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History of the Development of Philosophy and Science in the Greek and Islamic Era

Junida Fitriani Sitorus[1], Salminawati[2], Siska Diyah Syahfitri[3], Ida Marina Harahap[4]

[1,2,3,4] *Universitas Islam Negeri Sumatera Utara, Medan*

E-mail: junida0331233036@uinsu.ac.id[1], salminawati@uinsu.ac.id[2], siska0331234058@uinsu.ac.id[3], marina0331233042@uinsu.ac.id[4]

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Abstract

This research examines the historical development of the philosophy of education and science during the Greek and Islamic periods, two historical epochs that significantly influenced the evolution of thought and the conception of science. In classical Greek times, philosophers such as Plato and Aristotle contributed profound thoughts regarding education and science. The primary focus was on exploring the fundamental concepts of education, character formation, and the development of scientific thought. A shift in intellectual focus occurred during the Islamic Golden Age, where Greek knowledge was inherited and enriched by Muslim scholars such as Ibn Sina and Ibn Khaldun. Islamic thought played a crucial role in integrating philosophy, education, and science, with the application of scientific methods, rationality, and ethics as integral parts of the educational approach. This research employs a historical analysis method to trace the development of ideas and major contributions of figures in both periods. The results of the study highlight the evolution of education and science concepts from classical Greece to the Islamic era, indicating a transfer of intellectual ideas and values that laid the foundation for the development of modern science and education. It is hoped that a profound understanding of the history of the development of the philosophy of education and science in both periods can provide critical insights into the roots of thought and values that form the basis for contemporary science and education.

Keyword: *History of Philosophy and Science, Greek Era, Islamic Era*

PRELIMINARY

Every science is born from thought and research, the knowledge that was born before it was researched carried out deep thinking or is called philosophy, philosophy itself has been present since ancient times. Then, philosophy developed continuously until now. The development of philosophy is actually not something that is usually discovered by the layman. However, in general, someone who thinks normally can also be said to be philosophical. Thus, the human mind is required to carry out thoughts that will produce knowledge, while science is the science of the results of thoughts proven by research. That's why philosophy and science are interconnected.

Humans have the nature of wanting to get things easily and want to get good results, but humans are still reluctant to think critically. This is because some people do not yet understand what they are thinking and what they are going to do, why they are doing it, and what is the purpose of what they are thinking and doing. Meanwhile, nowadays many people think critically but forget how the development of philosophy and science came about, of course regarding this, all developments in philosophy and science themselves have a history, namely from ancient times and also history during the era of the rise of Islam.

This is what makes the author interested in explaining the differences in the history of the development of philosophy and science in ancient Greece and the history of the development of philosophy and science in the Islamic period. In the history of the development of philosophy and science in ancient Greece, the discussion tended to be more mythcentric or more inclined towards myth to explain science. During the Islamic period, the development of philosophy and science tended to focus more on acculturation to Greek philosophy as the basis for methodology in explaining Islamic Aqidah, but still guided by the Koran and Hadith.

Methods

This type of research uses non-interactive qualitative methods with thematic analysis. Non-interactive qualitative research with theme analysis refers to a research approach where the researcher is not directly involved in interactions with participants or research objects during the data collection process. This method focuses more on the analysis of existing material or documents, with the aim of identifying and understanding themes or patterns that emerge from the data being studied.

Research And Discussion

A. HISTORY OF THE DEVELOPMENT OF PHILOSOPHY AND SCIENCE IN THE GREEK ERA

There is a strong connection between the disciplines of Philosophy and Science. The growth of science cannot be separated from its closeness to philosophy, as can be seen from the reciprocal influence between the two scientific disciplines (Efendi & Sartika, 2021). Both philosophy and science have the same goal, namely the search for truth for the betterment of humanity. In addition, these two scientific disciplines use a critical and open-minded approach, ensuring fairness in seeking the truth (Wahidin, 2017). The field of philosophy experiences continuous evolution and transformation over time. This phenomenon can be caused by the inherent nature of human cognition, which consistently evolves towards more optimal outcomes. The origins of this intellectual

ideology can be traced back to the era before ancient Greece, specifically the 6th century BC, and has persisted for centuries, into the 20th century and beyond (Darusman & Wiyono, 2019).

