



IBN TAIMIYAH'S EDUCATIONAL THOUGHT IN THE PERSPECTIVE OF MAJID IRSAN AL-KILANI AND ITS RELEVANCE FOR CONTEMPORARY ISLAMIC EDUCATION POLITICS AND POLICY

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Abstract

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One of the greatest thinkers in Islamic history is Ibn Taimiya. He lived in the middle age era when the Islamic world was facing the long duree war: the Crusade and the battle against the Mongol. In the modern era, he inspired many, especially groups of Islam. Some of these groups are the Muslim Modernist, the Salafi, the Wahabi and the Haraki. Each group tries to implement some aspects of Ibn Taimiya's thought especially which is related to education. This paper tries to examine Ibn Taimiya's Thoughts on education, particularly that which is captured by one of the contemporary Arab educational thinkers and historians, Majid Irsan al-Kilani. This is because Ibn Taimiya didn't specifically write on education and at the same time, he had a large spectrum of thoughts and it is not easy to understand his thought comprehensively by reading his writings directly. So, with the help of al-Kilani's work we will be able to understand Ibn Taimiya's educational thought, relatively completely. After capturing the ideas we will relate his educational thoughts to the real situation of Muslim education, especially in Indonesia. There are many aspects of his ideas that have relevance and benefits for Indonesian Muslims' education, so they can be proposed to policymakers and politicians. This is a library research which processes qualitative data. The technique used is content analysis of al-Kilani's work and then connecting the relevance rationally to the reality of Indonesian Muslim education. There are many beneficial findings from al-Kilani's work that can be used and operated in Indonesian Muslims' education.

Keywords: *Ibn Taimiya; Majid Irsan al-Kilany, Educational Thoughts.*



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INTRODUCTION

As is well known, Islamic civilization in the past possessed great thinkers across various fields of knowledge. These great thinkers were not only concerned with religious sciences but were also skilled in worldly sciences. Their breadth of knowledge ranged from the most foundational, namely the Qur'an and Hadith, then shifted to creed (*aqidah*), ethics (*akhlaq*), worship (*ibadah*), social transactions (*muamalah*), then to theology, jurisprudence, and mysticism, and at the furthest extent, philosophy, natural sciences, social sciences, and technology.¹ Indeed, over the past few centuries, Muslims seem to have lost their *élan vital* in matters of knowledge. It also appears that the pendulum of civilization is shifting to other nations. However, if Muslims today wish to find various creative ideas to solve present and future problems, examining past works is unavoidable. In the old treasury, there is much that is valuable, *old but gold*.²

In the current condition of civilization, there is a fairly strong awareness to explore the treasures of knowledge from the past. Muslim scholars, even those who received modern education from the West, are increasingly realizing that what lies buried in the layers of Islamic history contains treasures that must be excavated. Those from various disciplinary backgrounds, from religious sciences (*'ulumuddin*), social sciences, to natural sciences, are not hesitant to do so.³ Included among them are those with backgrounds in educational science; they possess the awareness that education today, both in theory and practice, is not only problematic but has also produced problematic human beings and communities.⁴ Arising from this awareness, they attempt to seek both theoretical and practical foundations for education from the classical Islamic treasury, often referred to as *turâts*.⁵

Among the modern Muslims who attempt to explore thoughts, concepts, and inspiration from the intellectual tradition of the Islamic past are Islamic activists.⁶ Among these activists, some belong to the puritanical Salafi genealogy but still possess a strong interest in intellectual matters. There are also the puritanical Wahabis, who are similar to the Salafis but with more rigid views. There are also the modernists who face modernity by grounding their foundations in the tradition of *tajdid* (renewal) and reform from the Islamic past. Equally important are the *haraki* (activist) groups who

¹ Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*, Brill Classics in Islam (Brill, 2007), https://books.google.co.id/books?id=_fV7ER4sc1AC.

² Abdullah Sahin, "Islamic and Western Liberal Secular Values of Higher Education: Convergence or Divergence?," in *Values of the University in a Time of Uncertainty*, ed. Paul Gibbs et al. (Springer International Publishing, 2019), https://doi.org/10.1007/978-3-030-15970-2_14.

³ C. A. Qadir, "An Early Islamic Critic of Aristotelian Logic: Ibn Taimiyyah," *International Philosophical Quarterly* 8, no. 4 (1968): 498–512.

⁴ Syed Farid Alatas, *Diskursus Alternatif dalam Ilmu Sosial Asia: Tanggapan Terhadap Eurosentrisme*, 1st ed. (Mizan, 2010).

⁵ Abdullah Sahin, *New Directions in Islamic Education: Pedagogy and Identity Formation* (Kube Publishing Limited, 2013), <https://books.google.co.id/books?id=cT09BAAAQBAJ>.

⁶ Mahmud Arif, "Islam, Kearifan Lokal, Dan Kontekstualisasi Pendidikan: Kelenturan, Signifikansi, Dan Implikasi Edukatifnya," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (2015): 67–90.

attempt to solve various technical problems of the ummah in the field by referencing their ideas to past scholars who were able to combine intellectualism and activism.⁷

These four groups—Salafi, Wahabi, Modernist, and Haraki—with different compositions, are influenced by a medieval figure whose central figure is both inspiring and controversial. These four groups certainly develop and disseminate their understanding, even ideologies, which are clearly influenced by this medieval figure, through education, in various formats, of course. The question is: what is the universe of thought of this referenced figure? Then, what is his educational thought according to a prominent contemporary Islamic education expert? Not least, what is the relevance of this figure's thought to Islamic education, particularly in Indonesia?

This research attempts to elaborate on the educational thought of a giant in Islamic scholarship, Ibn Taimiyah, who inspired the Salafis, Wahabis, Modernists, and Harakis, as mentioned above, specifically from the perspective of a contemporary Arab Islamic education thinker, Majid Irsan al-Kilani. Ibn Taimiyah's influence is not only visible in the fields of creed, jurisprudence, and religious thought but also in shaping educational paradigms, the relationship between knowledge and action, human development, and societal reform.⁸ Through various educational institutions they established, these groups developed educational models that, directly or indirectly, drew inspiration from Ibn Taimiyah's intellectual framework. Therefore, understanding Ibn Taimiyah's educational thought is important, not only for reading the development of Islamic intellectual history but also for explaining how these ideas continue to influence Islamic educational practice to this day.⁹

Various studies show that attention to Ibn Taimiyah's educational thought continues to develop, both in educational philosophy and contemporary Islamic education studies. A recent study by Sutiono, Nuro'in, and Rizaldi (2025), for example, affirms that Ibn Taimiyah's educational foundation is built upon the principle of monotheism (*tauhid*) as the core of the entire educational process. Education is understood as a process of human formation that integrates intellectual, spiritual, and moral dimensions, thereby producing individuals who are not only knowledgeable but also moral and capable of carrying out their social functions. The study also concludes that Ibn Taimiyah's educational concepts remain relevant for addressing the moral crisis, fragmentation of knowledge, and challenges of modern education through a holistic character education approach.¹⁰ Nevertheless, the focus of this study remains limited to philosophical

⁷ Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335, <https://doi.org/10.3390/rel9110335>.

