



Patterns and Development of Islamic Education in Andalusia and Sicily

Nasril^{1*}, Muhammad Yunus¹, Wan Mohd Yusof Wan Chik², Ahmad Iqbal Mohd Fadzli²

¹ Imam Bonjol State Islamic University Padang, Padang, Indonesia

² Universiti Sultan Zainal Abidin, Terengganu, Malaysia



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ABSTRACT

Objective: This study examines the pattern and development of Islamic education in two critical regions of Islamic civilization in Europe: Andalusia and Sicily. This study aims to analyze the characteristics of Islamic education patterns, identify the stages of its development, and compare the dynamics of Islamic education in the two regions. **Method** The research uses a qualitative approach based on library research by analyzing primary and secondary sources related to the history of Islamic education in Andalusia and Sicily. **Results:** Research shows that the pattern of Islamic education in Andalusia is systematic and structured with a comprehensive curriculum, including religious and scientific sciences, and has formal educational institutions such as kuttab, mosques, and madrasas. Its development experienced a golden age in the era of the Umayyad Dynasty with the emergence of the University of Cordova. Meanwhile, in Sicily, Islamic education is more informal and flexible, focusing on teaching the Quran and Arabic in mosques. Its development peaked during the reign of King Roger II, who implemented a policy of tolerance and multiculturalism. A comparison of the two regions shows that Andalusia has a more established and influential education system than Sicily. However, both contribute significantly to the transfer of Islamic knowledge to Europe. **Novelty:** This research lies in a comprehensive comparative analysis of the characteristics and dynamics of Islamic education in the two regions, which previously tended to be studied separately. These findings provide a new perspective in understanding the contribution of Islamic education to the development of medieval European civilization.

INTRODUCTION

Islamic civilization has significantly contributed to the development of science and education in the world, especially during the medieval period. Among the regions that are the center of the glory of Islamic civilization, Andalusia (Islamic Spain) and Sicily are two strategic regions that play a crucial role as a bridge between the Islamic world and Europe (Acharya, 2023; Corrao, 2021; Hiatt, 2021a, 2021b, 2021c; Venegas, 2021). These two regions became the center of Islamic political power in Europe and developed into an intellectual center that blended various scientific traditions from the East and the West. The pattern of Islamic education that developed in these two regions has unique characteristics formed from the fusion of Arab-Islamic culture with local European traditions (Mami, 2021).

Under the rule of the Umayyad Dynasty and its successors, Andalusia experienced a golden age of Islamic education that lasted for several centuries. Cities such as Cordoba, Granada, and Seville developed into learning centers that attracted scholars and learners worldwide. Meanwhile, Sicily, under the rule of the Fatimid Dynasty and later the Normandy-Islamic Dynasty, also developed a unique educational system, reflecting the synthesis of Islamic, Byzantine, and Latin traditions. The educational patterns in these two regions are unique in their institutional structures and the teaching

methodologies, curriculum, and interactions between various scientific traditions (Ilyas et al., 2022).

Although there has been much research on the history of Islam in Andalusia and Sicily, there are still research gaps that need to be filled, especially in terms of comparative analysis of the patterns and developments of Islamic education in these two regions (Castrorao et al., 2024; Halimah et al., 2024; Knodell et al., 2023; Lovaglio & Berta, 2024; Martínez de la Fuente et al., 2024). Most previous studies focused on one region or more discussed political and socio-cultural aspects in general. This study seeks to fill this gap by conducting an in-depth and systematic study of the characteristics, similarities, and differences in Islamic education patterns developing in Andalusia and Sicily (Mardinal, 2024).

Some of the research questions that are the focus of this study are: (1) What are the patterns and characteristics of the Islamic education system that developed in Andalusia and Sicily in its heyday? (2) What factors affect the development and transformation of Islamic education in the two regions? (3) What is the process of interaction and acculturation between the tradition of Islamic education and the local traditions of Europe in Andalusia and Sicily? (4) What is the contribution and influence of the Islamic education systems in these two regions on the development of education in Europe? The novelty of this research lies in several aspects. First, this study uses a comprehensive comparative-historical approach to analyze the pattern of Islamic education in two regions that have different characteristics but are both under the influence of Islam. Second, this research focuses on the institutional aspects of education and examines the intellectual dynamics and cultural exchange that occurs through the education system. Third, this study seeks to uncover how the pattern of Islamic education in the two regions contributes to the development of the Renaissance in Europe (Albetrik, 2023).

Theoretically, this research is expected to significantly contribute to the development of the study of the history of Islamic education, especially in the context of the interaction of Islamic civilization with Europe. A deeper understanding of the patterns and developments of Islamic education in Andalusia and Sicily can provide a new perspective on the historical role of Islamic education in the development of global civilization. In addition, the results of this research can also be an important reference in developing a contemporary Islamic education system that is inclusive and able to dialogue with various scientific traditions (Mukhlis, 2021).