Greece is located in the Mediterranean Sea, precisely at the southeastern tip of the European continent. The population of ancient Greece originated from a diverse mix of individuals originating from the Caspian Sea, Aegean Sea, and Ionian Sea, who mixed with the native populations of those regions. Over time, these groups united into distinct city-states, known as polis, or regional entities. Notable city-states of historical significance include Athens, Sparta, and Thebe (Aizid, 2018). Along with many civilizations such as Persia, Mesopotamia, India, China, and others, Greece experienced growth and development, ultimately emerging as the focal point of Europe's most ancient civilization. The region emerged as the focal point of the most ancient civilizations on the European continent. Greece underwent a significant transformation, emerging as a formidable region that commanded much respect from its enemies, especially law enforcement agencies in Athens and Sparta. Different personality variations can be observed between the city-states of Athens and Sparta. In ancient Greece, Athens placed greater emphasis on developing literature and science, while Sparta placed greater emphasis on military activities. There were clear policy differences between Athens and Sparta. In the city-state of Athens, all residents were obliged to study scientific disciplines. In contrast, in the city state of Sparta, children were required to take military education from the age of 13 until they reached the age of 30. Athens had no military initiative, and its government structure adhered to a rigid democratic system like Sparta. Therefore, the conquest of Athens by Sparta may have been caused by the unpreparedness of its population to engage in military combat. Nevertheless, it should be noted that Athens had certain advantages, especially in the field of scientific advancement, which can be attributed to the intellectual contributions of Athenian philosophers. The city of Athens underwent a significant transformation, becoming a center of academic activity, prominently represented by the owl symbol, which served as a metaphor for the pursuit of comprehensive knowledge and intellectual prowess. Athens, a renowned center of intellectual activity, fostered the emergence of a cadre of prominent philosophers whose contributions continue to have significant relevance. Among these prominent thinkers are Plato, Aristotle, Thales, Anaximander, Anaximenes, Pythagoras, Heraclitus, Parmenides, Hippocartus, Socrates, and several others. Athenian philosophers played an important role in the transformation of Greece into a

sophisticated civilization in various fields, especially in the field of science. This is due to science's ability to facilitate rapid comprehension and understanding of the world. Whether it is related to military science, economics, health science, natural science, earth science, or other scientific disciplines.

Over time, the Greeks utilized philosophy as a basic framework for intellectual inquiry, enabling the exploration and advancement of knowledge in later eras. The act of opening the doors to various scientific disciplines has had a long-term impact that continues to be felt today. Therefore, the era of Greek philosophy marked an important point in the progress of human civilization. The beginnings of scientific advancement in ancient Greece can be traced back to the 5th century BC. This period saw the emergence of intellectual thought among the Greeks, influenced by several circumstances. In this paper, we aim to examine the impact of social media on interpersonal relationships. In particular, the geographical characteristics of Greek civilization facilitated extensive trade and interaction with foreign countries, resulting in the exchange and spread of ideas. Exposure to these diverse cultures broadened the intellectual horizons of the Greeks. In the city of Athens, conditions existed that facilitated the exercise of intellectual autonomy and the articulation of critical viewpoints.

The third thing to consider is… The ancient Greeks highly valued logic, reason, and the rational thought process inherent in all individuals. User text is unclear. Please provide more information or context. The state structure is a democratic republic, where society exercises self-government and assumes individual accountability.