⁸ Jon Hoover, *Ibn Taymiyya: Makers of the Muslim World* (Oneworld Publications, 2020), https://books.google.co.id/books?id=D_SBwgEACAAJ.

⁹ Ovamir Anjum, *Politics, Law, and Community in Islamic Thought: The Taymiyyan Moment*, Cambridge Studies in Islamic Civilization (Cambridge University Press, 2012), Cambridge Core, <https://doi.org/10.1017/CBO9781139013413>.

¹⁰ Sutiono et al., "Ibn Taimiyah's Contribution to Islamic Philosophy of Education: A Critical Review and Its Relevance in the Modern Era," *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 8, no. 1 (2025): 34–50, <https://doi.org/https://doi.org/10.34005/tahdzib.v8i1.4719>.

analysis of Ibn Taimiyah's thought directly, without involving reconstructive perspectives from contemporary Islamic education thinkers.

On the other hand, attention to Majid Irsan al-Kilani is also growing, particularly regarding his contributions to building a civilization-based Islamic education paradigm (civilizational education). Research by Mu'ammam and Muchtar (2024) shows that al-Kilani developed an educational epistemology that rejects the dichotomy between religious and general sciences through the integration of revelation, reason, and experience in the formulation of the Islamic education curriculum.¹¹ Similarly, Samsirin, Arif, and Karwadi (2025) explain that al-Kilani's concept of integrating *al-Kitāb* (the Book) and *al-Ḥikmah* (wisdom) has strategic implications for developing pesantren (Islamic boarding school) curricula in Indonesia, particularly in building a balance between character formation, mastery of knowledge, and civilizational development.¹² Meanwhile, Habibi (2024) found that al-Kilani's educational philosophy also contains values of religious moderation through human relationships with God, fellow humans, nature, life, and the hereafter.¹³ These three studies show that al-Kilani is not merely a developer of Islamic education theory but a thinker who offers a comprehensive educational paradigm oriented toward civilizational transformation.¹⁴

Nevertheless, research that specifically connects Ibn Taimiyah's educational thought with Majid Irsan al-Kilani's perspective remains very limited. One study that directly examines this theme is Abdur Rahman Achmad's research (2019), which analyzes the book *Al-Fikr al-Tarbawī 'inda Ibn Taymiyyah*. This study successfully identified five main components of Ibn Taimiyah's educational thought according to al-Kilani: educational philosophy, educational objectives, curriculum, educational methods, and the ethics of educators and learners. However, this study remains descriptive of the book's content and has not developed an analysis of al-Kilani's epistemological construction or the relevance of these ideas to contemporary Islamic education politics and policy.¹⁵ Similarly, Dalimunthe's study (2017) focuses more on Majid Irsan al-Kilani's overall educational concepts through an examination of several of his main works, so the

¹¹ Muhammad Arfan Mu'ammam and Nicky Estu Putu Muchtar, "Epistimology and Curriculum of Islamic Education from the Perspective of Majid 'Irsan Al-Kilani," *Halaqa: Islamic Education Journal* 8, no. 1 (2024): 87–96, <https://doi.org/10.21070/halaqa.v8i1.1677>.

¹² Samsirin Samsirin et al., "The Integration of the Qur'an and Ḥikmah in the Thought of Majid Irsan al-Kailani Philosophical Foundations and Implications for the Pesantren Curriculum," *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 14, no. 02 (2025): 321–36, <https://doi.org/10.22219/progresiva.v14i02.41869>.

¹³ Debi Fajrin Habibi, "Analysis of the Concept of Islamic Education with Religious Moderation Insight in the Book of Falsafah At-Tarbiyah Al-Islamiyyah by Majid Irsan Al-Kilani," *Jurnal Studi Sosial Keagamaan Syeikh Nurjati* (Cirebon) 3, no. 2 (2023): 292–316, <https://doi.org/https://doi.org/10.24235/sejati.v3i2.94>.

¹⁴ M. Yunus Sinaga et al., "Goals and Methods of Islamic Education: Majid Irsan Al-Kailani's Perspective," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 20, no. 1 (2026): 235, <https://doi.org/10.35931/aq.v20i1.5888>.

¹⁵ Abdur Rahman Achmad, "Konsep Pendidikan Ibnu Taimiyah Menurut Majid Irsan Al-Kailani Dalam Kitab Al-Fikr At-Tarbawī 'inda Ibn Taimiyah" (Thesis Undergraduate, Universitas Muhammadiyah Yogyakarta, 2019), <http://repository.umy.ac.id/handle/123456789/29277>.

reading of the reconstruction of Ibn Taimiyah's educational thought has not become the main focus of analysis.¹⁶

Based on a review of these previous studies, it can be concluded that there are two main tendencies in the studies that have developed. *First*, research on Ibn Taimiyah generally focuses on educational concepts excavated directly from his works or their relevance to modern Islamic education. *Second*, research on Majid Irsan al-Kilani more frequently reviews philosophy, epistemology, curriculum, and the general paradigm of Islamic education. Thus, there is still a space for study that has not been widely explored, namely analysis of Ibn Taimiyah's educational thought through Majid Irsan al-Kilani's perspective as a complete interpretive framework, while also linking it to contemporary Islamic education politics and policy. At this point, this research positions its academic contribution and offers novelty compared to previous studies.

RESEARCH METHOD

This research is a qualitative library research with a philosophical-conceptual approach.¹⁷ This approach is used to examine in depth the intellectual framework of Ibn Taimiyah's educational thought as reconstructed by Majid Irsan al-Kilani, while also understanding the conceptual structure underlying his educational ideas. Library research was chosen because all research data sources come from scientific documents, both primary and secondary works relevant to the research focus.¹⁸

The primary data source for this research is Majid Irsan al-Kilani's dissertation at the University of Pittsburgh, Pennsylvania, United States, which was later published as a book entitled *Falsafah al-Tarbiyah 'inda Ibn Taymiyyah*. To gain a more comprehensive understanding, this research also utilizes various secondary sources in the form of books, reputable journal articles, dissertations, and other scientific works written by Majid Irsan al-Kilani as well as researchers examining Ibn Taimiyah's thought, Islamic educational philosophy, and Islamic education politics.¹⁹

Data collection was conducted through documentation techniques by tracing, reading, identifying, classifying, and recording various information related to Ibn Taimiyah's educational concepts from Majid Irsan al-Kilani's perspective. All data were then organized based on main themes, such as philosophical foundations of education, educational objectives, curriculum, educational methods, the relationship between

¹⁶ Endi Marsal Dalimunthe, "Jihad Pendidikan: Satu Sorotan Terhadap Konsep Pendidikan Islam Majid 'Irsan Al-Kilani," *Jurnal Tarbiyah* (Medan) 24, no. 1 (2017): 26–48, <https://doi.org/http://dx.doi.org/10.30829/tar.v24i1.126>.

