

Research Article

Transformation of Islamic Education Methods Through the Perspective of Philosophical Philosophy

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Abstract: The transformation of Islamic educational methods through the perspective of philosophical thought that developed from classical to modern times by highlighting the contributions of figures such as Al-Farabi, Ibn Sina, and Al-Ghazali, this article identifies a significant change in educational approaches that are shifting from traditional methods that focus on memorization to a more holistic and critical approach. Al-Farabi emphasized the importance of character building and morality in education, while Ibn Sina introduced a scientific method that integrates observation and experimentation. Al-Ghazali, on the other hand, underlined the need for integration between science and spirituality. Through a thematic and interpretive analysis of these philosophical works, this article shows that the contribution of philosophical thought not only enriches the Islamic educational curriculum, but also creates a more adaptive and relevant educational system in an ever-evolving social and cultural context. These findings emphasize the importance of a balanced educational approach between intellectual and moral aspects in shaping individuals who are able to contribute positively to society.

Keywords: Islamic education, philosophical thinking, holistic approach.

Abstrak: Transformasi metode pendidikan Islam melalui perspektif pemikiran filosofis yang berkembang dari zaman klasik ke modern dengan menyoroti kontribusi tokoh-tokoh seperti Al-Farabi, Ibnu Sina, dan Al-Ghazali, artikel ini mengidentifikasi perubahan signifikan dalam pendekatan pendidikan yang bergeser dari metode tradisional yang berfokus pada hafalan ke pendekatan yang lebih holistik dan kritis. Al-Farabi menekankan pentingnya pembentukan karakter dan moralitas dalam pendidikan, sementara Ibnu Sina memperkenalkan metode ilmiah yang mengintegrasikan observasi dan eksperimen. Al-Ghazali, di sisi lain, menggarisbawahi perlunya integrasi antara sains dan spiritualitas. Melalui analisis tematik dan interpretatif dari karya-karya filosofis ini, artikel ini menunjukkan bahwa kontribusi pemikiran filosofis tidak hanya memperkaya kurikulum pendidikan Islam, tetapi juga menciptakan sistem pendidikan yang lebih adaptif dan

relevan dalam konteks sosial dan budaya yang terus berkembang. Temuan ini menekankan pentingnya pendekatan pendidikan yang seimbang antara aspek intelektual dan moral dalam membentuk individu yang mampu berkontribusi positif bagi masyarakat.

Kata Kunci: Pendidikan Islam, pemikiran filosofis, pendekatan holistik.

INTRODUCTION

Islamic education has played a central role in transmitting religious knowledge and values to the Muslim generation since the beginning of Islamic history. Early educational methods mainly focused on oral techniques and teaching in mosques, utilizing memorization and discussion as the main methods in conveying religious teachings and science (Riza, 2017). Although simple, this method proved to be effective in the social and cultural context that existed at the time. Over time, intellectual and social development brought significant changes to educational methods, one of which was through the integration of philosophy.

Philosophical philosophy, which encompasses various schools of thought such as rationalism and empiricism, has made an important contribution to the transformation of educational methods in Islam. Philosophy offers an in-depth framework for understanding the nature of knowledge, ethics, and the broader purpose of education (M. A. Khan, 2019). The influence of this philosophy is often seen in responses to intellectual and social changes, leading to the adjustment and development of Islamic educational methods.

The history of Islamic educational methods shows great changes from the classical period to the modern era. Initially, Islamic education involved teaching in madrasahs and the use of classical texts, which were later influenced by Greece and Roman philosophical thought. (Nur, 2020) These changes reflect efforts to integrate philosophical knowledge with educational practice, resulting in more structured and theoretical methods. Philosophical figures such as Al-Farabi, Al-Ghazali, Ibn Sina, and Ibn Khaldun made significant contributions to the development of Islamic educational methods through their thinking on epistemology, ethics, and political theory (Al-Farabi, 2018). Al-Farabi views education as a process of character formation through rationality and wisdom, while Ibn Sina introduced a systematic approach that combines science and philosophy (Ibn Sina, 2016). Ibn Khaldun, with his theory of education in the context of social and political dynamics, offers a different but relevant perspective on the development of educational methods.

The transformation of Islamic educational methods is also influenced by interaction with ideas from outside the Islamic world, such as Greece philosophy. This influence can be seen in the adoption of the scientific method and a critical approach to knowledge, leading to more holistic and reflective educational methods (Khaldun, 2011). The integration of philosophical thought in Islamic education reflects an effort to answer the challenges of the times and meet the needs of society. Therefore, this study aims to explore how philosophical philosophy influences the transformation of Islamic educational methods, with the hope of providing deeper insights into the development of educational methods and the relevance of philosophical ideas in the context of contemporary education.