According to the theory above, philosophical thinking and the emergence of critical thinking can be traced back to Ancient Greece, namely in the city of Milite in Greece. The emergence of Western philosophy occurred in this period. The birth of this philosophical ideology dates back to the 6th century BC, coinciding with the decline of Greek myth and folklore, which previously served as a framework for explaining natural phenomena. This is in line with the findings of Vedanti and Unyi (2017) who observed that Greek society adheres to a belief system that requires acceptance of all concepts, including those originating from folklore or those that do not have a rational basis. The ancient Greeks believed that earthquakes in their time were not considered ordinary events, but rather as manifestations of the movements of the earth gods. The human tendency to explore various explanations about the origins of the cosmos and events in it is realized through the use of myths. Greek mythology,

in fact, served as a comprehensive source of knowledge for the ancient Greeks in their quest to understand the universe. However, it is unfortunate that these explanations are communicated through myths that escape rational scrutiny. This way of thinking persisted until the 6th century BC, before humans sought logical explanations for the origins and events of the universe.

During the period stretching from the 6th century BC to about the 6th century AD, Greek philosophy reached its peak, sometimes referred to as the golden age. During this period of history, the ancient Greeks displayed an inquisitive disposition characterized by a critical approach to inquiry. They reject ideas that originate solely from a receptive mindset, and instead prioritize rational explanations and knowledge that can be proven to be true. According to Hamdi, Muslimah, Musthofa, and Sardimi (2021), the human mind is the focal point of investigation. As a result, the search for a logical explanation of the origins and events of the cosmos began. The era of natural philosophy is a term commonly used to describe a specific period in ancient Greek history. This era was marked by the emergence of several intellectuals who had a strong tendency towards natural philosophy. Their orientation and investigations are largely centered on the surrounding environment. Philosophers have consistently engaged in the pursuit of questions relating to natural events based on rationality, avoiding reliance on mythical thought processes. These philosophers are engaged in efforts to identify fundamental and unchanging principles that govern the entire cosmos, as proposed by Aizid (2018). During this historical period, a number of prominent scientists emerged who became involved in discussions regarding the Greek philosophers' perspectives on nature. These scientists include:

1. Thales (624-545 BC)

About six centuries before the birth of the Prophet Isa (Jesus), the appearance of Thales, an early representative of the trident of Miletus, marked a significant change from the mythological thinking prevalent among Greek society. Thales played an important role in introducing new approaches to interpreting many phenomena. Thales, a prominent figure in the fields of philosophy and commerce, showed a strong inclination to engage in rihlah. Next, he had the opportunity to travel to Egypt. Thales is widely considered to be the first philosopher before the era of Socrates. Thales asks thought-provoking and distinctive questions, deviating from conventional questions and avoiding mundane topics such as the origins of coffee. Thales asked about the basic elements of nature. Thales' investigation caused deep silence from both scientific and mythological circles, so that they were unable to provide a

satisfactory response to his perplexing questions (Nurgiansah, 2021). Thales further argued that water functions as a fundamental substance underlying all matter, including the material composition of the universe. Water has the ability to change its physical form. In his time, he emerged as a philosopher who critically examined the fundamental elements of nature.

2. Anaximander (610-546 BC)

He was a student of Thales and a philosopher affiliated with the Miletos school of philosophical thought. According to his assertion, the origin of nature is apairon. The substance in question has unlimited qualities and shows eternal divine qualities. These natural phenomena are caused by antagonistic processes involving interactions between opposing elements, particularly heat and cold. This interaction causes crystallization, causing the elements to separate and then causing the hot element to envelop the cold element. This process causes rotation and friction, which causes the division of the cold element into two distinct entities. One part dries up and turns into land, while the remaining cold elements form the ocean (Ramli, 2000). When the temperature of celestial bodies increases, they turn into luminous rings resembling those seen around the sun, moon, and stars.

3. Anaximenes (545-528 BC)

In the author's view, the fundamental source of all existence is air, because of its important role as a vital factor in supporting life (Ridwan, 2010).

4. Heraclitus (535-475 BC)

He was from Ephesus, located in Türkiye. Individuals believe that fire functions as the main principle that regulates the cosmos. The symbolization of fire includes the concepts of transformation and cohesion. Fire has the inherent ability to dismantle any material it encounters, turning it into ash or smoke. Even though an object turns to ash or smoke due to burning, the fire itself remains. The basic principle states that all entities are initially formed by fire and eventually undergo transformation back into fire (Aizid, 2018).