¹⁷ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

¹⁸ Evanirosa, *Metode Penelitian Kepustakaan (Library Research)* (Media Sains Indonesia, 2020).

¹⁹ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

knowledge and action, and their implications for societal and civilizational development.²⁰

Data analysis was conducted through qualitative content analysis with operational stages including: [1] data reduction through the process of selecting and sorting information relevant to the research focus; [2] data categorization into conceptual themes according to the construction of Ibn Taimiyah's educational thought developed by Majid Irsan al-Kilani; [3] philosophical interpretation of the relationships between concepts to find a complete epistemological framework of educational thought; and [4] drawing synthesis through rational-reflective analysis to identify the relevance of these ideas to contemporary Islamic education politics and policy dynamics. The analysis was conducted iteratively so that the processes of reading, interpretation, and synthesis occurred repeatedly until a consistent and comprehensive conceptual understanding was achieved.²¹

Through these stages, this research not only describes Ibn Taimiyah's educational thought as understood by Majid Irsan al-Kilani but also reconstructs the relationships between ideas that form his educational paradigm, then rationally connects them with various issues in contemporary Islamic education politics and policy, thereby producing conceptual implications that can serve as one of the foundations for developing Islamic education policy.

RESULTS AND DISCUSSION

Profiles of Ibn Taimiyah and Majid Irsan al-Kilani

Ibn Taimiyah is one of the rare scholars in the Islamic world who always generates lively discussion and even debate, both during his lifetime and after his death, among his admirers and detractors alike.²² He was born into a family that preserved the Hanbali school of thought tradition in the Harran region, northern Iraq, near the Tigris River, which is currently part of Turkey, in the year 661 AH or 1263 CE. However, because the Mongols were attacking various lands at that time, Ibn Taimiyah's extended family moved to the Syrian region, and this seems to have been one of the most significant childhood experiences for Ibn Taimiyah, as he later became one of the most active driving forces of resistance against these warrior people. In his new place of residence, he began building his intellectual foundations, both through religious sciences such as the Qur'an, Hadith, and jurisprudence, as well as rational sciences, theological debates, and philosophy. Not only did he build his intellectual foundation, but in this new place

²⁰ Melvyn Julian, "The Practice of Qualitative Research," *Qualitative Research in Organizations and Management: An International Journal* 12, no. 3 (2018): 247–48, <https://doi.org/10.1108/QR0M-09-2016-1416>.

²¹ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th ed. (SAGE Publication, 2016).

²² Abdullah Jawawi, "Konsep Pendidikan Ibnu Taimiyah," *IQRA: Jurnal Pendidikan Islam* (Makassar) 1, no. 1 (2021): 34–42.

he also began his teaching career, starting at the age of twenty-one, when his father passed away.²³

Among the central tenets of Ibn Taimiyah's thought is the concept of monotheism (*tauhid*). From the outset, Ibn Taimiyah was restless and anxious seeing the discourse on monotheism being too theoretical and discursive, deviating from the model of monotheism taught by the prophets and messengers. While the prophets and messengers taught monotheism to lead to love and obedience, many scholars and thinkers of that era merely made it a subject of debate.²⁴ Ibn Taimiyah divided monotheism into three types: *rubûbiyah* (Lordship), *ulûhiyah* (worship/divinity), and *asmâ' wa shifât* (names and attributes), which are correlative and comprehensive, interconnected and complementary. With these three divisions, God is not only considered Almighty but, more than that, is worshipped without being associated with anything else, and is perceived in the appropriate manner, without negating His perfection and without likening Him to creation. As an upholder of the Salafi view, namely those affiliated with the righteous predecessors of the early generations, Ibn Taimiyah firmly adheres to the Qur'an, Hadith, the commentaries of the early generations, as well as sound reasoning and clear intuition (*dalîl wujdânî wa fithrî*). With this formulation, it is hoped that Muslims will build a puritanical relationship, clear from various impurities, both in their beliefs, intentions, practices, and perceptions of God.²⁵

To affirm his puritanical view of monotheism, Ibn Taimiyah went further by seriously engaging with theological and philosophical issues and reproducing a discourse that could be called, using his own term, *kalâm shahîh wa falsafah shahîhah* (sound theology and sound philosophy). The modifier "sound" (*shahîh*) attached to what he discoursed upon originated from his understanding that the existing theology and philosophy had been too Hellenistic. Greek philosophy that entered the Islamic world had influenced the creed of the ummah, creating confusion. Both theology and philosophy had Qur'anic bases, but they were also Hellenistic at the same time.²⁶ Theology was indeed more Qur'anic, while philosophy was more Hellenistic, but in Ibn Taimiyah's view, the degree of Hellenism in both had obscured the Qur'anic composition. Ibn Taimiyah desired a purely Qur'anic perspective. Ibn Taimiyah was a pure Hanbali with his rejection of various rational discourses that lacked textual basis, but he differed from Hanbalis in general in his ability to present rational arguments. He might be called *an anti-rationalism rationalist*—a rationalist of anti-rationalism.

²³ Râsyid al-'Abdul-Karîm, *Ma'a Ibn Taimiyah Hiwârât Fikriyah* (Riyadh; Dala'il Centre, 2020), h. 24-31.

²⁴ Kartika Apriola, "Konsep Pemikiran Pendidikan Islam Masa Ibnu Taimiyah," *Kutubkhanah: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2021): 32-52, <https://doi.org/https://doi.org/10.24014/kutubkhanah.v20i1.13342>.

²⁵ See the work adapted from the dissertation at the University of Malaya, Amal Fathullah Zarkasyi, *Konsep Tauhid Ibnu Taimiyah Dan Pengaruhnya Di Indonesia* (Ponorogo, 2010; repr., Darussalam University Press, 2010), h. 322-325.

²⁶ See Nurcholish Madjid's dissertation in Chicago, Nurcholish Madjid, *Ibn Taimiyah Tentang Kalam Dan Falsafah*, Terj. Zaim Rofiqi (Nurcholish Madjid Society; Nurcholish Madjid Society, 2020), h. XXI – XXXIX.