In practical terms, this research can provide valuable lessons on how the Islamic education system can adapt and develop in different cultural contexts and how education can be an effective medium for dialogue between civilizations. This has become particularly relevant in today's global context, where the need for cross-cultural understanding and dialogue between civilizations is becoming increasingly important. The analysis in this study will be carried out by paying attention to various aspects that affect the development of Islamic education in both regions, including political, social, economic, and cultural factors. Thus, it is hoped that a holistic understanding of how the Islamic education system develops and interacts with the local context in Andalusia and Sicily, as well as how these historical experiences can provide valuable lessons for the development of Islamic education in the contemporary era (Siregar et al., 2023).

RESEARCH METHOD

This study uses a qualitative approach with the library research method to study and analyze the pattern and development of Islamic education in Andalusia and Sicily. The library research method was chosen because this research focuses on the study of historical literature and related documents that can provide a comprehensive picture of the dynamics of Islamic education in the two regions in their heyday. Primary data sources include historical manuscripts, educational documents, and historical records. In contrast, secondary data sources include reference books, journal articles, previous research results, and contemporary literature on the history of Islamic education in Andalusia and Sicily (Adlini et al., 2022).

This research procedure is carried out through several systematic stages. The first stage is data collection through tracing and inventorying relevant literary sources from various libraries, digital databases, and historical archives. The second stage is the classification and categorization of data based on periods, regions, and education aspects, including learning systems, curriculum, teaching methods, and educational institutions. The third stage is data analysis, using content analysis techniques to identify Islamic education patterns, tendencies, and characteristics in the two regions. In the analysis process, the researcher also conducted a comparative analysis to see the similarities and differences in educational patterns between Andalusia and Sicily (Daruhadi & Sopiati, 2024). To ensure the validity of the data and research results, source triangulation was carried out by comparing various sources of literature and different documents (Firmansyah et al., 2023; Hanson-DeFusco, 2023; Kholifah et al., 2022; Prawira et al., 2022; Saphira et al., 2023; Simanjuntak, 2021). The researcher also applies source criticism techniques, both external criticism to test the authenticity of the source and internal criticism to test the credibility of the source content. The analysis results are then interpreted in depth to produce a comprehensive understanding of the patterns and developments of Islamic education in Andalusia and Sicily, taking into account the historical, social, and cultural contexts behind them (Susanto & Jailani, 2023). Figure 1 is a diagram of the flow of this research method.

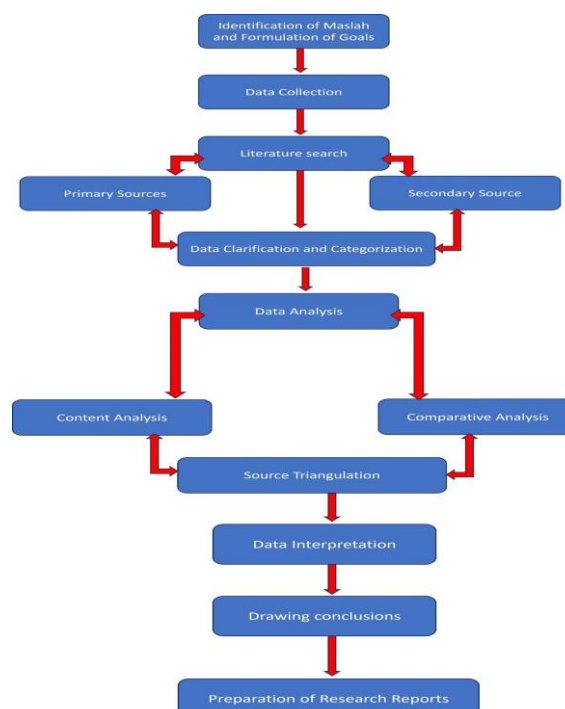


Figure 1. Schematic flow of research methods.

RESULTS AND DISCUSSION

Results

Islamic education in Andalusia and Sicily represent two different scientific development models, but both significantly contribute to Islamic and European civilization. In-depth research of these two regions can help understand how Islam built a solid and sustainable educational foundation in the Mediterranean region in the Middle Ages. Andalusia, under Islamic rule for nearly eight centuries, developed a highly systematic and structured education system. This region's education pattern is built with careful planning and a clear vision of human resource development. The curriculum covers various fields of science, not only limited to religious sciences but also includes science, mathematics, astronomy, medicine, and various other disciplines. This reflects a deep understanding of integrating religious and general sciences in the Islamic educational tradition (Indriarti et al., 2024).

Formal educational institutions in Andalusia have a clear and well-organized hierarchy. From the elementary level, kuttab became the first academic institution that introduced children to reading, writing, and learning the Quran. Mosques, in addition to functioning as places of worship, also play a vital role as educational centers where scholars and scholars provide teaching in various scientific fields. Further developments were marked by the emergence of madrasas, which became formal higher education institutions with a more structured curriculum (Siregar et al., 2023).