5. Parmenides (540- 475 BC)

He comes from the central city of Elea located in the southern region of Italy, and has familial significance. Parmenides placed significant emphasis on the role of logic in the field of scientific inquiry. One of the basic principles underlying Parmenides' philosophical framework is the idea that Unity functions as the fundamental essence of reality, characterized by its immobility and unchanging nature. He revealed that the current existence is factual. This statement confirms the existence of objective reality and the conformity of beliefs or statements with that reality. According to Aizid (2018),

human reason plays a role in determining truth.

Following the end of the era of natural philosophy, the field of philosophy underwent a significant shift, shifting its focus away from nature and toward the study of humans. After extensive examination and analysis of humans, Greek culture gradually adopted the perspective that humans should be considered the ultimate standard for determining truth. The emergence of the golden age was sparked by the intellectual contributions of philosophers, who encouraged many transformative developments that ultimately ushered in this prosperous era. The emergence of human philosophy can be caused by the dissatisfaction experienced by intellectuals with philosophical investigations of nature. They assert that natural philosophy is unable to answer and offer satisfactory explanations of human phenomena. In this era, famous intellectuals included Socrates, Plato, and Aristotle. The leading thinkers throughout the Greek era are listed as follows:

1. Socrates (469-399 BC)

Socrates, a native of Athens, is considered the inaugural figure among a trio of prominent Greek philosophers, including Plato and Aristotle. Socrates, who served as Plato's instructor, expounded extensively on philosophical concepts including ethics, morality, and logic. He argues that individuals have the capacity to differentiate concepts of morality, such as distinguishing between actions that are morally right or wrong, actions that are morally good or bad, and actions that are morally just or unjust. According to Djaja (2012), the focus of his teachings is aimed at the younger generation, discussing with them. Socrates articulated his view that knowledge and life are fundamentally interconnected and are inseparable entities. Therefore, self-examination serves as a foundation for conducting research and fostering scientific discourse. According to Socrates, self-knowledge is considered the most useful form of knowledge.

2. Plato (427-347 BC)

He was a pupil of the famous philosopher Socrates and thereafter took on the role of tutor to the venerated philosopher Aristotle. Plato put forward a philosophical doctrine affirming the primacy of ideas, in which he argued that truth originates in the realm of ideas, specifically affirming the existence of a transcendent reality underlying the observable world. This statement summarizes the fundamental nature of all existing phenomena. This means that the phenomenon of ordinary images or images functions as a representation of the realm of ideas, including all sources of existence, both positive and negative. Therefore, it can be said that thinking exists independently of the thinking process. However, the cognitive

process depends on the conceptual framework. Apart from conceptualizing Plato's concepts, he also theorized about God. The concept of God as the soul of the universe, according to Plato, contains meaning b that God is considered to be the main origin of all movement that occurs in the universe. Plato came to the realization that the ability to manipulate the universe and all its constituents is only possessed by a divine entity, namely God. Celestial bodies, including the moon, sun and stars, regulate the orbital movements of all other celestial bodies (Weisman, 2015).

3. Aristotle (384-322 BC).

Aristotle, a leading figure in the fields of Greek philosophy and science, emerged as a leading student of Plato, thus making significant contributions to the advancement of these fields during that time. He made significant contributions in the disciplines of Metaphysics, Physics, Ethics, Politics, Medicine, and Natural Science. In the field of natural sciences, he holds the distinction of being the first individual to methodically collect and categorize biological species. In the political field, Aristotle argued that an optimal government structure requires a synthesis of elements of democracy and monarchy. Among his several contributions, the most significant covered the fields of logic and theology. Aristotle's logical framework includes deductive reasoning, which serves as the basic foundation of contemporary formal logic teaching. However, in the context of his scientific investigations, he also recognized the importance of observation, experimentation, and inductive reasoning. Aristotle's explanation of the inference process is based on a cognitive reasoning framework.