In addition to his expertise in theological, philosophical, and creedal discourses, with strong mastery of the Qur'an and Hadith along with their supporting apparatus, Ibn Taimiyah became an authority in jurisprudence, considered by some authorities to have reached the level of absolute *mujtahid* (independent legal reasoning). He always affiliated himself with the Hanbali school, yet he was able to choose opinions freely, stepping outside the Hanbali school and even outside the official opinions of other schools. Regarding his relationship with the Hanbali school, this appears methodologically in his commitment to the Qur'an, Hadith, the sayings of the Companions, and the transmissions of the Followers (*tabi'in*), but he further expanded the concept of legal development by considering wisdom (*binâ'ul-hukm 'alal-hikmah*), differing from Ahmad bin Hanbal and most jurisprudential theorists who emphasized the legal cause (*binâ'ul-hukm 'alal-'illah*). Departing from this principle, Ibn Taimiyah had different choices (*ikhtiyârât*) from most scholars, both in matters of worship and social transactions.²⁷

Furthermore, Ibn Taimiyah's attention and mastery of knowledge were not limited to intellectual-rational matters such as creed, theology, philosophy, and jurisprudence as mentioned above, but also included intuitive-spiritual aspects, often referred to as Sufism or mysticism. As is well known, he placed Shaykh Abdul-Qadir al-Jilani, one of the great Sufi masters and also an ancestor of the researcher examining Ibn Taimiyah's educational thought in this paper, in a high position. He provided lengthy commentary on the collection of Shaykh Abdul-Qadir al-Jilani's sermons known as *Futûhul-Ghâ'ib*, and this can be easily traced in his *Majmû'atul-Fatâwâ*. There is a popular story stating that he had intensive discussions with Shaykh Ibn Atha'illah al-Sakandari, the main figure of the Shadhili order at that time, and experienced several shifts in his views regarding mystical issues that he had criticized extensively. However, recent research by Arjan Post affirms that Ibn Taimiyah did not oppose Sufism; he only opposed deviant Sufism. His prominent student, who predeceased him, Imadud-Din al-Wasithi, was a puritan who pursued spiritual ascent through the Shadhili path (*ath-Tharîqah asy-Syâdziliyah*). This reality led Arjan Post to definitively call al-Wasithi a Taymiyyan Sufi.²⁸

Not only intellectually formidable, Ibn Taimiyah possessed steadfastness and resilience in enduring suffering and the burdens of struggle. At the age of 32, he was imprisoned on charges of inciting the masses due to his firm stance against Christians who insulted the Prophet. Several years later, Ibn Taimiyah was involved in warfare against the Armenians, followed by his position as a spokesman for defending Damascus from Mongol incursions, and then he fought against these warrior people. His courage on the battlefield led him to confront various Sufi groups he deemed to have deviated, whether in understanding, practice, or because of their support for the Mongols. When

²⁷ For further reading, refer to the dissertation at IAIN Syarif Hidayatullah Jakarta, Muhammad Amin Suma, *Ijtihad Ibnu Taimiyah Dalam Fiqih Islam* (Pustaka Firdaus; Pustaka Firdaus, 2002), h. 203-209.

²⁸ See the work adapted from the dissertation, Arjan Post, *The Journeys of a Taymiyyan Sufi: Sufism through the Eyes of 'Imād al-Dīn Aḥmad al-Wāsiṭī (d. 711/1311)* (Brill, 2020), <https://doi.org/10.1163/9789004377554>.

living in Egypt, he faced attacks from scholars who disagreed with him, resulting in several imprisonments. Similarly, when he returned to live in Damascus, he was imprisoned several times due to criticism he leveled against various parties, which naturally provoked anger. In such a dynamic life, even when he had to die in prison, Ibn Taimiyah managed to author many writings on various themes such as Qur'anic exegesis, Hadith, creed, jurisprudence, theology, and Sufism, both polemical and explanatory in nature.²⁹

The exemplary nature of Ibn Taimiyah is not limited to his scholarship and struggle but also his *tasâmuh* (tolerance) and open-mindedness. This becomes very interesting because although he was known to be firm, even harsh, especially in criticizing what he considered deviant, he is remembered for his open-mindedness, particularly when he was wronged and then given the authority to retaliate against that injustice. This is closely related to the understanding upheld among scholars, namely that fanaticism should be directed toward truth and not toward particular figures. Departing from this, it is natural that it bore fruit in the form of subsidiary attitudes of open-mindedness and tolerance while maintaining a critical stance.³⁰ One of the most phenomenal statements recorded in golden letters of history is his answer when given the opportunity to retaliate against those who had wronged him. He said: "I do not wish to be victorious over anyone because of their lies against me, their injustice toward me, or their enmity toward me, for I have absolved every Muslim, and I wish good for all Muslims, and I desire for every believer the same good that I desire for myself."³¹

With all these inspiring qualities, it is natural that the question arises: what kind of educational thought did Ibn Taimiyah possess? The answer, of course, must be formulated by reading most, if not all, of the works of this man who bore the title *Shaykh al-Islam*, considering that he did not write specifically on education. Regarding his educational thought, its scope can be limited to educational philosophy, educational objectives, educational curriculum, and the relationship between education and culture and tradition.³² However, it is not easy to do all this work except by someone who masters two or more fields, at least Arabic language, education, history, and Ibn Taimiyah's thought itself. The question is: who is the person with the multiple abilities needed to capture as much as possible the nuances of Ibn Taimiyah's educational thought? This is where Majid Irsan al-Kilani's position becomes very important and relevant. This paper also aims to introduce one of the educational experts whose works

²⁹ Sahrul Mauludi, *Ibn Taimiyah Pelopor Kajian Islam Yang Kritis* (Paramadina; Paramadina, 2012), h. 17-24.

³⁰ Muhammad Ikhsan, *Belajar Toleransi Dari Ibnu Taimiyah* (Pustaka al-Kautsar; Pustaka al-Kautsar, 2014), h. 110-111.

³¹ The original text is as follows: "*lâ uhibbu an yuntashara min ahadin bisababi kadzibihi 'alayya au dlulmihi au 'udwânihi fa innî qad ahlaltu kulla muslim wa anâ uhibbul-khair likullil-muslimîn wa urîdu likulli mu'min minal-khair mâ uhibbu linafsî.*" al-'Abdul-Karîm, *Ma'a Ibn Taimiyah Hiwârât Fikriyah*.

³² See the brief introduction to the core section of the dissertation, Majid Irsan al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah* (al-Madinah al-Munawwarah; Maktabah Darut-Turats, 1986), h. 89.

have influenced the Muslim world in Arabia and beyond, to the extent that they were banned in Israel.