RESEARCH METHODS

This study uses a qualitative approach with a literature study method to explore how philosophical philosophy has influenced the transformation of educational methods in Islam. The qualitative approach was chosen because it allows researchers to understand phenomena in depth through textual and contextual analysis (Creswell, 2014). The study of literature was chosen as the method because it provides an opportunity to explore a variety of relevant written sources, including books, journal articles, and classic works of Islamic philosophy (Bowen, 2009).

The data collection process is carried out by identifying and selecting relevant literature from academic libraries, online databases, and other sources (Gall et al., 2007). The selected literature includes works by Islamic philosophical figures such as Al-Farabi, Al-Ghazali, Ibn Sina, and Ibn Khaldun, which provide in-depth insights into philosophical contributions to Islamic educational methods. The data analysis techniques used in this study are thematic and interpretive analysis (Braun & Clarke, 2006). Thematic analysis helps in identifying the main themes that emerge from the literature, while interpretive analysis allows researchers to understand the deeper meaning of the texts studied.

RESULTS AND DISCUSSION

Transformation of Islamic Education Methods

At the beginning of the development of Islamic education, teaching methods were greatly influenced by oral traditions and memorization. The existing education system emphasizes the importance of maintaining and transmitting sacred texts, namely the Qur'an and Hadith, through rigorous memorization and repetition. Teaching is carried out in mosques and simple madrasas, where teachers impart knowledge directly to students. This method is very effective in ensuring the integrity and continuity of religious teachings, but it has limitations in encouraging students' critical and analytical thinking (Makdisi, 1981).

Memorization-based approaches often neglect the development of the analytical and critical skills necessary to understand the context and application of teachings in depth. Education that relies solely on rote does not provide room for critical discussion or broader intellectual exploration. This can limit students' ability to think independently and creatively, as well as hinder the development of scientific and innovative thinking (M. Khan, 2015).

On the other hand, the rote-based education method in the early days opened up great opportunities for the spread of Islamic teachings to various regions. With this system, Islamic teachings can be disseminated effectively in various places through memorizers who move from one location to another, ensuring the uniformity of religious teachings and practices in various communities. In addition, this system allows the delivery of religious teachings to a wider population, including people who do not have direct access to formal education centers (D. Gutas, 1998).

However, with a strong emphasis on memorization, there is a risk that this method may result in superficial knowledge without a deep understanding of the context or application of the teachings. This can lead to an inability to deal with

contemporary issues or new challenges that require critical thinking and adaptation to changing situations. In addition, a system that relies heavily on oral and rote traditions can be an obstacle in the face of social and cultural shifts that require a more flexible and dynamic approach to education (Brown, 2007).

A significant transformation in Islamic educational methods began to occur during the Abbasid era (750-1258 AD), when there was a great wave of translations of Greek philosophical works into Arabic. Islamic civilization during this period opened itself to science from various cultures, including Greece, Persia, and India. Philosophical works such as those written by Aristotle, Plato, and Hippocrates were translated and studied in depth by Muslim scholars. This process is known as the Translation Movement, which played a key role in enriching the intellectuals of the Islamic world and paving the way for the development of science and philosophy (Rosenthal, 2020).

The acceptance of Western philosophical thought requires adaptation and integration that does not always go smoothly. There are concerns that this new approach could disrupt the main pillars of Islamic education focused on religious teachings. The conflict between the rationalist approach and the religious approach often raises debates about how to balance science and religious teachings, as well as avoiding the possibility of distortion of the original teachings of Islam. (D. Gutas, 2021).

On the other hand, by integrating the scientific method and Greece philosophy, Islamic education can result in innovations in fields such as medicine, astronomy, and mathematics. This opportunity also includes a wider and deeper dissemination of knowledge, which can strengthen the position of the Islamic world as a global intellectual center. During this time, scientists such as Al-Khwarizmi and Ibn Sina not only adopted new methods but also developed them, creating a great contribution to human knowledge as a whole (Saliba, 2020).

However, there is a significant threat associated with this integration of philosophical thought. One of the main threats is the potential for rejection or dissatisfaction from conservatives who consider that outside influences can alter and undermine the integrity of Islamic teachings. In addition, adaptation processes that are not balanced with deep understanding can result in a decrease in the quality of education or misunderstandings about the philosophical principles that are integrated (Afsaruddin, 2022). Thus, although this transformation enriches Islamic education, the challenge of change management and harmonization between different approaches to education remains an important issue.