The golden era of Islamic education in Andalusia peaked during the Umayyad Dynasty, especially with the establishment of the University of Cordova. This university has become a symbol of Islamic intellectual glory in Europe and attracts learners worldwide. Large libraries were built, storing thousands of manuscripts in various fields of science. Muslim, Jewish, and Christian scholars work together on translation and research projects, creating an academic environment conducive to the development of science. On the other hand, Sicily developed a different but no less critical pattern of education. Islamic education in the region is more informal and flexible, reflecting different socio-political conditions from those in Andalusia. The main focus of education in Sicily is teaching the Quran and Arabic, which is carried out mainly in mosques. Although it does not have a formal structure like in Andalusia, the education system in Sicily has managed to create a dynamic and adaptive learning atmosphere.

The peak of the development of Islamic education in Sicily occurred during the reign of King Roger II, known for its policy of tolerance and multiculturalism. King Roger II actively supported knowledge exchange between Islamic, Christian, and Jewish traditions. This policy creates an environment conducive to developing various disciplines and synthesizing knowledge from different intellectual traditions (Mukhlis, 2021). The comparison between these two regions shows some interesting differences and similarities. Andalusia's well-established formal education system has created a more sustainable and influential educational infrastructure. This is reflected in the many scientific, philosophical, and literary works produced by Andalusian scholars. This structured education system also allows for a more systematic and organized transmission of knowledge (Hasanah et al., 2024).

Meanwhile, Sicily, despite having a more informal system, has managed to create a more adaptive and inclusive education model. The flexibility of the education system in Sicily allows for a more dynamic exchange of knowledge between different communities. This educational model also contributes significantly to facilitating

intercultural and interreligious dialogue in the Mediterranean region. These two regions have an essential role in transferring Islamic knowledge to Europe. Through translation, research, and teaching activities, both Andalusia and Sicily became bridges that connected the Islamic intellectual tradition with the Western world. Arabic scholarly works were translated into Latin and other European languages, allowing for broader access to the treasures of Islamic knowledge.

The influence of Islamic education from these two regions can still be felt today. The teaching methodology, curriculum organization, and integrative approach to science developed in Andalusia and Sicily inspired the development of modern education systems. The academic tradition that valued rationality, empiricism, and intercultural dialogue developed in these two regions became an essential foundation for developing science in Europe during the Renaissance. Furthermore, the experience of Islamic education in Andalusia and Sicily provides valuable lessons on the importance of balancing formal structure and flexibility in the education system. Andalusia shows how structured systems can create stability and sustainability in the development of science.

Meanwhile, Sicily showed how flexibility and openness foster innovation and intercultural dialogue (Rahma, 2024). The intellectual heritage of these two regions also includes the development of various fields of science, such as mathematics, astronomy, medicine, philosophy, and literature. Scholars from Andalusia and Sicily transmitted knowledge from the Islamic world to Europe and innovated and further developed these sciences. This created an important foundation for developing European science and humanities (Saputra et al., 2025).

It is clear, then, that the pattern and development of Islamic education in Andalusia and Sicily show two different but complementary models in the development and transmission of knowledge. With its structured and formal education system, Andalusia provides an example of how institutionalizing education can create a strong and sustainable academic tradition. Meanwhile, Sicily's more flexible and inclusive approach shows how adaptability and openness can foster innovation and intercultural dialogue. These two models made invaluable contributions to the development of Islamic and European civilizations and left a legacy that is still relevant today in the development of modern education systems.

Discussion

Patterns of Islamic Education in Andalusia

In its heyday, Islamic education in Andalusia (Muslim Spain) was known as one of the most advanced educational models in the world in the Middle Ages. Andalusia became an intellectual center that produced great scholars and transferred knowledge from the Islamic world to Western Europe. Here is the pattern of education applied in Andalusia, which can be divided into several aspects:

Structure of Educational Institutions

Education in Andalusia has a diverse structure, including formal and informal education. Three central institutions play a role in Islamic education, namely Kuttab (Elementary School). Kuttab is basic education held in mosques or private houses. Children learn to read, write, and memorize the Qur'an and Islamic teachings here. Kuttab education is the foundation for religious and moral education (Novianti, 2019). Madrasah (Advanced School): After completing their education in Kuttab, students

who want to continue to a higher level enter the madrasah. The madrasah is a center for secondary to higher education. In addition to religious teachings, various other sciences, such as mathematics, medicine, astronomy, philosophy, and grammar, are taught in madrasahs. Libraries and Universities: At the highest level, Andalusia has large libraries, such as the Córdoba Library, and more sophisticated study centers that function like universities. In these places, scholars and students worldwide gather to discuss, write, and research. Some of these colleges teach a variety of disciplines, from theology to science, and are known for being open to the minds of different civilizations.