Majid Irsan al-Kilani is a respected educational thinker and historian in the Middle East, though his name is not yet widely known in Indonesia. A descendant of Shaykh Abdul-Qadir al-Jilani, he was born in Jordan in 1932 and died in 2015 after suffering a prolonged stroke. He earned his bachelor's degree in history from Cairo University.³³ He held two master's degrees: one in Islamic history from the American University in Beirut and another in educational foundations from the University of Jordan. His doctorate in educational foundations was obtained from the University of Pittsburgh, Pennsylvania, United States.³⁴ His thesis entitled *Tathawwur Mafhûm an-Nadlariyah at-Tarbawiyah al-Islâmiyah* and his dissertation entitled *al-Fikr at-Tarbawî 'Inda Ibn Taimiyah* were published and had considerable influence. His series of publications on the philosophy, objectives, and curriculum of education (*Falsafatut-Tarbiyah al-Islâmiyah*, *Ahdâfut-Tarbiyah al-Islâmiyah*, *Manâhijut-Tarbiyah al-Islâmiyah*) were not only well-received by the public but also demonstrated his expertise in this field. Meanwhile, his work in history, still nuanced with educational themes, *Hakadza Dlahara Jîlus-Shalahiddîn wa Hakadza 'Âdatil-Quds*, had a profound intellectual and emotional impact on its readers to the extent that it was banned in Israel.³⁵

His expertise in education was not only theoretical but also practical. He had teaching experience at Umm al-Qura University in Mecca, the College of Education for Women in Medina, and also taught Islamic Studies at the University of Pittsburgh, Pennsylvania, United States. The institutions he led included the Department of Islamic Education and Comparative Education at King Abdul-Aziz University's Medina branch, the United Nations Islamic Research and Studies Center in New York, the Training and Teaching Division at the Jordanian Ministry of Awqaf and Islamic Affairs, the Educational Research Division at the Jordanian Ministry of Education and Teaching, and many others. His involvement in various institutions also demonstrated his capacity, such as Curriculum Planning for Jordanian Education, Curriculum Planning for the Education Faculties at King Abdul-Aziz University and Umm al-Qura University, the Steering Committee for Education Magazines in Jordan and the United States, and so forth.³⁶ There are still many other involvements and participations of Majid Irsan al-Kilani that need not be listed here. What is certain is that the figure and thought of this Muslim

³³ Dalimunthe, "Jihad Pendidikan: Satu Sorotan Terhadap Konsep Pendidikan Islam Majid 'Irsan Al-Kilani."

³⁴ Mu'ammam and Muchtar, "Epistimology and Curriculum of Islamic Education from the Perspective of Majid 'Irsan Al-Kilani."

³⁵ Some sources that can be traced are, Majid Irsan al-Kilani, *Manâhijut-Tarbiyah al-Islâmiyah* (Beirut; Alamul-Kutub, 1995), h. 407-408; al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*, h. 270-271; Majid Irsan al-Kilani, *Ahdâfut-Tarbiyah al-Islâmiyah* (al-Madinah al-Munawwarah; Maktabah Darul-Hadits, 1988). h. 297-298. As for the other data complements, they are https://ar.wikipedia.org/wiki/%D9%85%D8%A7%D8%AC%D8%AF_%D8%B9%D8%B1%D8%B3%D8%A7%D9%86_%D8%A7%D9%84%D9%83%D9%8A%D9%84%D8%A7%D9%86%D9%8A, accessed on 7-11-2022 at 11:00 PM.

³⁶ al-Kilani, *Manâhijut-Tarbiyah al-Islâmiyah*, h. 407-408.

scholar with both Middle Eastern and Western educational backgrounds are very important to consider.

Ibn Taimiyah's Educational Thought as Captured by Majid Irsan al-Kilani

This section will elaborate on Ibn Taimiyah's educational thought. However, because Ibn Taimiyah's intellectual universe is quite broad and not specifically related to education, the capture of an educational thinker such as Majid Irsan al-Kilani becomes very important. Of course, not all of Ibn Taimiyah's educational thought can be captured, but the exploration of a scholar in the fields of history and education such as al-Kilani enables the capture of the main points of Ibn Taimiyah's educational thought. Among the categories al-Kilani developed regarding Ibn Taimiyah's educational thought are educational philosophy, general educational objectives, curriculum and materials, educational methods, and the ethics of educators and learners.

Majid Irsan al-Kilani begins his exploration of Ibn Taimiyah's educational thought from his educational philosophy (*falsafatut-tarbiyah*). According to al-Kilani, Ibn Taimiyah's educational philosophy is grounded in the issue of al-'ilm an-nâfi' or beneficial knowledge. With beneficial knowledge, humans will achieve stability and consistency in life. Conversely, with useless knowledge, humans may end up in error. This beneficial knowledge is disseminated and acquired through an educational process based on monotheism (*tauhid*). Tauhid is the focus of Ibn Taimiyah's thought. In relation to education, its objectives, methods, and curriculum are connected to the issue of tauhid. The tauhid intended by Ibn Taimiyah consists of three types: *rubûbiyah* (Lordship), *ulûhiyah* (worship/divinity), and *asmâ' wa shifât* (names and attributes). Through tauhid, humans as creatures are freed from worshipping other creatures. Conversely, humans must devote themselves solely to Allah. Additionally, this education serves to preserve various aspects of human nature (*fitrah*) besides tauhid. This fitrah relates to human life, all of which is regulated by divine law (*syariat*). Islamic education, after guiding humans to tauhid, leads them to submit to the sharia. The sharia is what will keep humans on their natural disposition (*fitrah*), through which they will achieve true happiness.³⁷

After philosophy, Ibn Taimiyah's views on educational objectives (*al-ahdâf al-'âmmah lit-tarbiyah*) can be formulated. According to Ibn Taimiyah, as captured by Majid Irsan al-Kilani, educational objectives are as follows: *First, tarbiyatul-fard al-muslim* or educating the Muslim individual to become a person who thinks, perceives, and acts based on the Qur'an and Sunnah, to uphold the Islamic creed and die for that Islamic creed. *Second, ikhrâjul-ummah al-muslimah* or forming a Muslim community that has strong bonds among its members according to the provisions of the Qur'an and Sunnah, and conversely, avoiding everything that could cause discord within that community. For this purpose, Islamic education endeavors to teach the correct understanding of Islam in society, whether related to creed, worship, or ethics. Besides

³⁷ *Falsafatut-Tarbiyah* section, in al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*, h. 97-105.