Important figures such as Al-Farabi, known as the "Second Teacher" after Aristotle, began to integrate Greece philosophical thought into Islamic education. Al-Farabi argues that education is not only aimed at memorizing sacred texts, but also to develop the intellectual and moral abilities of individuals. He emphasized the importance of education in shaping character and achieving happiness through wisdom and knowledge. This thought prompted a change in Islamic educational methods, which began to adopt a more holistic and integrative approach, encompassing cognitive, moral, and ethical aspects (Al-Farabi, 1985).

In addition, Ibn Sina (Avicenna), a famous philosopher and scientist, also

contributed greatly to the transformation of Islamic educational methods. His approach that combines empiricism and rationalism introduced a more scientific method of teaching. Ibn Sina emphasized the importance of observation, experimentation, and logic in education, especially in the fields of medicine and science. His works, especially *Al-Qanun fi al-Tibb* (The Canon of Medicine), became the main textbook in Islamic madrassas and universities for centuries. This shows a shift from memorization-based teaching methods to a more analytical and experimental approach (Goodman, 1992).

On the other hand, Al-Ghazali emphasizes the integration between science and spirituality in education. He criticized the overly rational approach and suggested that education should include moral and spiritual, as well as intellectual development. Al-Ghazali believes that science must be based on spiritual values in order to provide true benefits to individuals and society. This holistic approach inspired educational methods that combined philosophical thinking with Islamic spiritual teachings, providing the foundation for an educational system oriented towards the development of character as a whole (Al-Ghazali, 2011).

Thus, interaction with philosophical thought during the Abbasid period brought about a profound change in Islamic educational methods. This transformation not only enriches the curriculum with science and philosophy, but also encourages the development of more comprehensive and inclusive teaching methods. This change allows Islamic education to develop into a system that is more adaptive, dynamic, and able to respond to the needs of the times.

The Contribution of Philosophical Figures to Islamic Education Methods

Al-Farabi and welfare education

Al-Farabi, one of the leading philosophers in the Islamic tradition, made a great contribution to the concept of education with his holistic and comprehensive outlook. According to Al-Farabi, education is not just a transfer of knowledge, but also the formation of individual character and morality. In his work "*Al-Madina al-Fadila*" (The Main City), he emphasized that education must be directed to create human beings with noble character, able to think critically, and have the ability to contribute positively to society (Haidar, 2017).

One of the key aspects in Al-Farabi's view of educational methods is the importance of integration between theoretical knowledge and moral practice. He believes that effective education must include these two elements to form a balanced individual. Theoretical knowledge provides an intellectual foundation, while moral practice ensures that the individual can apply this knowledge in daily life in an ethical and responsible manner (Purnama, 2019). Al-Farabi emphasized the role of teachers as guides who not only convey information but also instill virtuous values in their students.

Al-Farabi also emphasized the importance of dialogical methods in education. He advocated the use of dialectical methods, in which teachers and students engage in in-depth discussions to critically explore ideas and concepts. This method, according to Al-Farabi, encourages the development of critical and analytical thinking skills in students. In addition, this approach also helps in

internalizing knowledge, because through dialogue, students not only receive information passively but also actively participate in the learning process (Rahmawati, 2021).

According to Al-Farabi, the role of teachers is also very important in the educational process. Teachers are not only teachers, but also moral and spiritual guides. Teachers must be able to set a good example and guide students in their character and moral development. In Indonesia, this concept is implemented through a teacher training program that emphasizes the importance of moral integrity and ethics in the teaching profession. Teachers in Islamic educational institutions are trained to be good role models for their students, not only in terms of knowledge, but also in attitude and behavior (Sari, 2020).

In addition, Al-Farabi emphasized the importance of social context in education. He argued that education should reflect the values and norms of the society in which it takes place. Therefore, the educational curriculum must be adjusted to the needs and demands of the community. In Al-Farabi's view, education serves not only to develop individuals personally but also to prepare them as productive and responsible members of society. This shows that education, according to Al-Farabi, has a dual purpose: individual development and social progress. Sari, "Wisdom in Islamic Education: A Case Study of Al-Farabi JO's Thought."