The period commonly referred to as the golden era of Greek science occurred during Aristotle's life, from 384 to 322 BC. The individual demonstrates proficiency in solving significant philosophical problems, effectively integrating them into a comprehensive framework that includes logic, mathematics, physics, and metaphysics. Aristotle's logical framework was based on a linguistic analysis known as a syllogism. Following the era of Aristotle, another great thinker emerged about five centuries later, namely Plotinus (284-269 BC). The period discussed is usually referred to as the Hellenistic era, during which scientific progress showed a rather slow pace until the emergence of the Middle Ages. At this time, theoretical philosophical contemplation turns to practical application, which is realized in real form (Tadjuddin, Sani, & Yeyeng, 2016).

B. HISTORY OF THE DEVELOPMENT OF PHILOSOPHY AND SCIENCE IN THE ISLAMIC PERIOD

As previously explained, the emergence of Islamic philosophy occurred

after the arrival of Islam in the Arab region. The emergence of Islamic philosophy coincided with the departure of philosophical thought from Greece, which marked a significant integration of philosophical principles in Muslim society. The Abassid era, to be precise around the 9th century AD, marked a significant turning point for philosophy in its contribution to the development of Islamic culture (Masang, 2020).

The period between the 9th and 12th centuries CE witnessed a significant surge in the advancement and spread of philosophy in the scientific and societal spheres of Muslim civilization. The progress of this philosophical school was marked by the emergence of many Muslim scholars in this field. One important figure is Al-Farabi, who is famous for his contribution to the theory of emanation. He acquired the nickname "second teacher" because of his association with Aristotle, his initial instructor, and since then no individual has emerged as his successor. According to Sholikhah (2018), user texts are academic in nature. No rewrite required. During the 12th century, the development of Islamic philosophy experienced a gradual decline as a result of the opposition faced by religious authorities. Philosophers are subject to punishment because they adhere to mulhidist positions. The gradual decline of philosophy in Islamic civilization began towards the end of the 12th century. Scientific literature written by scholars was subjected to burning and destruction. According to Wahid (1999), it can be observed that there was a decline in the presence of Islamic philosophers in the 14th century.

The divine entity called Allah conveys divine revelation in the form of His words, as documented in the Al-Quran Surah Al Alaq. In this Surah, Allah issued a command to the Messenger of Allah, ordering him to carry out the act of reading. Furthermore, the Prophet issued a directive mandating all his followers to acquire proficiency in literacy and written communication skills. According to Dirwan, Bunyamin, and Umrah (2018), Rasul instructed his wife, Aisyah, and his adopted son, Zaid bin Haritsah, to learn Hebrew and Syriac. The prisoners were released after successfully providing reading skills to ten people who adhered to the Islamic religion. This incident is evidence that supports the idea that Islam places great emphasis on the pursuit of knowledge. This phenomenon increasingly increases the enthusiasm of Muslims in seeking knowledge. In its early stages, Islamic scholarship was mainly pu sat on the study of the Koran, hadith, kalam, fiqh, nahwu, sharaf, and related disciplines. However, along with the expansion of the geographical scope of Islamic government, the scope of knowledge pursued by Muslim

scholars also experienced significant growth (Wahidin, 2012). Muslim scholars have been involved in a variety of scientific disciplines, including astronomy, medicine, and social sciences.

The expansion of the territory of the Islamic kingdom experienced a significant increase, starting during the reign of Caliph Abu Bakar As-shiddiq and continuing until the reign of the Abassiyah dynasty (Wahab, 2019). At that time, Islamic territory covered many regions, such as Damascus (629), Syria and Iraq (673), Egypt and Morocco (645), Persia (646), Samarkand (680), and the entire region. Andalusia (719).At the peak of Islamic civilization, about a century later, the influence and authority of the Islamic state even surpassed that of the Roman Empire, which stretched from the Biskaya Bay in the west to Turkestan and India (Napitupulu, 2019).