theoretical matters, Islamic education must teach Muslims to avoid various daily habits that could disrupt societal unity, such as imitating the clothing of disbelievers (*at-tasyabbuh bil-kuffâr*) which causes Muslims to experience a shift in loyalty to non-Muslims. Third, *ad-da'wah lil-Islâm fil-'âlam* or the project of spreading Islam throughout the world. When the Muslim community has become stable and has strong bonds, they must be mobilized to spread Islam to all corners of the world because Islam is the only cause of salvation in this world and the hereafter, so the salvation of humanity becomes the responsibility of Muslims. From what al-Kilani successfully captured, it is clear that Islamic education according to Ibn Taimiyah is oriented toward Islam and the Muslim community itself, not toward material personal or communal achievements.³⁸

When the philosophy and general objectives of Islamic education have been clarified, al-Kilani attempts to trace what curriculum and materials (*al-manâhij*) should be implemented in Islamic education. Ibn Taimiyah viewed that young Muslims must learn what Allah and His Messenger have commanded them to learn and practice. Because tauhid is the primary matter, knowing Allah, His attributes, and His actions is the first and foremost thing to be taught. Furthermore, Ibn Taimiyah mentions three types of knowledge that are not dichotomously separated but rather bound by the nature of sharia (*syar'iyah*). These three types of knowledge are transmitted knowledge (*sam'iyah*), rational knowledge (*'aqliyah*), technical knowledge (*shinâ'ah*), and military knowledge (*'askariyah*). Each of these sciences has its own position. Transmitted knowledge derived from the Qur'an and Sunnah, including creed, ethics, jurisprudence of worship, and jurisprudence of social transactions, serves to fill the human soul. Meanwhile, rational knowledge complements what has been explained by transmitted knowledge, such as mathematics, physics, astronomy, and medicine. Technical knowledge serves human physical needs, such as the production of food, clothing, shelter, and weaponry. Regarding military knowledge, it is clearly useful in building the strength of individuals and the Muslim community. This means that these four types of knowledge are beneficial to humans, both soul and body, complement each other, and must not be separated, let alone dichotomized. Regarding his firm puritanical position, Ibn Taimiyah prohibited the teaching of certain types of knowledge, such as theology, philosophy, logic (*mantiq*), including music and poetry, because these various sciences were considered causes of confusion and weakness for Muslims. Regarding curriculum management, Ibn Taimiyah did not emphasize a particular form or arrangement. Al-Kilani sees flexibility in Ibn Taimiyah's thought regarding curriculum arrangement.³⁹ However, regarding the language of instruction (*lughatut-ta'lim*), Ibn Taimiyah strongly emphasized fluent Arabic (*fushhâ*), even considering it the only language that Muslims

³⁸ *al-Ahdâf al-Âmmah lit-Tarbiyah* section, in al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*, h. 107-115.

³⁹ *al-Minhâj* section, in al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*, h. 117-139.

must master because it concerns Islamic identity and the understanding of the Qur'an and Sunnah.⁴⁰

Next, Majid Irsan al-Kilani explored Ibn Taimiyah's educational thought regarding educational methods (*thuruqut-tarbiyah wa asâlibuhâ*). Regarding methods, Ibn Taimiyah emphasized two methods: the *'ilmiyah* (knowledge) method and the *irâdah* (will) method. Regarding the scientific method, Ibn Taimiyah starts from the principle of correcting the knowledge apparatus (*ishlâh adâtil-'ilm*) of the learner first. This apparatus is the heart, hearing, and sight, through which correct knowledge can be obtained. With a good and healthy heart, hearing, and sight, true knowledge will be attainable. Conversely, problems or even damage in one or more of these three will hinder humans from achieving true knowledge. True knowledge will align with the innate disposition (*fitrah*) embedded in the human soul and bring tranquility to that soul. Conversely, false knowledge will contradict the *fitrah* and cause restlessness in the soul. Among the practical ways for humans to attain knowledge are wisdom, good counsel, and dialogue (*hikmah wa mau'idhah wa jidal hasan*). All of this will be complete if accompanied by sincerity in comprehensively capturing knowledge along with various practices that will embed knowledge into the learner's self. The other method is *iradah* or forming the desire for good in the learner. The learner is called *murîd* or one who has will. Therefore, to become a perfect student, the learner must train their will to be directed toward goodness. The strength of will is formed in the balance between the power of reason, the power of desire, and the power of anger (*quwwah manthiqiyah wa syahwaniyah wa ghadhabiyah*) which accumulates in the form of knowledge and faith, purity and generosity (*'iffah wa karam*), and courage and forbearance (*syajā'ah wa hilm*). All these good wills will be cultivated through several channels, including studying faith, creed, and the Qur'an, through various acts of worship and charity, and avoiding corrupt and immoral things. Through these means, it is hoped that the learner will reach the level of being occupied with various virtues and excellences (*fadhâ'il*).⁴¹

After exploring the methods, Majid Irsan al-Kilani mentions the ethics of educators and learners or *âdâbul-'âlim wal-muta'allim*. Regarding the ethics of educators, there are several things to consider. *First*, the educator must understand that they are the inheritors and successors of the prophets and messengers in teaching humanity goodness and truth. *Second*, therefore, they must be role models for humanity in doing good and truth, such as honesty and good character, and conversely, in leaving evil and error, such as lying and bad character. *Third*, educators must be truly serious in teaching their knowledge because it is a noble task derived from the prophets and messengers and is very fundamental for the good of humanity. *Fourth*, educators must truly preserve their knowledge by constantly reviewing and developing it because knowledge is their most important treasure to practice and teach to others, both learners and non-learners.

⁴⁰ *Lughatut-Ta'lim* section, in al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*, h. 141-143.

⁴¹ *Thuruqut-Tarbiyah wa Asâlibuhâ* section, in al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*, h. 145-175.

Regarding the ethics of learners, several things need attention. *First*, learners must constantly purify their intentions in the learning process, namely solely seeking the pleasure of Allah. *Second*, learners must respect their teachers and be grateful to them as a form of gratitude to Allah. *Third*, learners must prepare themselves to take from as many teachers as possible without being bound to a single teacher because truth is not confined to one teacher. *Fourth*, learners must not underestimate or belittle other groups for reasons similar to the previous point.⁴²

Relevance for Islamic Education Politics and Policy

Educational politics and policy is a field in educational science that focuses on regulations and provisions, even legislation and juridical foundations, that can influence an educational system.⁴³ Nonetheless, educational politics and policy can be at a very macro level, for example, Millennium Development Goals and UNESCO Policies at the UN, or at a very micro level, for example, at the school and pesantren level.⁴⁴ Ibn Taimiyah's educational thought can be one valuable recommendation and important foundation in making regulations and provisions that will later influence education at both macro and micro levels. Educational thought in general, or Ibn Taimiyah's educational thought specifically, is very valuable and important so that politics and policy are not made haphazardly, and conversely, originate from in-depth study so that they have a solid intellectual foundation. It is hoped that with this, educational politics and policy will produce educational practices that are theoretically accountable and truly meaningful and useful practically.⁴⁵

