IBN TAIMIYAH'S CONTRIBUTION TO ISLAMIC PHILOSOPHY OF EDUCATION: A CRITICAL REVIEW AND ITS RELEVANCE IN THE MODERN ERA

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Abstract (In English). *This article critically examines the educational philosophy of Ibn Taimiyah, a prominent Islamic scholar, focusing on his contributions to the foundation of Islamic education and its relevance in the context of contemporary challenges. Ibn Taimiyah emphasized the centrality of tawhid (monotheism) as the core of all educational efforts, aiming to cultivate individuals who are not only knowledgeable but also spiritually devoted and morally upright. Education, in his view, is a transformative process that integrates intellectual growth with ethical and religious development. He asserted that the ideal teacher must be sincere, trustworthy, and committed to guiding students toward truth, while students must approach learning with humility, respect, and the sincere intention of seeking God's pleasure. This study also explores the applicability of Ibn Taimiyah's thoughts in the modern era, especially in addressing the moral and spiritual crises faced by contemporary educational systems. His holistic approach—balancing religious values with the acquisition of worldly knowledge—offers valuable insights for designing character-based education today. Through critical analysis, this article concludes that Ibn Taimiyah's educational thought provides a timeless philosophical foundation that remains relevant and can inspire modern Islamic educational reform.*

Keywords*: Ibn Taimiyah, Islamic Education, Philosophy of Education, Character, Modern Relevance*

Abstract (In Bahasa). *Artikel ini mengkaji secara kritis filsafat pendidikan Ibn Taimiyah, seorang ulama besar Islam, dengan menyoroti kontribusinya terhadap dasar-dasar pendidikan Islam serta relevansinya dalam menghadapi tantangan pendidikan modern. Ibn Taimiyah menekankan bahwa tauhid (keesaan Allah) adalah inti dari seluruh proses pendidikan, dengan tujuan membentuk individu yang tidak hanya berilmu, tetapi juga berakhlak mulia dan memiliki komitmen spiritual yang tinggi. Baginya, pendidikan merupakan proses transformatif yang menyatukan perkembangan intelektual dengan pembinaan moral dan religius. Ia menegaskan bahwa guru ideal adalah sosok yang ikhlas, amanah, dan berdedikasi dalam membimbing peserta didik menuju kebenaran, sementara murid harus memiliki*

sikap rendah hati, menghormati guru, dan berniat tulus dalam menuntut ilmu demi meraih ridha Allah. Studi ini juga membahas penerapan pemikiran Ibn Taimiyah dalam konteks masa kini, terutama dalam menjawab krisis moral dan spiritual dalam sistem pendidikan modern. Pendekatannya yang holistik—mengintegrasikan nilai-nilai agama dengan ilmu dunia—memberikan inspirasi bagi pengembangan pendidikan Islam berbasis karakter. Melalui analisis kritis, artikel ini menyimpulkan bahwa pemikiran pendidikan Ibn Taimiyah tetap relevan dan menjadi fondasi filosofis yang bernilai untuk reformasi pendidikan kontemporer.

Kata Kunci*: Ibn Taimiyah, Pendidikan Islam, Filsafat Pendidikan, Karakter, Relevansi Modern.*

A.   INTRODUCTIONS

Education is one of the primary instruments in shaping human civilization. In the Islamic context, education is understood not only as a formal teaching process but, more importantly, as a holistic process of character development and formation. Islamic education aims to create a perfect human being—a complete human being who possesses a balance between spiritual, intellectual, moral, social, and emotional aspects. From this perspective, education functions not only to transfer knowledge but also as an effort to shape a holistic and civilized personality by the teachings of monotheism, the primary foundation of human life.