Al-Ghazali and the Integration of Spirituality

Al-Ghazali, a leading figure in the Islamic intellectual tradition, argued that science and spirituality should go hand in hand in education. In his view, science without spirituality is empty, while spirituality without science is blind. In his monumental work, *Ihya' 'Ulum al-Din* (The Awakening of Religious Science), Al-Ghazali emphasizes that the ultimate goal of education is to achieve true happiness through the unity of knowledge and spirituality. According to him, true knowledge is knowledge that brings a person closer to Allah, so every form of education must contain a strong element of spirituality. (Al-Ghazali, 2011)

Education according to Al-Ghazali is not only limited to the teaching of worldly sciences such as mathematics, physics, and logic, but also includes religious and ethical sciences. He believes that religious and ethical teachings are the foundation that should not be ignored in the education system. In this framework, Al-Ghazali developed the concept of *adab* (ethics) as an important component in education, which includes character development and morality. This concept is applied in various aspects of daily life and is the foundation for the teaching of science to serve as a means to achieve closeness with God (Nasution, 2020).

Al-Ghazali's thought has had a significant impact on the curriculum and teaching methods in Islamic education. Al-Ghazali emphasized the importance of integration between science and spirituality, which creates a holistic educational framework. This concept emphasizes that science without spirituality is empty, and spirituality without science is blind. Thus, curricula inspired by Al-Ghazali's thought tend to combine these two aspects to achieve a balanced and comprehensive education. (McCarthy, 2019)

Al-Ghazali's thought encouraged the teaching of religious sciences and ethics

along with worldly sciences such as mathematics, physics, and logic. Al-Ghazali believes that religious and ethical education is a foundation that should not be ignored. This is reflected in the curriculum in many Islamic educational institutions, which integrate the teaching of general science and religion to form individuals who are not only intellectually intelligent but also wise and of noble character (Abdullah, 2014). For example, in Indonesia, Islamic schools often adopt this approach by adding religious subjects to their general curriculum, which aims to shape students' character based on Islamic moral and ethical values.

The teaching methods inspired by Al-Ghazali also emphasize the importance of moral and spiritual education. Al-Ghazali argues that the purpose of education is not only to acquire knowledge but also to form good character and achieve happiness in this world and the hereafter. Abdullah, *Exploring the Treasures of Islam: An Analysis of Al-Ghazali's Thought*. Therefore, the teaching of moral and ethical values is the main component in the educational process. This can be seen from various teaching methods that emphasize character development and spirituality through activities such as experiential learning, worship habits, and the development of manners (ethics) in daily life.

Al-Ghazali's thought also criticized extreme rationalism and emphasized the importance of revelation in education. He argued that human intelligence has limitations and is incapable of reaching all aspects of truth, especially those related to metaphysical and spiritual realities. In this context, teaching methods developed based on his thinking tend to combine the use of reason with a deep spiritual understanding, ensuring that education is not only based on logic and rationality but also on spiritual revelation and values. (McCarthy, 2019)

One of the shortcomings in Al-Ghazali's thinking is the emphasis on scientific and empirical approaches, which are currently very important in the context of modern education. Al-Ghazali's method, which places a strong emphasis on spiritual and moral aspects, may be less in line with the needs of contemporary education that is more results-oriented and data-driven. In addition, the application of these methods in highly structured and evidence-based education systems can face difficulties in adaptation and integration. (Ahmed, 2020)

The great opportunity of Al-Ghazali's educational method lies in its ability to integrate moral education with academics. In an era where character education is gaining more attention, Al-Ghazali's approach offers a relevant model for developing a well-rounded and balanced education. By emphasizing the formation of morals and moral values, this method can enrich the contemporary educational curriculum by adding an ethical dimension that is often underpaid in modern educational approaches. (M. Khan, 2023)

However, it is necessary to be careful, especially related to resistance to the integration of spiritual aspects in a more secular and science-based education system. Modern education systems often focus on practical skills and measurable academic outcomes, which can contradict Al-Ghazali's emphasis on spiritual and moral aspects. In addition, the application of this method in the context of educational globalization can face challenges in adapting traditional values to the needs and standards of international education. (Jones, 2021)

The influence of Al-Ghazali's thought on the curriculum and teaching methods is very relevant to the context of modern education in many Muslim countries, including Indonesia. Many Islamic educational institutions in Indonesia are trying to integrate the teaching of general science and religion at the same time, to produce graduates who are balanced in terms of science and spirituality. This reflects how Al-Ghazali's legacy of thought continues to be influential in shaping a holistic education system, which includes cognitive, moral, and spiritual aspects.