Comprehensive Curriculum

Education in Andalusia is limited to religious sciences and secular sciences. The curriculum is very comprehensive and involves two main areas: Religious Studies (Diniyyah): At the basic level, the curriculum focuses on Islamic religious education, which includes the study of the Qur'an, hadith, fiqh (Islamic law), theology, and Sufism (Islamic mysticism). This religious education is the core of learning and forms students' moral and spiritual foundation. General Sciences (Aqliyyah): Besides religious sciences, education in Andalusia includes general sciences such as mathematics, logic, astronomy, medicine, philosophy, literature, and geography (Abdullaev, 2024; Al-khaffaf, 2021; Forcada, 2023; Janos, 2022; Makhmudov, 2023; Scheiner & Toral, 2022). Andalusia is known as a center for translating Greek and Roman philosophical works into Arabic. These secular sciences are taught to advance understanding of the universe and support society's well-being. The balance between religious and general sciences is a hallmark of education in Andalusia, paving the way for the emergence of multidisciplinary scholars.

Teaching Methods

The teaching method in Andalusia is based on direct interaction between teachers (scholars) and students. Some distinctive features of teaching methods in Andalusia include the Halaqah (Circle of Knowledge) System: Teaching is often done in the form of halaqah, which is small groups in which students sit around the teacher (Abbas et al., 2024; Alkouatli, 2022, 2023; Hasyim & Ari, 2023; Khotijah et al., 2024). Teachers give lessons, and students are free to ask questions and discuss. This method encourages dialogue and a deeper understanding of the studied material (Ilham, 2020). Talqin and Tafaquh (Memorization and Understanding): Basic education often relies on the talqin method, teaching by memorizing sacred texts such as the Qur'an. However, at a higher level, the tafaquh method is applied, which means understanding and reasoning the content of the text. This method aims to develop students' critical and analytical thinking skills (Ruswandi & Juliawati, 2023). Translation and Synthesis of Sciences: As centers for the translation of Greek, Persian, and Indian scholarly works, scientists in Andalusia combined these sciences with the teachings of Islam. They not only translated the classical texts but also developed and expanded them, creating new intellectual contributions in various fields of science (Cecep, 2024).

Inclusivity and Openness to Outside Science

One of the main characteristics of Islamic education in Andalusia is its openness to various sources of knowledge, both from the Islamic world and from the outside. Andalusian Muslim society received ideas from the Islamic world, including Greece,

Rome, Persia, and India. The city of Cordoba symbolized this openness, where Muslims, Christians, and Jews coexisted and exchanged knowledge (Burchardt & Giorda, 2021; Demichelis, 2024; Kavanagh, 2024; Pielow et al., 2024; Rivera et al., 2024). Intellectuals from various religious and cultural backgrounds worked together in major libraries and madrasas, contributing to the development of philosophy, science, and the arts (Hasanah et al., 2024).

Government Support and Economic Wealth

A pro-education government also supports the pattern of education in Andalusia. The Muslim government in Andalusia, especially during Caliphs Abd al-Rahman III and Al-Hakam II, allocated significant funds to establish madrasas, libraries, and study centers. Under their leadership, Córdoba and Granada became the largest intellectual centers in Europe. In addition, Andalusia's economic wealth, which is driven by trade, agriculture, and industry, allows its people to invest in education and science (Abad-Segura et al., 2024; Forastero, 2023; Muriel-Ramírez, 2023; Report, 2023; Rubio-Mondejar & Garrues-Irurzun, 2024). Scientists are financially supported to research and teach in madrassas.

International Influence and Knowledge Transfer

Education in Andalusia is essential in transferring knowledge from the Islamic world to Western Europe. Many European scholars studied in Andalusia and brought knowledge of philosophy, medicine, mathematics, and science back to their home countries. This became one of the leading causes of the Renaissance in Europe, which changed the face of Western civilization (Hasanah et al., 2024). The role of translating Greek and Arabic works into Latin in Andalusia became an essential bridge for the transfer of this knowledge. Some famous scientists from Andalusia, such as Ibn Rushd (Averroes), Ibn Sina (Avicenna), and Al-Zahrawi (Abulcasis), his works were studied and adopted by Western scholars. The Islamic education pattern in Andalusia reflects openness, integration, and balance between religious and general sciences. With an organized educational structure, a comprehensive curriculum, interactive teaching methods, and government and community support, education in Andalusia results in tremendous intellectual progress. This educational heritage enriched Islamic civilization and significantly contributed to Western civilization and the modern world (Albetrik, 2023).

Development of Islamic Education in Andalusia

The development of Islamic education in Andalusia began in the 8th century AD after the Umayyad Dynasty's conquest of the region. Under Muslim rule, Andalusia became a thriving intellectual and cultural center, with cities such as Córdoba, Seville, and Granada becoming essential centers of science, education, and culture (Irwan, 2020). The educational process in Andalusia has undergone several significant stages of development.