Throughout history, the Islamic world has produced many great thinkers who have made significant contributions to the conceptualization of education, one of whom is Ibn Taymiyyah (661–728 AH/1263–1328 CE). He is known as a prolific, critical, and analytical scholar, both in the fields of theology, law, and education. In the field of education, Ibn Taymiyyah's thinking is rooted in the principle of monotheism and strongly emphasizes the importance of harmony between knowledge and practice, and reason and revelation. His thoughts on education were not only normative but also practical and applicable in the context of the development of the Muslim community during his time, and they remain relevant today.

The urgency of rediscovering the thoughts of classical Islamic figures such as Ibn Taymiyyah is increasingly prominent amidst the current globalization and secularization of modern education. The phenomenon of moral degradation, identity crisis, and the disconnect between knowledge and spiritual values in the current education system are challenges that must be addressed with an integrative approach. Modern education tends to be trapped in a positivistic paradigm that separates knowledge from religious values, resulting in a generation that is intellectually intelligent but morally and spiritually fragile.

Unlike secular educational approaches, Islamic education always prioritizes the integration of knowledge and faith. In Ibn Taymiyyah's view, education must begin with monotheism, as it is the primary foundation of all Islamic teachings. He stated that any knowledge that does not stem from the recognition of the oneness of God has the potential to lead humans astray from the true purpose of

their creation. Therefore, education must begin with instilling sound faith, followed by developing morals, knowledge, and life skills necessary for social life[1].

Ibn Taymiyyah's thoughts on education were informed by his sensitivity to the conditions of the Muslim community, which during his time was experiencing moral, political, and spiritual decline. He saw that this decline was caused, in part, by the community's deviation from the teachings of monotheism and its entrapment in blind imitation of religious authorities that did not base their opinions on the Qur'an and Sunnah. In this regard, he emphasized the importance of education that returns humanity to the authentic sources of Islamic teachings—namely, the Qur'an and the Sunnah of the Prophet Muhammad (peace be upon him)—with a rational approach that remains subservient to revelation.

In education, Ibn Taymiyyah emphasized the crucial role of reason (al-'aql) as a tool for understanding religious teachings. However, he also imposed the limitation that reason must be subservient to revelation. For him, there is no conflict between reason and revelation if both are used correctly. This view is crucial in the context of contemporary education, which often separates rational sciences from Islamic sciences. By integrating the two, Ibn Taymiyyah offers an educational model that is not only intellectually critical but also spiritually robust[2].

Ibn Taymiyyah's concept of education encompasses the objectives, methods, curriculum, and the relationship between educators and students. He believed that the goal of education is to produce individuals who are knowledgeable, devout, and have noble character. Education should not stop at cognitive mastery alone but should also lead to the formation of personality and morals. Therefore, educational methods must be tailored to the age, character, and level of understanding of students. He also emphasized the importance of role models (uswah hasanah) in the educational process, where educators must be figures who not only teach knowledge but also demonstrate noble character[3].

In the contemporary context, Ibn Taimiyah's ideas are highly relevant as a basis for formulating an Islamic education system capable of facing the challenges of the times. Amid the multidimensional crises gripping the modern world, Islamic education is required to produce a generation with a strong sense of monotheism, character, and competitiveness in science and technology. Ibn Taimiyah's concept of integrative education can be an alternative solution to the fragmentation of knowledge that exists in the current education system[4]. Various contemporary studies demonstrate that Ibn Taymiyyah's thoughts have strategic value in shaping an educational paradigm based on values, spirituality, and rationality[5].

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[1] Ibnu Taimiyah, *Majmu' Fatwa* (Riyadh: Dar Al-Wafa, 2004), https://waqfeya.net/books/-مجموع-فتاوى-شيخ-الإسلام-أحمد-بن-تيمية-مجموع-الفتاوى-ط-الأوقاف-السعودية be4776e4ca1c46778fee5e50a6333755.

[2] Rahmat Setiawan, "ETIKA SUFISTIK DALAM PEMIKIRAN IBNU TAIMIYAH" (UIN WALISONGO SEMARANG, 2022).