Before the rise of Islam in the East, Syria was an important link where two great powers, namely Rome and Persia, met. This historical context gave Syrian society an important role in spreading Greek knowledge and civilization to the East and West, especially among the Monophysites and Nestorians (Faslah, 2021). At that time, the status of science was relatively low. For example, individuals show a greater degree of trust in the spiritual care provided by chaplains compared to the field of medical research. According to AZHAR (n.d.), when Islam achieved conquest in Antioch, Ephesus, and Alexandria, which were famous centers of scientific knowledge, the practice of translating Greek texts into various languages, especially Syriac, continued to be permitted.

The influence of Greek concepts on Christian thought becomes clear in the beliefs of Nestorius, Bishop of Constantinople. This convergence created significant problems for conservative and orthodox individuals, ultimately leading to the banning of Nestorius' teachings by the church. Nestorius and his followers expressed differences of opinion regarding the decision (Siddiq, 2022). Ultimately, they sought refuge in Syria and continued to develop Greek science and philosophy, resulting in the founding of educational institutions and continued involvement in the translation of Greek philosophical and logical texts. The progressive expansion of Islamic territory in various directions certainly has implications for Muslims in navigating national diversity. Faced with many religious beliefs in a culturally diverse location.

The urge for Muslims to engage in the study of Greek science emerged, leading to subsequent translation efforts into Syriac. This practice persisted until the reign of the Abassid dynasty. During the 7th century, two scientific centers emerged at Haran and Jundishapur. Notably, Thabit ibn Qurra, a

scholar of mathematics and astronomy, received his education in Haran. In addition, Khosru Anusirwan built a scientific center in Jundishapur which focused on the disciplines of philosophy and medicine (Pulungan, 2022). Baghdad's proximity to Persia fostered a strong political alliance between Persia and the Abbasid Caliphs. The establishment of this research institute produced beneficial results for the Muslim population of the region. One important aspect was the entry of professional medical personnel into the palace, as well as the establishment of an observatory hospital in Baghdad. These facilities were generously donated by the Nestorians under the government of Harun Al-Rasyid (Pulungan, 2022).

Based on the reasons above, it is clear that Islam does not disturb the language and culture of the regions that have been conquered by adherents of this religion. The use of Persian and Greek still persisted before the establishment of Arabic as an official language during the Mu'awiyyah dynasty, thus providing an explanation for this phenomenon. This phenomenon can be attributed to the reasons behind the inclusion of certain Greek works into Persian.

During the Umayyad era, the translation of medical science into Arabic was initiated by a priest named Ahran bin A'yun who translated it from Syriac. Subsequently, the book was moved to a sacred space, facilitating access for the wider community to engage in scientific activities. There are several narrations that explain the explanation of chemistry (Shun'ah) which was famous at that time by Khalid bin Yazid Al-Umawi. User texts are already academic. No rewrite required. After the end of the Abassid Caliphate under the leadership of Harun Al-Rashid, there was an important commitment to the translation of Greek scientific and philosophical texts into Arabic. Included in this group are Ptolemy's contributions to the fields of astronomy, astrology and mathematics . In addition, Yahya bin Bitriq translated other famous works, including Plato's Timaeus, De anima, Secret of Secret, and Aristotle's Analytica Priori.

Historical records of the evolution of philosophy and science during the Islamic era reveal the significant impact of Muslims on the development of Christian philosophy from the 12th century onwards. Latins communicated with Arabs through Sicily and Andalusia, mainly through the exchange of translated texts. [The subject's] impact underwent a continuous trajectory of strengthening until the 13th century, and persisted until the advent of the Renaissance era. The majority of contemporary scientific figures can be traced back to the intellectual legacy of Ibn Sina and Ibn Rushd.