Early Period (8th to 10th centuries AD)

In the early days, education in Andalusia was still limited to teaching fundamental religions, such as reading the Qur'an, hadith, fiqh (Islamic law), and lessons on worship. Religious education is held in kuttab (elementary schools), usually mosques. At this stage, education is focused on building the morality and faith of Muslims. With

the development of civilization, interest in general sciences also began to grow (Indriarti et al., 2024).

The Peak of Educational Success (10th to 12th Centuries AD)

During the reigns of Abd al-Rahman III and Al-Hakam II, education in Andalusia peaked. Córdoba is becoming one of the world's largest educational and intellectual centers. Academic institutions such as madrasas (high schools to colleges) are proliferating, teaching religious sciences and general sciences such as medicine, mathematics, astronomy, philosophy, and literature. The extensive library in Córdoba, containing hundreds of thousands of books, became a center of knowledge in the Muslim and Western worlds. sDuring this period, Andalusia also became a center for translating the works of Greek philosophers such as Aristotle and scientists from Persia and India into Arabic. Many Muslim, Jewish, and Christian scholars coexisted and worked together in developing science. Scientists such as Ibn Rushd, Al-Zahrawi, and Al-Majriti emerged as essential figures who connected classical science with the Islamic world.

International Influence and Science Transfer

The science of Andalusia is not limited to the Islamic world. With the development of diplomatic and intellectual relations with Europe, education in Andalusia played a role in transferring knowledge to the Western world. Many European scholars came to Andalusia to study, and the works of Andalusian scientists were translated into Latin, which later triggered the European Renaissance. Andalusian scientists' critical contributions to medicine, astronomy, mathematics, and philosophy inspired many European scientists (Mukhlis, 2021).

The Decline Period (13th to 15th Century AD)

After the peak of its glory, Islamic education in Andalusia began to decline due to various political and social factors, including internal and external conflicts. In the 13th century, the Christian kingdoms of northern Spain began to seize Muslim territories, culminating in the fall of Granada in 1492 AD. Major educational centers started to crumble during this time, and many books and scientific works were lost or destroyed. However, the influence of Andalusian education and science continues to live on through works translated and studied in Europe (Ichsan & Ahmad, 2020).

The Heritage of Islamic Education in Andalusia

Although Islamic rule in Andalusia ended, the educational legacy left behind was enormous. Education in Andalusia has become a model for many education systems in the Islamic and Western worlds. Teaching methods that combine religious and general science and openness to various civilizations' ideas inspired the development of education in Europe during the Renaissance and the modern era (Aziz, 2023; Gaol, 2024; On et al., 2024; Samier & Hammad, 2021; Sobirovich, 2024). In addition, the works of Andalusian scientists continue to be studied and become the basis for the development of science in various fields (Ichsan & Ahmad, 2020). Islamic education in Andalusia is growing rapidly along with the growth of Muslim civilization in the region. From teaching fundamental religions, education in Andalusia peaked with the integration of religious science and general science, becoming the intellectual center of the world and contributing significantly to the development of global science. Although

it eventually declined, the influence of education in Andalusia is still alive and significantly impacts Western civilization and the Islamic world today.

Patterns of Islamic Education in Sicily

The pattern of Islamic education in Sicily follows the structure of general Islamic education that developed in the Muslim world at that time, focusing on the integration between religious science and general science. Although Sicily's Islamic rule was shorter than Andalusia's, education there developed significantly. It became a center for transferring knowledge between the Islamic world and Western Europe. Here is the pattern of Islamic education in Sicily:

Religious Education in Kuttab and Mosque

As in other Muslim regions, Islamic education in Sicily begins in kuttab (primary schools) and mosques. Here, children are taught to read, write, memorize the Qur'an, and learn the basics of Islamic religious teachings, including fiqh (Islamic law), akidah (belief), and worship. Religious education became the primary foundation, emphasizing the formation of strong moral and spiritual character among Muslim societies. The mosque also functions as a center for advanced education. There, scholars give lectures and teachings on more in-depth religious sciences, such as interpreting the Qur'an, hadith, and kalam (theology). Sicily, as part of the Islamic world, adopted this pattern of education, thus creating a society firmly rooted in Islamic principles.

Teaching General Science in Madrasah

At the higher stage of education, madrasas (formal schools) play an important role. In madrasas, in addition to studying religious science, students are also taught general science, which was developing rapidly at that time. Sciences such as mathematics, astronomy, medicine, philosophy, and literature are part of the curriculum. Education in madrasas is more comprehensive, reflecting the Islamic intellectual tradition of being open to knowledge from various sources, including Greek, Persian, and Indian (Zalnur, 2023). Madrasas in Sicily are inspired by the educational models of other Muslim regions, especially Andalusia and North Africa. Sicily is a place where various sciences and cultures meet, and this is reflected in the educational pattern taught in madrasas. During Muslim rule, scholars from North Africa, Andalusia, and other Islamic regions were often invited to teach in Sicily, significantly contributing to the quality of education on the island.

