to an important contribution by Islamic scholars at this time (Montasir, 2021). Often, people don't realize that clerics such as Al-Farabi, Ibn Sina, and Al-Khwarizmi made significant contributions in various fields, from science and mathematics to medicine (MA, 2014). Besides that, according to Laksono (2014), fragmented understanding about tradition in Islamic education adds knowledge. Various madhhabs and developed approaches on period classic enrich inheritance science and Islamic morals; however, how difficult it is to connect and connect them with the modern world can give rise to a gap in understanding. Gaps: This is also aggravated by misunderstandings about diversity and the diversity method of Islamic thinking. History Islamic religious education in the classical era showed various approaches to science, ethics, and morality. Lack of understanding of diversity This can influence the interpretation and application of Islamic values in context.

To overcome the problem of a lack of understanding, it is very important to deepen and study the history of Islamic education in the classical era. With a holistic approach that is good in context both historically and today, society can gain a better understanding of and relevance to rooted Islamic values in this era. Thus, the scientific, moral, and Islamic education of the period classic can become a source of rich inspiration for answering the challenge period now (Ismail, 2014).

## **METHOD**

Study This is a study. References with analyze data from various related references with history (Basri , 2022) thinking education, especially Islamic education in the future classic, more from that researcher accommodate lots of opinion figure-related implications from thinking Islamic figures of the time golden. Study This is important to remind the return struggle of Islamic figures of the time ago to use done internalization and development of ideas over time. Now and in the futur.

## **RESULTS AND DISCUSSION**

Between 650 and 1250 AD, Islam was at its height and had a significant impact on most of the world. At that time, Islamic civilization experienced rapid progress in various fields of science, including mathematics, astronomy, medicine, chemistry, and physics (Wendi, 2016). Islamic history is divided into three main periods. These periods include the Classical Period, which lasted from 650 to 1250 AD; the Medieval Period, which lasted from 1250 to 1800 AD; and the Modern Period, which lasted from 1800 AD (Nopitasari, 2023).

The heyday of Islam, 650–1250 AD, is often referred to as the classical period of Islamic history (Tabri et al., 2023) In this period, there were two important kingdoms known as the Umayyad Kingdom and the Abbasid Kingdom. The expansion of Islamic

territory and the construction of structures serving as preaching centers characterize the heyday of Islam during the Umayyad era. At the same time, the period of Islamic success was marked by the rapid development of science (Ayyasy, 2023) . during the Abbasid period. Islamic progress is currently occurring in the fields of science, economics, architecture, social, and military (Wangi, 2023). Of course, the success of Islam during the Umayyad and Abbasid eras did not come immediately, but there were factors behind it.

Two factors fueled the development of Islamic civilization during its heyday: *First*, internal factors, Islamic teachings that encourage humans to progress, Islam as a *rahmatan lil 'alamin* or gift to all nature, and Islam as a religion of preaching and achieving a balanced world and home life. *Second*, external factors · There was assimilation between Arabs and other nations that had already experienced scientific developments. At that time, Persian influence was very important in the field of government. However, they contributed a lot to the development of philosophy and literature. Then, through various translations, Greek influence penetrated various fields, especially philosophy. · There was a translation movement in the classical period that was also actively carried out. This translation movement shows its influence on the development of general science, especially in the fields of astronomy, medicine, chemistry, philosophy, and history (Fathiha, 2021).

There were five pioneer figures in the field of science during the Islamic Renaissance. The development of modern science and technology during the heyday of Islam cannot be separated from the role of the pioneers of the revival who had an impact on science during the heyday of Islam. Quoting an explanation from the book *Pioneers of the Islamic Awakening* by Rizen Aizid, the following are five figures who were pioneers of the Islamic Awakening in the field of science:

*First*, Al-Kindi. A prominent Islamic philosopher and Arab scholar who lived in the 8th century (Sriyanto & Lindawati, 2021) He is best known for writing books on philosophy, mathematics, and medicine. He also greatly influenced the development of chemistry and introduced the use of alcohol in medicine (Purnamansyah et al., 2023). Al-Kindi is known as the father of Arab philosophy because he developed the ideas of ancient Greek philosophy in the context of Islamic thought (Soleh, 2016). Al-Kindi was very interested in mathematics and astronomy. He supported Greek ideas about mathematics, such as the use of Hindu-Arabic numerals that were common at the time. His contributions in the fields of mathematics and astronomy became the foundation for the development of science in the Islamic world.