Leading philosophical figures during the Islamic era include a list of prominent

figures, as described by Nursalim and Khojir (2021):

a. Al-Kindi (801-866)

b. Al-Razi (864-926)

c. Al-Farabi (870-950)

d. Ibn Sina (980-1037)

e. Al-Ghazali (1058-1111)

f. Ibn Tufail (110-1185)

g. Ibn Rushd (1126-1198)

Islamic philosophy refers to the branch of philosophical inquiry that is based on the framework of Islamic thought. This principle also applies to Islamic education, which shows an educational framework rooted in an Islamic perspective. Considering its origins from a human perspective, it is natural that differences and disagreements arise, as is to be expected. The etymology of the term "philosophy" in Greek can be traced back to a combination of two words: "philo", meaning love, and "sophia", meaning wisdom or truth. In accordance with the concept, philosophy can be interpreted as a human effort which aims to understand the fundamental aspects of God, the universe and humanity in a comprehensive and systematic manner. This pursuit of knowledge seeks to explore the limits of human reasoning and explain the subsequent attitudes that individuals take after acquiring this knowledge (Aryati, 2018). Meanwhile, the Arabs assimilated the term "philosophy" or "falsafah", which comes from the Arabic word "falsafa", which includes the concepts of jasafa'lala fa'lalah and fi'lal. The term in question is a noun which in Indonesian can be understood by the term "philosophy". In his book entitled "Tahshil as-Sa'adah," Al Farabi provides an explanation in which he explains the historical trajectory of philosophy, tracing its origins from Keldania and then its migration to Egypt, Greece, Syria, and finally its arrival in Arabia. The birth of philosophy in the Arab region can be traced to the arrival of Islam in Arab countries (Masang, 2020). Therefore, this philosophical tradition originating from the Arab region is usually called Islamic Philosophy. According to Islamic beliefs, philosophy is considered a human effort that aims to explain God's way of conveying truth rationally, thereby enabling its acceptance and understanding by those who have the ability to think, as God has given them.

The presence of Islamic science in the Qur'an explains that all events in the universe are manifestations of divine guidance from Allah. These phenomena strengthen the truth of His teachings and underline the limitations of human intellect in understanding the entire nature of God, even though there is no contradiction between His revelation and rationality. This assertion strengthens the claim that the Creator and the creation cannot

be identical entities. Although Islamic philosophy has the same goals as philosophy in general, it distinguishes itself through its adherence to Islamic standards, which impose some limitations.

The birth of philosophy in the Islamic world can be caused by various factors, which are described below. According to Masang (2020):

1. There are those who support Islamic teachings.
2. Muslims have different opinions
3. Islamic Da'wah.
4. overcome current obstacles
5. Other cultures have left their mark.

Along with the development of the geographical area of Islamic rule, it cannot be denied that there will be encounters and influences from diverse cultural traditions. Whether in the fields of culture, science, or even ways of thinking, Muslims have been greatly influenced by various factors that have shaped their evolution. An illustrative example can be seen in Al Farabi's theory of creation, when he combined Plontinus' and Aristotle's theories about the creation of the universe with Islamic understanding of creation. The evolution of society over time encourages cultural exchange and interaction between countries. This suggests that homogenous cultures do not exist on a global scale, and usually only countries of significant size have leadership influence and control. However, it should be noted that this deviates from Islamic principles and teachings. Although there was cultural exchange between Islam and other countries, such as Greece and Persia, pe It is important to note that Islam did not undergo inevitable Hellenization or Persianization. Islam still maintains its originality without undergoing significant changes. If there are people who believe that Islam is able to adapt to current conditions, then the speaker is of the opinion that this does not mean that Islam has undergone modifications as a result of societal progress. On the contrary, this shows that the way individuals understand Islamic teachings can be a solution to any existing problems. Contemporary Islamic law emerged in the early 7th century AD and then spread throughout regions such as the Middle East, North Africa, and Spain at the end of the same century. During this period, the civilization that already existed in each country was not destroyed, but experienced significant development through the incorporation of Islamic ideals.