Openness to Foreign Science

One of the hallmarks of Islamic education in Sicily is the openness to foreign knowledge, especially from the Greek and Roman intellectual traditions that have been translated into Arabic. Education in Sicily integrates Greek philosophy, Roman science, and Islamic thought, creating a rich and dynamic blend (Aydın, 2022; Baumann, 2024; Dignam et al., 2024; Esteve Roldán et al., 2024; Gaol, 2024; Hashas, 2024; Pappalardo, 2025). The students studied Greek philosophy, such as the works of Aristotle and Plato, translated by Muslim scientists, and scientific texts from India and Persia. This openness is also reflected in the close relationship between Muslim, Jewish, and Christian scholars in Sicily. Scientists from various religious backgrounds often work together to translate and develop science. This pattern of education creates a

cosmopolitan environment where cross-cultural and religious dialogue becomes the norm, making Sicily an important center of intellectual exchange.

The Influence of Islamic Science on the Western World

The pattern of Islamic education in Sicily impacts the Islamic world and greatly influences education in Western Europe. After the Norman conquest of Sicily in the 11th century, many of the works of Muslim scholars were translated into Latin. Hence, education in Sicily became a bridge between the Islamic world and Europe. Translators in Sicily, including Jews and Christians, played an important role in this knowledge transfer process. European scholars studied the sciences of the Islamic world, such as medicine, mathematics, astronomy, and philosophy, which became the basis of the European Renaissance (Anam Ashraf et al., 2023; Darek, 2023; Haqparast & Salangi, 2024; Hussain & Qasim, 2024). The works of scientists such as Ibn Sina (Avicenna), Al-Farabi, and Al-Khawarizmi were widespread in Europe through Sicily.

The Influence of the Norman Government on Islamic Education

Although Islamic rule in Sicily ended with the Norman conquest, the pattern of Islamic education persisted, especially under the reign of Roger II and his successors. The Norman kings valued the intellectual heritage of Muslims and continued the educational traditions that had been built. They invited Muslim scholars to work in their palaces and preserve existing libraries and educational institutions. Al-Idrisi, a well-known Muslim scientist and geographer, was one of the most important figures during the Norman period. He contributed to the creation of highly accurate maps of the world of his time and other works in the fields of geography and science. This shows that even though Islamic rule ended, the pattern of Islamic education in Sicily persisted and exerted a significant influence. The pattern of Islamic education in Sicily combines religious education with general science, reflecting the open and inclusive Islamic intellectual tradition. Education in kuttab, mosques, and madrassas forms the foundation of religious education, while general sciences such as philosophy, medicine, and astronomy are widely taught. Sicily became a center of scientific exchange between the Islamic world and Europe, acting as a bridge connecting East and West. Although Islamic rule in Sicily ended, the pattern of education that had been built continued to exert a significant influence, especially in transferring Islamic knowledge to the Western world, which later triggered an intellectual revival in Europe (Naofal et al., 2023).

Development of Islamic Education in Sicily

Islamic education flourished in Sicily during Muslim rule, which began in the 9th century and lasted until the 11th century. Although the duration of Islamic rule in Sicily is shorter than in Andalusia, its influence on education and science is significant, mainly due to the island's strategic location, which bridges the Islamic world and Western Europe.

Early Period of Muslim Rule in Sicily (9th century)

The Aghlabiyyah Dynasty of North Africa conquered Sicily in the early 9th century. After this conquest, Sicily became part of the Islamic world and began to adopt the culture and education system that developed in the Muslim world. As in many other Muslim regions, education in Sicily centers on mosques and kuttab (elementary schools), where children are taught to read the Qur'an, write, and the basics of religious science. In addition to religious education, Islamic culture and knowledge began to

spread in Sicily, including mathematics, astronomy, medicine, and philosophy. Contact with the advanced Islamic civilizations of North Africa and Andalusia enriched education in Sicily. Muslim rulers brought scientists, scholars, and experts from various disciplines to develop educational centers on the island (Boone & Benco, 2022).

The Peak of Educational Glory (10th to 11th Centuries)

In the 10th century, under the rule of the Fatimid Dynasty and later the Fathimiyid Caliph in Egypt, Islamic education in Sicily experienced rapid development. Palermo, the capital of Sicily, became one of the Mediterranean region's leading intellectual and cultural centers. Schools and madrassas were established, teaching various sciences, from theology and Islamic law to science and philosophy (Ilyas et al., 2022). During this time, Sicily became a place of intellectual exchange between Europe's Islamic, Byzantine, and Christian worlds. Books and scientific texts from the Islamic world were translated and disseminated, giving access to many people in Western Europe. The works of scholars such as Al-Farabi, Ibn Sina (Avicenna), and Al-Khawarizmi reached Sicily and influenced education in the region.