Ibn Sina and the Empirical-Rational Approach

Ibn Sina, or Avicenna, played a key role in the development of the scientific and empirical methods that formed the basis for modern science. In his famous work, *Kitab al-Qanun fi al-Tibb* (The Canon of Medicine), Ibn Sina integrated the principles of clinical observation with medical theories inspired by Aristotle's philosophy. Through this approach, he introduced a scientific method that emphasized the importance of experimentation, verification, and systematization in the research process. This contribution not only enriched the medical knowledge of its time but also became an important pillar in the development of modern scientific methods that prioritized empirical observation and analysis (G. Gutas, 2001). With his approach based on empirical data and rational analysis, Ibn Sina has made a great contribution to the development of scientific methodologies that continue to this day.

In education, especially in the fields of medicine and science, Ibn Sina also showed a deep integration between philosophy and science. He leveraged Aristotle's philosophy to expand scientific and medical understanding, creating an educational system that blended theory with practice. In this way, Ibn Sina not only introduced analytical methods in the teaching and learning process but also emphasized the importance of rational understanding in medical education. This integration allows for the development of more comprehensive and evidence-based curricula, and paves the way for educational approaches that harmoniously combine theory and experimentation (Kahn, 2001).

The influence of Ibn Sina's thinking can be seen in the transformation of teaching methods from the traditional rote approach to an analytical and experimental approach. These changes have had a significant impact on the way science and medicine are taught, encouraging students to not only memorize information but also to understand and apply it critically. This method improves the quality of education by prioritizing in-depth understanding and practical experience, which is an integral part of modern education. In the context of Islamic education, this change reflects a transition towards a more scientific and analytical approach, in line with Ibn Sina's educational philosophy (El-Rouayheb, 2008).

Furthermore, Ibn Sina's influence can also be seen in the Islamic education curriculum, where the application of scientific methods becomes more widespread. The evolving curriculum began to integrate a systematic and critical scientific approach, following in the footsteps of the scientific method introduced by Ibn Sina (Al-Khalili, 2011). This creates the basis for a more modern and empirical Islamic education, emphasizing the importance of analysis and experimentation in the learning process. This influence forms the foundation for the development of

relevant and effective educational curricula in responding to contemporary educational challenges.

However, the implementation of analytical and experimental approaches in Islamic education can face several challenges. Resistance to change, especially from those who still adhere to traditional methods, can hinder the widespread application of scientific methods. Difficulties in adjusting to the traditional norms and values of Islamic education can also be an obstacle. Addressing these challenges requires efforts to strike a balance between innovation and the preservation of traditions, as well as overcoming resistance that may arise from various parties in the educational environment. (G. Gutas, 2001)

Overall, Ibn Sina's thinking provides a solid foundation for the development of a more dynamic and evidence-based Islamic education methodology. His contributions demonstrate the importance of integration between theory and practice in education and emphasize the need for an adaptive and responsive approach to evolving scientific and social developments.

CONCLUSION

The transformation of Islamic education methods shows that Islamic education has undergone significant changes, influenced by rich philosophical thinking. Since classical times, Islamic education has not only focused on teaching sacred texts, but also integrating a more holistic and critical approach. Figures such as Al-Farabi, Ibn Sina, and Al-Ghazali have been instrumental in formulating educational methods that emphasize not only cognitive aspects, but also moral and ethical aspects, thus creating balanced and characterful individuals.

Al-Farabi, with his view of education as a process of character and morality formation, emphasized that education is not just a transfer of knowledge, but must also include the development of ethics and morals. This holistic approach encourages education to produce individuals who are not only intelligent, but also can think critically and contribute positively to society. Thus, Al-Farabi's contribution has become very relevant in the context of modern education that prioritizes moral and social values.

On the other hand, Ibn Sina introduced a systematic scientific method in education, which integrates observation and experimentation as part of the learning process. His works in the field of science and medicine show how education can adapt to the development of science, resulting in more applicable and in-depth knowledge. Al-Ghazali also emphasized the importance of integration between science and spirituality, leading to education that not only focuses on intellectual aspects, but also on moral and spiritual development. Thus, the contributions of these philosophical figures not only enriched the Islamic educational curriculum, but also created an education system that was more adaptive and responsive to the needs of the times, making it relevant in facing today's global challenges.

Finally, the transformation of Islamic education methods influenced by philosophical thinking emphasizes the importance of the role of teachers as agents of change. Teachers must be able to integrate knowledge, ethics, and social practices in the learning process. Thus, quality Islamic education will not only produce

intellectually intelligent individuals, but also have good character and be able to contribute positively to society. Therefore, the challenge ahead is how to manage these changes wisely, so that Islamic education remains relevant and effective in facing the dynamics of the times.

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