One of al-Kindi's important contributions was his effort to translate philosophical and scientific works from Greek into Arabic. This translation enabled the spread and dominance of Greek knowledge in the Islamic world, laying the foundation for intellectual and educational development. Al-Kindi discusses ethics and morality. He tried to combine the principles of Greek philosophy with Islamic teachings to form a holistic and ethical perspective on life. Although al-Kindi was better known as a philosopher and scientist, he also paid attention to the field of education. He encouraged

the adoption and development of science as an integral part of the Islamic education system (Habiba Abror, 2020).

Al-Kindi's influence on Islamic education is revealed in his motivation to harmonize philosophical and scientific knowledge with the teachings of the Islamic religion. His contribution to translating Greek classical works into Arabic gave Muslim scholars access to various branches of knowledge (Mulyana, 2021). *Second*, Al-Farabi was a prominent Muslim philosopher who lived in the 8th and 10th centuries. He is often referred to as the "second teacher" after Aristotle. He wrote many works on philosophy, music, and politics, including ideas about the ideal state and theories about happiness. Al-Farabi also played an important role in developing an education system based on Islamic values (Rusydi & MA, 2015).

Al-Farabi wrote extensively on political theory and government. The concept of an ideal state (Medina) includes aspects such as social justice, government policy, and education as the foundation of a stable society. Al-Farabi developed an educational theory that included three stages of individual intellectual development: primary education in the family, further education by selected teachers, and philosophical education by wise mentors. He views education as a process of character and moral development, not simply the acquisition of knowledge (Kurniawan, 2018).

Al-Farabi emphasized the importance of music in education. He believes that music can help develop balanced character and emotions and encourage the development of ethics and morality. Al-Farabi considered language to be an important tool in education. He considered language not only as a means of communication but also as a means of transmitting values and ethics. Al-Farabi emphasized the importance of ethics and wisdom in leadership and management. According to him, a leader must have good knowledge, wisdom, and moral integrity. Al-Farabi views education as a path to individual and social salvation. Good education is considered the key to creating a just and civilized society (Hilmansah, 2023). Al-Farabi's contribution to Islamic education laid the philosophical foundation for the development of the education system in the Islamic world. His holistic thinking includes an integrated approach to philosophy, morality, and knowledge, greatly influencing educational thinking in the Islamic world at that time and even today. (Prasetiya, 2018).

*Third*, Ar-Razi . was a prominent Muslim medical and chemical scholar who lived in the 8th century. He is famous for writing many works on the treatment and cure of diseases. He also introduced the scientific method into medical practice. Ar-Razi is known as the father of modern medicine because he emphasized the importance of accurate diagnosis and effective treatment (Khaerunnisa & Indriatmoko, 2023). Al-Razi is considered one of the greatest doctors and pharmacists in the Islamic world. His work "Kitab al-Hawiand" (Al-Hawi*fi al-tibb*) is a medical encyclopedia that includes classical medical knowledge from Greece and India. His contribution to the fields of medicine and pharmaceutical science laid an important foundation for the development of medicine around the world. Al-Razi introduced experimental methods in scientific research and medicine and supported the importance of direct observation and

experimentation in understanding natural phenomena. This approach laid the foundation for the scientific method that later developed (Yasni & Anwar, 2023). Al-Razi was one of the first figures in the development of chemistry. He combined and improved Greek and Indian chemical knowledge and made many discoveries in the field of chemistry. His work, "Kitab al-Asrarand" (Book of Secrets), contains initial knowledge about the preparation and purification of various chemical substances. Al-Razi views education as a process of research and discovery. He encourages students to ask questions, doubt, and seek further information. This approach reflects his scientific and philosophical spirit (Wibowo, 2023).

Al-Razi taught the importance of criticism and skepticism in seeking truth. He encouraged students to question existing dogmas and not accept information without careful consideration. Al-Razi presents a holistic educational approach that includes aspects of life and knowledge. He views education not only as gathering facts but also as developing character and intelligence. Al-Razi emphasized the importance of language in education. He felt that good communication and understanding through language were the keys to the development of science and knowledge. Participating in various scientific disciplines, al-Razi not only left a legacy for the development of science and medicine but also had a positive impact on Islamic education by teaching the spirit of inquiry, criticism, and a holistic approach (Syihab, 2021).