First, from the analytical framework used by Majid Irsan al-Kilani when reviewing Ibn Taimiyah's educational thought, important points can be found that need to be considered before formulating educational politics and policy.⁴⁶ These points include, [1] educational philosophy. Educational philosophy provides a foundational meaning for educational theory and practice. It will discuss the meaning of humanity, the meaning of knowledge, the meaning of education, and so on, which are very important in formulating educational regulations. [2] General educational objectives are also very important so that education does not merely refer to small, particular objectives that do not reach the broader vision and awareness regarding humanity and its society. [3] Language of instruction. This may not be pressing but remains important to consider, especially in the context of Islamic education. The language of instruction here, namely

⁴² Rania Sawalhi and Ghiath Hawari, "Majid Irsan Al-Kaylani: Leading Intellectual Light of Education Through an Islamic Lens," in *Great Muslim Leaders: Lessons for Education*, ed. Melanie C. Brooks and Miriam D. Ezzani (Emerald Publishing Limited, 2023), <https://doi.org/10.1108/979-8-88730-183-920251011>.

⁴³ Khairuddin Hasan, "The Four Pillars Of Education By Unesco And The Metaverse: Repositioning Islamic Education," *Bidayah: Studi Ilmu-Ilmu Kelslaman*, 2023, 85–105, <https://doi.org/10.47498/bidayah.v14i1.1928>.

⁴⁴ UNESCO, *Reimagining Our Futures Together: A New Social Contract for Education*, Report from The International Commission on the Futures of Education (UNESCO, 2021), 131–54.

⁴⁵ Abd. Madjid, *Analisis Kebijakan Pendidikan* (Samudra Biru, 2018).

⁴⁶ Samsirin et al., "The Integration of the Qur'an and Hikmah in the Thought of Majid Irsan al-Kailani Philosophical Foundations and Implications for the Pesantren Curriculum."

Arabic, is very important for Muslims, and this important position is increasingly less recognized even though it is closely and directly related to the sources of Islamic teachings, namely the Qur'an and Sunnah. [4] Ethics of educators and learners. This is increasingly neglected by modern education, even by Islamic education, even though ethics are closely related to human values and important markers of being educated.⁴⁷

Second, the matter of monotheism (*tauhid*). This occupies an important position in what Majid Irsan al-Kilani calls Ibn Taimiyah's educational philosophy. This is naturally so because it is indeed the core of Islamic teachings. However, the fact is that this is currently often ignored by Muslims, even through their educational institutions. Tauhid must be made the core perspective and objective in Islamic education. This is because tauhid is the core teaching of the prophets and messengers. All prophets and messengers focused greatly on the issue of tauhid and conversely opposed all forms of its antithesis, namely polytheism (*syirik*).⁴⁸ Affirming the position of tauhid in and through Islamic educational institutions and practices is obligatory and not merely an ideal condition. Especially within Ibn Taimiyah's framework, several details of tauhid need attention, namely *rubûbiyah*, *ulûhiyah*, and *asmâ' wa shifât*. The issue of Allah's Lordship (*rububiyah*) currently needs to be re-emphasized amidst the rise of anti-theism, atheism, and agnosticism among young people. Meanwhile, Allah's divinity (*uluhiyah*) is also no less important because the refusal to worship Allah or associating partners with Allah is a human act from ancient times until the end of time. Included in this is the matter of how to perceive Allah with the names and attributes that are appropriate to what He and His Messenger have described.⁴⁹

Third, the matter of divine law (*sharia*). The matter of sharia is also included in what al-Kilani calls Ibn Taimiyah's educational philosophy. Sharia means *ath-thâriq al-mûsil ilal-mâ'*, the path that leads to water (the source). In the context of the desert society where Islam was revealed to Prophet Muhammad, sharia becomes the path to what is a basic human need and also the source of relief from thirst. Metaphorically, sharia is the source of human happiness. After affirming the matter of tauhid, Islamic education must educate learners to submit, obey, and follow the sharia. A strong awareness must be built within the learner that sharia is one of the core teachings of Islam that will remain relevant until the end of time. This is because humans are creatures that will remain essentially the same. God created them in a format that never changes. What changes in human life are merely the tools of life, the format of transactions, and variations in pleasure. The essential matters never change. Therefore, as a consequence of tauhid and also the only path to happiness and well-being, humans must follow sharia, and Islamic education is responsible for instilling this.

⁴⁷ al-Kilani, *Manâhijut-Tarbiyah al-Islâmiyah*.

⁴⁸ Komaruddin Sassi, "Prinsip-Prinsip Epistemologi Pendidikan Islam Paradigma Tauhid Naquib al-Attas," *Islamic Education, Millah: Journal of Religious Studies* 20, no. 1 (2020): 135–72, <https://doi.org/10.20885/millah.vol20.iss1.art6>.

⁴⁹ Zarkasyi, *Konsep Tauhid Ibnu Taimiyah Dan Pengaruhnya Di Indonesia*.

Fourth, about beneficial knowledge and its classification. Beneficial knowledge is included by al-Kilani in Ibn Taimiyah's educational philosophy. If traced in the Qur'an and Sunnah, knowledge indeed holds a high position in Islam. However, if examined more closely in the tradition and treasury of Prophet Muhammad, there is an explicit supplication he frequently made, namely the request for beneficial knowledge and the plea for protection from useless knowledge. This shows that beneficial knowledge is important, and conversely, useless knowledge is bad. Therefore, being oriented toward beneficial knowledge must be the foundation of Islamic education politics and policy. The orientation should not only be toward knowledge without distinguishing between beneficial and non-beneficial. Among its realizations is the effort to classify knowledge. Scholars since ancient times have endeavored to classify knowledge. This is because knowledge is vast; some is beneficial and some is not, and even the non-beneficial has varying degrees. The principle *inna syarafal-'ilmi bi syarafil-ma'lûm* (the nobility of knowledge is determined by the nobility of its object) is highly regarded in Islam. The object of knowledge becomes the standard for the nobility of knowledge. Religious sciences related to God, His Lordship and Divinity, His speech, worship of Him, are certainly the most important sciences. Rational knowledge through which humans perfect themselves and their lives, such as mathematics, physics, astronomy, and medicine, is at a lower level. Technical knowledge beneficial for improving human quality of life is at an even lower level. All these are important perspectives that must enter into Islamic education politics and policy.⁵⁰