In Islamic faith, there is no prohibition for its adherents to seek knowledge in various scientific disciplines from various sources. This engagement facilitates the acquisition of new knowledge by Muslims, which is then refined and incorporated into a new conceptual framework that is harmoniously

aligned with Divine Revelation. Therefore, this has the potential to contribute to the evolution and enrichment of Islamic culture. The majority of Greece's cultural heritage is related to historical perspectives on the Mediterranean Sea, which have been methodically documented in Greek. Next, the text was transported from Alexandria to Antioch, where it was translated. It then continued on to Nisibis and Edessa, facilitated by the efforts of Monophysite and Nestorian Christians, until finally reaching Persia. At that time, the city of Baghdad was home to a famous scientific institution called Bait al-Hikmah, which functioned as a center for intellectual activity and the dissemination of knowledge. The movement of this intellectual center can be traced since its inception in Greece. , followed by several relocations to Alexandria, Antioch, and finally Haran. In the end the center moved to the city of Baghdad under the rule of Caliph al-Must'dhid. Muslim intellectuals, including Al-Kindi and Al-Ghazali, flourished in this period. Since the Jahiliyah period, the Arab population has developed a long tradition of living side by side and interacting with various countries. This phenomenon leads to the acquisition of foreign scientific knowledge by Arabs, especially those who claim to be Muslims. An illustration of this is in the historical record of a non-Muslim Arab doctor named al-Harits ibn Kaldah ats-Saqafi, who lived during the time of the Prophet. He is also called the doctor of the Arabs.

Evidence that supports this statement comes from a hadith narrated by Sa'ad Ibn Abi Waqas. According to history, Sa'ad Ibn Abi Waqas was sick at a certain period. Next, the Prophet visited him and advised him to seek treatment from al-Harits ibn Kildah ast-tsaqi. The recommended treatment is to consume a mixture of seven ajwah dates, which are then crushed with the seeds and swallowed. (Jannah, 2017). Although al-Harits' ability or expertise in the field of medicine was still small during that period. This requirement arose out of the need to acquire proficiency in Syriac to pursue medical studies in that period. During the Jahiliyah period, Al-harith pursued science, expanding his studies to Jundisapur in Persia. Following the establishment of Alexandria as a major center of Greek civilization, a trend emerged for the relocation and translation of works related to medical research into Syriac. During Alexandria's heyday in the 6th century AD, a number of famous scientists rose to prominence, including Archimedes, Ptolemy, Galen, and Euclid. Who were the individuals responsible for the basic development of scientific disciplines such as geometry, medicine, and astronomy? After the emergence of Alexandria as a center of scientific activity, the Arab community became increasingly interested in scientific

activities. As a result, they began translating Greek and Syriac texts into Arabic. At first, Arab scholars were not involved in the study of philosophy. However, their interest in the subject was sparked by translations of Greek philosophical texts, which combined knowledge of philosophy and science. This encouraged Arabs to pursue philosophical studies, which included various schools, prominent philosophers, and their perspectives on philosophy and science."

Conclusion

This era of Ancient Greek history is often characterized as a period dominated by the pursuit of natural philosophy. This era saw the emergence of many intellectuals who tended towards natural philosophy. Their investigations and interests mainly revolve around the objects around them. Philosophers have consistently sought to identify investigations relating to natural events that have a philosophical essence, are based on rationality, rather than relying on mythical or fantastical ways of thinking. The importance of acquiring knowledge in the field of science is paramount, as it allows individuals to familiarize themselves with a systematic approach, while facilitating the introduction of basic concepts and attitudes to young students. Scientists have the ability to understand and understand their surrounding environment, thus enabling them to independently overcome and resolve various challenges.

Islamic scientific knowledge presented in the Qur'an states that all events in the universe are manifestations of divine guidance from Allah. These phenomena are evidence that strengthens the truth of His teachings, as well as highlighting the inherent limitations of human rationality in understanding the entire essence of God. It is important to note that the revelations bestowed upon humanity do not conflict with the principles of reason. This evidence strengthens the statement that the Creator and creation cannot be one and the same.

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