*Fourth*, Ibn Sina was a leading Muslim scholar in the fields of medicine, philosophy, and mathematics who lived in the 11th century. He wrote more than 200 scientific works, including the "Canon of Medicine," which became a medical textbook for centuries. Ibn Sina also had a big influence on the development of mathematics and logic in the Islamic context. His philosophical works include explanations of the works of Aristotle and his own philosophical thought. Ibn Sina brought the ideas of logic and rationality to the Islamic world, and his contributions to philosophy laid the foundation for scientific and critical thinking in the Islamic world (Mugiyono, 2013).

Ibn Sina tried to harmonize philosophy with the teachings of Islam. Even though Aristotle served as his inspiration, he made an effort to keep philosophy and Islamic teachings separate. This thought had a great influence on the development of science and philosophy in the Islamic world. Ibn Sina paid special attention to education and teaching methods. He developed a systematic and scientific approach to education that included teaching methods involving demonstration, discussion, and experimentation. This concept influences the way education is delivered in various institutions in the Islamic world. Ibn Sina influenced psychological and ethical thinking. His work in psychology deals with the concepts of personality and emotion. In his work, he also discusses ethics and morality and provides a basis for understanding values and behavior in the Islamic context (Heroes, 2023). Ibn Sina introduced the scientific method and rationality. He emphasized the importance of observation, experimentation, and logic in the pursuit of knowledge. His scientific approach influenced the development of science and scientific methods in the Islamic world. In his various works, Ibn Sina made extraordinary contributions to Islamic education, combining

science, medicine, philosophy, and ethics. His holistic and scientific thinking helped lay the foundation for the development of education in the Islamic world over the centuries (Hanafi, 2010).

*Fifth*, Al Kharizmi, a prominent Muslim mathematician and often referred to as the "Father of Arab Mathematics," lived in the 9th century. He is famous for the book "Al-Jabr wa al-Muqabalahand," a compilation that became the basis for the development of modern mathematical sciences such as calculus and statistics. Al-Khwarizmi also had a major influence on the development of algebra and launched the Indian-Arabic numerals used in the modern number system. Al-Khwarizmi made important contributions to mathematical nomenclature and terminology. The word "algebra" comes from the title of his work, and the term "algorithm" comes from his name. The mathematical terms and notations he created helped simplify communication between mathematicians and facilitate the teaching of mathematics. (Subagiya, 2022)

Al-Khwarizmi was not only a writer but also a teacher. His work is widely used in mathematics education in the Islamic world and plays a role in spreading mathematical knowledge among students and scholars. Al-Khwarizmi was associated with Bait al-Hikmah, or "House of Wisdom." A research institute based in Baghdad that supports research and teaching activities in various scientific disciplines. His contributions, along with those of other scientists, helped create an intellectual environment that supported the development of science. (Fadillah, 2020)

Al-Khwarizmi contributed to the introduction of trigonometric functions. His work in this field involved the use of sines and tangents, as well as astronomy and geography, which had a significant impact on the development of science and navigation. Through his works, Al-Khwarizmi made a major contribution to the development of mathematics and science in general. The introduction of the concept of algebra and its decimal number system not only influenced mathematics education in the Islamic world but also laid the foundation for the development of mathematics and science throughout the world (Syahbana, 2015).

Thus, Islam developed between 650 and 1250 AD. This is an important period in the history of science. Many famous Islamic scholars have played an important role in the development of various scientific fields, so their work is still very influential.