Fifth, military knowledge and education. This issue must become a concern of Islamic education politics and policy because it relates to the quality of Muslims and the strength of the Muslim ummah. As is well known, military education is among the best educational models because it strongly emphasizes precision, so many non-military educational institutions adopt semi-military styles as an effort to benefit from this educational model. Military education is already well known as education that emphasizes discipline, and this character is the core of achieving various forms of accomplishments and goals. Military education will be very good at shaping the character and personality of precise and disciplined Muslims, thereby increasing the quality and strength of Muslims. Within military education, there are various types of knowledge that are very useful both in the military world and in life in general. Knowledge related to combat, survival, strategy, weaponry, and so on, will benefit learners. With military knowledge and education, the strength of the Muslim ummah is built, which will make its socio-political entity respected, so that the condition of the Muslim ummah is no longer an object of suffering from various maneuvers of other nations and peoples, and conversely, can play its role as a mercy to the worlds (*rahmatan lil-'âlamîn*) freely. Islamic education politics and policy that make military

⁵⁰ Syed Muhammad Naquib Al-Attas, *Islam Dan Filsafat Sains*, 1st ed. (Mizan, 1995); M. Amin Abdullah, "Integrasi Dan Interkoneksi Ilmu Pengetahuan," *Paper Dipresentasikan Dalam Acara Seminar Nasional Program Pascasarjana UIN Sunan Kalijaga Yogyakarta, Tanggal*, 2014, 15–16.

knowledge and education one of its points will provide broad benefits for learners and the Muslim ummah in general.⁵¹

Sixth, levels of educational objectives related to the Muslim community. From Ibn Taimiyah's thought summarized by Majid Irsan al-Kilani, a systematization of the levels of Islamic educational achievement can be made. Systematically and sequentially, Islamic education aims to form the Muslim individual, the Muslim family, the Muslim community, and global da'wah. Islamic education politics and policy that want to be serious in building their vision, especially the close bond between education and Islamic da'wah, must aspire greatly toward that direction. At the most basic level, of course, Islamic education aims to produce quality Muslims. A quality Muslim is not merely a good worker or a good citizen. A quality Muslim has correct creed, noble character, diligent worship, good social transactions, involvement in da'wah, and concern for jihad and the betterment of humanity. With such personal qualifications, Muslim learners are directed to build good families, which function as *madrasah* (school), *markaz* (center), and *ma'wa* (refuge). The Muslim family serves as an educational institution, a center of strength, and a source of tranquility. If individuals and families are good, it is hoped that a Muslim society with a distinct Islamic culture will be created, one that is not easily divided and not easily influenced by foreign cultural models incompatible with Islam. When individuals, families, and the ummah have become Islamic, strong, and qualified, then the mission of Islam as a mercy to the worlds will be realized, when its da'wah can save all of humanity in various corners of the world.⁵²

Seventh, all of this will not be possible to achieve without a correct understanding of the human being according to Islam. As captured by al-Kilani from Ibn Taimiyah, the human being according to Islam relates to levels of the soul and layers of the body. Humans are creatures that God created with a natural disposition (*fitrah*), a basic form closely related to tauhid, revelation, and sharia. Human *fitrah* will remain good if they practice tauhid, follow revelation, and obey sharia. However, humans have layers of the soul that can drag them toward deviation: the soul of livestock filled with desire (*bahîmiyah syahwaniyah*) and the soul of wild beasts filled with anger (*sabu'iyah ghadhabiyah*), which are strongly attached to bodily tendencies, within which are hearing and sight. To preserve this, God gave humans a heart in which there is intellect. If humans educate their hearts by utilizing hearing and sight to acquire faith, knowledge, and wisdom, then their desires and anger will be conditioned with virtues such as purity, generosity, courage, and forbearance. Conversely, if the heart is not educated and the senses are left to access various things that distance them from faith, knowledge, and wisdom, then these various virtues will turn into permissive attitudes, miserliness, cowardice, and insolence as forms of expressing unbridled desires and anger. Islamic education politics and policy must make this a foundation.⁵³

⁵¹ al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*.

⁵² al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*.

⁵³ al-Kilani, *Al-Fikr at-Tarbawî 'Inda Ibn Taimiyah*.

Eighth, another important thing that can be recommended for Islamic education politics and policy from Taimiyah's educational thought is about educational methods. There are two important points to recommend from Ibn Taimiyah's thought for Islamic education, departing from the reality of Islamic education, especially in Indonesia today. *First*, the ethics of educators and learners are important points that can enter the educational methods that are essential from the perspective of Islamic education. This is because ethics (read: *adab*) are not merely manners but correct actions following knowledge and wisdom, and are not solely the result of learning but also prerequisites for learning.⁵⁴ Good ethics of the teacher, both outwardly and inwardly, will impact the learner. Similarly, good ethics of the learner are a sign of readiness to learn that will make the learning process complete and maximal. Due to the important position of educator and learner ethics, Islamic education politics and policy must include them in the agenda.⁵⁵ *Second*, emphasis on practice. Currently, there is much discussion about character education. However, the problem is that character education can be done by increasing classical cognitive materials in the classroom. Whereas, character is maximally formed through education that emphasizes practice. Repeated practice of various meaningful actions, such as prayer, fasting, charity, reading the Qur'an, remembrance (*dzikir*), cleaning the classroom, erasing the blackboard, throwing away trash, greeting, and so on, is the most appropriate way to form character. This is what has largely been lost from our education.

CONCLUSION

From Ibn Taimiyah's educational thought as captured by the contemporary Islamic education thinker Majid Irsyan Al-Kilani, there are various important things that have been overlooked by Islamic education, both institutionally and in individual practice, even by groups that are genealogically connected to Ibn Taimiyah. Ibn Taimiyah's various views, systematically presented by Majid Irsan al-Kilani in terms of *philosophy*, *general objectives*, *curriculum*, *language of instruction*, and *methods*, are actually important aspects of Islamic teachings that should be the main concern of Islamic education but have instead been absent from the agenda. Various matters such as tauhid, sharia, fitrah, the concept of knowledge, classification of knowledge, beneficial knowledge, virtues, the concept of humanity, military knowledge and education, and so on, are important things that must be considered by Islamic education. The hope is that by recommending these various views as a foundation in the dynamics of Islamic education politics and the process of making Islamic education policy, these matters will be re-mainstreamed by institutions, educators, learners, and Muslims in general.

⁵⁴ Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan Dalam Islam*, 4th ed. (Mizan, 1992).

⁵⁵ Elit Ave Hidayatullah and Syamsuddin Arif, "Syed Muhammad Naquib Al-Attas' Exposition on the Concept of Ethics," *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (2022): 409–46, <https://doi.org/10.22452/afkar.vol24no1.12>.

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