One important aspect of Islamic education in Sicily is its openness to various intellectual traditions. Muslim scientists work closely with Jewish and Christian scientists, creating a cosmopolitan environment and encouraging innovation in science and philosophy. Sicily became a link between Eastern and Western knowledge, accelerating the growth of education in Europe in the Middle Ages.

Norman Influence Period (11th to 12th century)

In 1091, the Normans conquered Sicily under the leadership of Roger I, who later became King of Sicily. Although Muslim rule ended, the tradition of Islamic education in Sicily continued, especially under the reign of King Roger II and his successors. These Norman kings respected and supported the existing intellectual traditions, even inviting Muslim scientists to stay and contribute to the development of science in Sicily (Ilyas et al., 2022). One of the most influential figures of this period was Al-Idrisi, a Muslim geographer and scientist invited to the court of Roger II. He is best known for compiling the "Tabula Rogeriana," a highly accurate world map for his time and work in geography and other sciences. Al-Idrisi reflects the continuity of Islamic education and science in Sicily, even after the island came under Christian control. In Norman times, schools in Sicily taught the works of Muslim scientists, and the large libraries that stored Arabic manuscripts remained functional. Islamic education and the influence of Muslim intellectuals in Sicily not only survived but also flourished, bridging the transfer of knowledge from the Islamic world to Western Europe.

The Long-Term Influence and Legacy of Islamic Education in Sicily

After the end of Norman rule, Sicily underwent a more intensive process of Christianization. Nevertheless, the legacy of Islamic education continues to live on through translating Muslim scholarly works into Latin. Translators in Sicily played an important role in bringing Islamic knowledge to Western Europe, including medicine, mathematics, and philosophy. One of the most important legacies of Islamic education in Sicily is its contribution to the European Renaissance. Through the scientific and philosophical works translated in Sicily, the Western world gained access to the knowledge that had developed in the Islamic world over the centuries. The legacy of Islamic education in Sicily is also reflected in the intellectual openness that encourages

dialogue between different cultures, a valuable principle in the modern academic world. Islamic education in Sicily flourished during Muslim rule and was influential until the Norman rule. Sicily became a center for exchanging knowledge between the Islamic world and Western Europe, with significant contributions in geography, medicine, mathematics, and philosophy. Although Islamic rule ended, the intellectual traditions built during this period continued to exert a significant influence, especially in the translation and dissemination of science to Europe, which helped form the basis of the European Renaissance (Saputra et al., 2025).

Comparison of Patterns and Development of Islamic Education in Andalusia and Sicily

A comparison of the patterns and developments of Islamic education in Andalusia and Sicily shows that although these two regions were under Muslim rule at different times and under unique conditions, they made important contributions to the advancement of education and science, both in the Islamic world and in Europe. Here are some of the key aspects that compare the pattern and development of Islamic education in both regions:

Duration and Influence of Islamic Government

Islamic rule in Andalusia lasted more than 700 years (711-1492 AD), with significant intellectual centers such as Córdoba, Seville, and Granada. During this time, Andalusia became a highly developed center of civilization and knowledge, with a long-term impact on the development of science in the Islamic and Western worlds. Muslim rule in Sicily lasted a shorter period, about 200 years (827-1091 AD). Although more limited, Sicily played an important role as a bridge between the Islamic world and Western Europe, especially in the transfer of knowledge during the Norman period after the Muslims lost control of the island. Andalusia had a more extended influence and reign, allowing for a more mature and in-depth education system. Sicily, albeit briefer, managed to maintain its intellectual traditions even after the Norman conquest and still contributed to the spread of science to Europe.

Education and Intellectual Center

Andalusia was Europe's most significant Islamic education center during the Middle Ages. Córdoba, often called the "City of Light," became a center of science, philosophy, medicine, astronomy, mathematics, and literature. Andalusia has significant madrasas, libraries with extensive manuscript collections, and scholars who play an important role in education development. Some famous figures, such as Ibn Rushd (Averroes), Ibn Arabi, and Al-Zahrawi, came from this region (Haliovic, 2023). Sicily also has thriving intellectual centers, especially in the city of Palermo. During Muslim rule, education in Sicily was focused on religious sciences, science, and philosophy. After the Norman conquest, the influence of Islamic education persisted, and Muslim scholars such as Al-Idrisi contributed to it. However, Sicily is better known as the place where science was transferred from the Islamic world to Europe, where scientific works were translated into Latin. Andalusia has more well-established and diverse educational centers, while Sicily serves as a center for transferring knowledge, especially after the end of Muslim rule (Cecep, 2024).