## CONCLUSION

The discussion above reflects an importance of understanding deep-rooted Islamic religious teachings in the period of classical (650–1250 AD). Although this is a period of golden knowledge and Islamic education, there is a significant gap in modern knowledge. The root of the problem is that there is no appreciation for the contributions of clerics such as Al-Farabi, Ibn Sina, and Al-Khwarizmi in fields of science, mathematics, and medicine. Gaps: This is also aggravated by fragmented understanding of tradition in Islamic education; there are no linkages between understanding history and contemporary context, as well as a lack of understanding of plurality approaches and diversity in Islamic thought. Because of that, a serious effort must be made to review return history. This approach, holistic, exploring riches, tradition, science, and

Islamic morality, is becoming the basis of intelligence, intellectuals, and ethics moral. It is recommended to increase literacy history in Islamic education through the formal and informal curriculum of the period. Source Power education, good books, seminars, or e-learning programs can become effective ways to convey information to an audience. Participation para expert education and religious ensure presentation material nature educative and continue with life every day. Apart from that, cooperation between institutions, education, people, religion, and mass media can expand scope and impact efforts to communicate history. Islamic education in the classical era This . Empowerment of teachers and teachers for embedding enlightening Islamic values and motivating can create more generations aware of and understanding the root culture and Islamic intellectuals. With so, society can be more ready and capable to face the challenges of the modern era with full understanding and wisdom.

### **BIBLIOGRAPHY**

Ayyasy, M. (2023). HISTORY OF THE DEVELOPMENT OF THE ARABIC LANGUAGE DURING THE Umayyah Dynasty. *Language Education* , 1 (1), Article 1.

Basri, I. (2022). *How Should History Be Taught?: A Study of Thoughts on Teaching History* [Thesis, Faculty of Social Sciences]. <http://repository.unp.ac.id/37775/>

Fadillah, L. (2020). *Development of Comic Media About the Discovery and Development of Science by Muslim Scientists* [bachelorThesis, Jakarta: FITK UIN Syarif Hidayatullah Jakarta]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/54420>

Fathiha, N. (2021). ISLAMIC CIVILIZATION DURING THE ABBASIYAH DYNASTY (PERIOD OF DECLINE). *ISTORIA Journal of Education and History* , 17 (1), Article 1. <https://doi.org/10.21831/istoria.v17i1.38076>

Habiba Abror, R. (2020). The History and Contribution of Philosophy in Islamic Thought. *Al-Turas Bulletin* , 26 (2), Article 2.

Hanafi, MM (2010). Integration of Science in the Qur'anic Perspective. *SUHUF* , 3 (2), 175–191. <https://doi.org/10.22548/shf.v3i2.69>

Hilmansah, DH (2023). STUDY OF AL-FARABI'S EDUCATIONAL THOUGHTS IN CONTEMPORARY ISLAMIC EDUCATION. *Jazirah: Journal of Civilization and Culture* , 4 (2), Article 2. <https://doi.org/10.51190/jazirah.v4i2.121>

Ismail, AN (2014). ULAMA AND CLASSIC ISLAMIC EDUCATION (Study of Ulama, Social Status, Power, Education and Intellectual Movements). *Journal of Islamic Religious Education Media* , 1 (2), Article 2.

Karim, A. (2014). HISTORY OF THE DEVELOPMENT OF SCIENCE. *FIKRAH* , 2 (2), Article 2. <https://doi.org/10.21043/fikrah.v2i2.563>



- Khaerunnisa, A., & Indriatmoko, DD (2023). PHARMACEUTICAL SCIENCE IN THE ISLAMIC WORLD. *International Journal Mathla'ul Anwar of Halal Issues* , 3 (1), Article 1.
- Kurniawan, P. (2018). SOCIETY AND THE STATE ACCORDING TO AL-FARABI. *El-Qanuniy Journal: Journal of Islamic Sciences and Social Institutions* , 4 (1), Article 1. <https://doi.org/10.24952/el-qonuniy.v4i1.1830>
- Laksono, E. (2014). *Empire III: The Age of the Great Awakening* . Mizan - Wisdom.
- MA, PDHAN (2014). *History of Islamic Education* . Kencana.
- Montasir, P., Muhammad Arsyad, La Patuju, La Ode. (2021). *EPISTEMOLOGY OF INTELLECTUAL MOVEMENTS FROM TIME TO TIME: A Comparative Review* . Adab Publishers.
- Mugiyono, M. (2013). DEVELOPMENT OF ISLAMIC THOUGHT AND CIVILIZATION IN A HISTORICAL PERSPECTIVE. *Journal of Religious Studies: Examining Religious Doctrines, Thoughts and Phenomena* , 14 (1), Article 1.
- Mulyana, SM (2021). *Esoteric Tafsir of the Story of Hūd in the Qur'an (Study of Laṭāif al-Isyārāt 'Abd al-Karīm al-Qusyairi)* [bachelorThesis]. <https://repository.uinjkt.ac.id/dspace/handle/123456789/57696>
- Nopitasari, M. (2023). PERIOD OF DEVELOPMENT OF ISLAMIC CIVILIZATION AND ITS CHARACTERISTICS. *Al-Affan Islamic Education Journal* , 4 (1), Article 1.
- Hero, O. (2023). *Analysis of the Dominance of Philosophical Styles in Tafsir Mafātīh Al-Gayb* [Masters, PTIQ Jakarta Institute]. <https://repository.ptiq.ac.id/id/eprint/1319/>
- Prasetya, B. (2018). Dialectics of Moral Education in the Views of Ibn Miskawaih and Al-Gazali. *Intiqad: Journal of Islamic Religion and Education* , 10 (2), Article 2. <https://doi.org/10.30596/intiqad.v10i2.2381>
- Purnamansyah, P., Isnaini, I., Kamalia, AW, & Hisan, K. (2023). Concepts of Science, Technology and Science Viewed from the Perspective of Modern Islamic Psychology. *DIKSI: Journal of Educational and Social Studies* , 4 (2), Article 2. <https://doi.org/10.53299/ksi.v4i2.356>
- Rusydi, I., & MA. (2015). ISLAMIC POLITICAL PHILOSOPHY; An Introduction. *Risale, Journal of Education and Islamic Studies* , 2 (1), Article 1. [https://doi.org/10.31943/jurnal\\_rilahan.v2i1.17](https://doi.org/10.31943/jurnal_rilahan.v2i1.17)
- Soleh, AK (2016). *Islamic philosophy from classics to contemporary* . Ar-Ruzz Media. <http://repository.uin-malang.ac.id/9018/>
- Sriyanto, & Lindawati, L. (2021). Seven Muslim Scientists Pioneered Modern Laboratories. *Integrated Lab Journal* , 9 (2), Article 2.

Subagiya, B. (2022). Polymathic Muslim scientists in the Middle Ages. *Ta'dibuna: Journal of Islamic Education* , 11 (1), Article 1. <https://doi.org/10.32832/tadibuna.v11i1.7075>

Syahbana, A. (2015). *Basic Trigonometry/by Ali Syahbana* . Deepublish.

Shihab, U. (2021). *About ISLAMIC EPISTEMOLOGY: Understanding the Scientific Building within the Framework of the Islamic Worldview* . Bildung Yogyakarta. <https://repository.uinjkt.ac.id/dspace/handle/123456789/62600>

Tabri, M., Fatia, A., & Hakim, L. (2023). History and Islamic Civilization in Classical Times. *Journal of International Multidisciplinary Research* , 1 (2), Article 2.

Wangi, DS (2023). The Golden Age of the Abbasid Dynasty (Development of Science, Politics, Economics and Socio-Culture). *Tsaqofah and Tarikh: Journal of Islamic Culture and History* , 8 (1), Article 1. <https://doi.org/10.29300/ttjksi.v8i1.6751>

Wendi, N. (2016). The Influence of Islamic Civilization on the Western World. *Tasamuh: Journal of Islamic Studies* , 8 (1), Article 1.

Wibowo, HS (2023). *Jabir ibn Hayyan: Father of Chemistry and Science in the Middle Ages* . Oyster Media.

Yasni, Y., & Anwar, A. (2023). Integration of Science in Islam Case: Medical Science and Health Science. *Journal of Science and Technology* , 5 (2), Article 2.

# EDUCATIONAL REVOLUTION IN THE CLASSIC ERA, 650–1250 AD

## ORIGINALITY REPORT

5%

SIMILARITY INDEX

4%

INTERNET SOURCES

1%

PUBLICATIONS

0%

STUDENT PAPERS

## PRIMARY SOURCES

1	<a href="http://essay365.x10.mx">essay365.x10.mx</a> Internet Source	1%
2	<a href="http://ejournal.unuja.ac.id">ejournal.unuja.ac.id</a> Internet Source	1%
3	<a href="http://www.scilit.net">www.scilit.net</a> Internet Source	1%
4	<a href="http://eprints.umg.ac.id">eprints.umg.ac.id</a> Internet Source	1%
5	Submitted to So. Orange County Community College District Student Paper	<1%
6	<a href="http://repo.darmajaya.ac.id">repo.darmajaya.ac.id</a> Internet Source	<1%
7	<a href="http://repository.uinjkt.ac.id">repository.uinjkt.ac.id</a> Internet Source	<1%
8	<a href="http://www.grafiati.com">www.grafiati.com</a> Internet Source	<1%