Focus on Science and Philosophy

Education in Andalusia is highly advanced, encompassing various disciplines such as medicine, mathematics, astronomy, philosophy, and literature. Andalusian scholars such as Ibn Rushd and Ibn Tufail are famous for their philosophical works linking Greek and Islamic thought. Andalusia is also famous for its medical and scientific fields, with figures such as Al-Zahrawi, the "Father of Modern Surgery" (Hasanah et al., 2024). Although Islamic education in Sicily includes many disciplines, Sicily primarily focuses on geography, navigation, and philosophy. Al-Idrisi, for example, contributed significantly to the creation of world maps and geography. In addition, the scientific works of Muslim scientists in Sicily were widely translated into Latin, which helped introduce Islamic science to the Western world, especially in medicine and philosophy. Andalusia has a broader and more structured education scope, while Sicily is an important conduit for transferring knowledge to the West, especially in geography and medicine (Khalid, 2019).

Influence on Western Europe

Science and philosophy from Andalusia spread to Western Europe through Toledo, which became a translation center after the Christian domination of the region. Many of the works of Ibn Sina, Al-Kindi, and Al-Farabi were translated into Latin and played a significant role in the intellectual revival in Europe, especially in philosophy and medicine. Andalusia served as a center of intellectual innovation that directly influenced the development of thought in Europe during the Renaissance (Ichsan & Ahmad, 2020). Andalusia and Sicily contributed significantly to the transfer of knowledge to Western Europe. Still, Andalusia had a broader influence in the long run due to its position as a major education center in the Islamic world. On the other hand, Sicily played more of a role as a link between East and West, especially after the end of Muslim rule.

Intercultural Interaction and Multicultural Influences

Andalusia is famous for being a region where Muslims, Christians, and Jews coexisted relatively peacefully for several centuries. This created a dynamic intellectual environment where scholars from different backgrounds collaborated and influenced each other. Translating scientific and philosophical works from Arabic to Latin became the primary means of spreading science to the Christian world. Sicily also had a multicultural society during Muslim and Norman rule. Sicily was known as a center of cultural interaction, especially under the Norman King, Roger II, who supported dialogue between Muslim, Christian, and Jewish scientists. The presence of many cultures in Sicily creates a cosmopolitan educational atmosphere, which supports the exchange of ideas and knowledge (Eliyyah, 2021). Both regions, Andalusia and Sicily, practice a multicultural pattern of education in which Muslims, Jews, and Christians contribute to the advancement of science. However, Andalusia is better known for its more prolonged and stable intellectual interactions, while Sicily was more prominent as a hub of intercultural liaison during the Norman period. Although Andalusia and Sicily differed in terms of the duration of Muslim rule and the focus of education, both played an important role in spreading Islamic science to Western Europe. Andalusia became a major intellectual center with a broader and more structured education, while Sicily played an important role in transferring knowledge from the Islamic world to the West.

The educational heritage of these two regions became an important foundation for the intellectual revival in Europe during the Renaissance (Ilyas et al., 2022).

CONCLUSION

Fundamental Finding: This study shows a significant contrast between the systematic and structured pattern of Islamic education in Andalusia and the more informal and flexible Sicily. Andalusia developed a comprehensive education system through formal institutions such as kuttab, mosques, and madrasas, culminating with the establishment of the University of Cordova. Sicily, under the leadership of King Roger II, adopted a more adaptive approach with a focus on teaching the Quran and Arabic in mosques. **Implications** The implications of this study highlight the importance of balancing formal structure and flexibility in developing the education system. The Andalusian and Sicily model provides inspiration for the development of modern education that integrates various disciplines and encourages intercultural dialogue. **Limitation** The limitations of the research lie in the limited primary resources available and the complexity of reconstructing the specific details of daily educational practices in both regions. **Future Research:** For further research, conducting a more in-depth study of the specific teaching methods applied and the influence of socio-political factors on the development of education in both regions is recommended. Comparative research with other Islamic regions is also needed to provide a more comprehensive understanding of the variations in the medieval Islamic education system.

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***Dr. Nasril, M.Pd.I (Corresponding Author)**

Lecturer Faculty of Da'wah and Communication Sciences, Imam Bonjol Padang State Islamic University, Sungai Bangek, Kel. Balai Gadang, Kec. Koto Tengah, Kota Padang, Sumatera Barat 25174, Indonesia
Email: nasril@uinib.ac.id

Muhammad Yunus, S.Sos

Postgraduate Imam Bonjol Padang State Islamic University, Jl. Prof. Mahmud Yunus Lubuk Lintah, Kuranji, Kota Padang, Sumatera Barat 25153 Indonesia
Email: muhammadyunusdelapan@gmail.com

Wan Mohd Yusof Wan Chik

Research Fellow, Research Institute for Islamic Products and Malay Civilization (INSPIRE); Associate Professor, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), 21300 Kuala Nerus, Terengganu, Malaysia
Email: mohdyusof@unisza.edu.my

Ahmad Iqbal Mohd Fadzi

PhD Candidate, Department of Shariah, Faculty of Islamic Contemporary Studies, Universiti Sultan Zainal Abidin (UniSZA), 21300 Kuala Nerus, Terengganu, Malaysia

Email: iqbalfadzli.edu@gmail.com