9

Zailani Zailani, Mursal Azis, Munawir Pasaribu, Robie Fanreza. "Madrasa education development in Indonesia: The role of government support, human resource improvement and institutional polices", *Cypriot Journal of Educational Sciences*, 2022

Publication

<1 %

10

[journal.iainkudus.ac.id](http://journal.iainkudus.ac.id)

Internet Source

<1 %

Exclude quotes On

Exclude matches Off

Exclude bibliography On




## Digital Receipt

This receipt acknowledges that Turnitin received your paper. Below you will find the receipt information regarding your submission.

The first page of your submissions is displayed below.

Submission author: BAB V  
Assignment title: Faridi  
Submission title: EDUCATIONAL REVOLUTION IN THE CLASSIC ERA, 650-1250 ...  
File name: EDUCATIONAL\_REVOLUTION\_IN\_THE\_CLASSIC\_ERA,\_650\_125...  
File size: 326.21K  
Page count: 9  
Word count: 3,735  
Character count: 21,445  
Submission date: 02-Jul-2024 02:52PM (UTC+0700)  
Submission ID: 2411563759



**JKPI: Jurnal Konseling Pendidikan Islam**  
P-ISSN: 2655-9692  
E-ISSN: 2746-5977  
Vol. 5, No. 1, January 2024

---

**EDUCATIONAL REVOLUTION IN THE CLASSIC ERA, 650-1250 AD**

<sup>1</sup>Munawirur Rahman, <sup>2</sup>Tobroni, <sup>3</sup>Faridi  
<sup>1,2,3</sup>Universitas Muhammadiyah Malang  
Email: <sup>1,2,3</sup>munawirurrahman@gmail.com

**Abstract**  
Study This aim is to explore movement education in the future classic that is on period 650-1250 AD on period golden. This is known as the golden period of Islam, with appearance figures revolutionary, especially in education and religion. Besides exploration, also aim for book with condition day. This has implications. Study This use studies literature from various objective references to evaluate figures revolutionary at the time, namely 650-1250 AD. results study This shows that there are a minimum of five characters who are revolutionary in education, namely Al-Kini, Al-Farabi, Ar-Razi, Ibnu Sina, and Al Khairizmi. In general, Islam developed between 650 and 1250 AD, which can be considered an important period in history knowledge. From the characters revolutionary, they appear to have developed various fields of science, so his work is still very influential at the moment.

**Keywords :** Revolution, figure, classic

**Abstrak**  
*Penelitian ini bertujuan untuk mengeksplorasi pergerakan pendidikan di masa klasik yaitu pada masa 650-1250 M. pada masa keemasan ini dikenal sebagai masa keemasan Islam dengan munculnya tokoh-tokoh revolusioner terutama dalam pendidikan dan keagamaan. Selain eksplorasi juga bertujuan untuk mengaitkan dengan kondisi hari ini sebagai implikasi. Penelitian ini menggunakan studi literatur dari berbagai referensi yang objektif menilai tokoh-tokoh revolusioner di masa klasik yaitu 650-1250 M. hasil penelitian ini menunjukkan bahwa minimal terdapat lima tokoh revolusioner dalam pendidikan yaitu Al-Kindi, Al-Farabi, Ar-Razi, Ibnu Sina dan Al Khairizmi. Secara umum Islam berkembang pada tahun 650-1250 M. ini bahkan bisa dikatakan sebagai periode penting dalam sejarah ilmu pengetahuan. Dari tokoh-tokoh revolusioner tersebut muncul pengembangan berbagai bidang keilmuan, sehingga karyanya masih sangat berpengaruh sampai saat ini.*

**Kata kunci:** Revolusi, tokoh, klasik.

**INTRODUCTION**  
In the Classical Era (650-1250 AD), The Islamic world is experiencing a golden period where development knowledge and education reach their peak (Karim, 2014). Understanding the history of Islamic religious teachings during that period is important

| 111