[3] Abdullah Jawawi, "IQRA : Jurnal Pendidikan Agama Islam Konsep Pendidikan Ibnu Taimiyah," *IQRA : Jurnal Pendidikan Agama Islam* 1, no. 1 (2021): 34–42.

[4] Kartika Apriola, Yuliharti Yuliharti, and Yanti Yanti, "Konsep Pemikiran Pendidikan Islam Masa Ibnu Taimiyah," *Kutubkhanah* 20 (June 30, 2021): 32, https://doi.org/10.24014/kutubkhanah.v20i1.13342.

[5] Muhibudin Muhibudin, "Imam Ibnu Taimiyah (Kehidupan, Pemikiran, Dan Warisannya)," *Spektra: Jurnal Ilmu-Ilmu Sosial* 4, no. 2 (2022): 100–131.

Therefore, examining Ibn Taymiyyah's educational thought is crucial, not only as a historical discourse but also as a conceptual basis for designing an adaptive Islamic educatin system that maintains its spiritual direction. This study aims to delve deeper into Ibn Taymiyyah's contributions to Islamic educational philosophy by examining his relevant works and views, while also assessing the relevance of his thought in addressing contemporary educational challenges.

B. LITERATURE REVIEW

1. Theoretical Basis of Islamic Educational Philosophy

The philosophy of Islamic education is an important branch of Islamic thought that seeks to define the goals, nature, and process of education based on the principles of monotheism. In the Islamic perspective, education is not merely the transmission of knowledge, but rather the process of developing a complete personality (insan kāmil) capable of integrating spiritual, intellectual, moral, and social dimensions in a balanced manner. Islamic education emphasizes the inseparable dimensions of tazkiyatun nafs (purification of the soul), tahdhīb al-akhlāq (cultivation of morals), and ta'līm al-'aql (development of rational reason)[6].

Syed Muhammad Naquib al-Attas argued that education in Islam is a process of internalizing adab (morality), namely, placing something in its proper spiritual and moral place. He asserted that the educational crisis in the Islamic world is caused by a loss of adab, which is rooted in an epistemological crisis[7]. Therefore, the primary goal of Islamic education is to shape individuals who recognize their responsibilities as servants and caliphs of Allah on earth.

2. Classical Figures in Islamic Educational Philosophy

Figures such as Al-Farabi, Al-Ghazali, and Ibn Sina have made significant contributions to shaping the philosophical foundations of Islamic education. Al-Farabi emphasized the importance of moral and logical education in shaping a truly human society[8]. Al-Ghazali integrated religious and rational knowledge, emphasizing the importance of morality as the core of education. Meanwhile, Ibn Sina formulated a tiered education system encompassing psychological and pedagogical aspects that remain relevant today[9].

However, the contributions of figures from the Hanbali school, such as Ibn Taymiyyah, have not been extensively studied in the context of educational philosophy, despite his strong ideas on the integration of revelation and reason and the urgency of monotheism-based education[10].

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[6] Hashim Rosnani, "Educational Dualism in Malaysia: Implications for Theory and Practice" (Kuala Lumpur: Oxford University Press, 1996).

[7] Mohd Faizal Musa, *Naquib Al-Attas' Islamization of Knowledge* (ISEAS-Yusof Ishak Institute, 2021).

[8] Majid Fakhry, *A History of Islamic Philosophy* (Columbia University Press, 2004).

[9] Zulkifli Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali," *Raudhah Proud To Be Professionals: Jurnal Tarbiyah Islamiyah* 3, no. 2 (2018): 21–38.

[10] Muhammad Taufiq Ridlo Maghriza and Mukh Nursikin, "Pendekatan Pendidikan Nilai Dalam Filsafat Islam: Analisis Kontribusi Imam Al-Ghazali Dan Ibnu Sina," *Afeksi: Jurnal Penelitian Dan Evaluasi Pendidikan* 5, no. 2 (2024): 295–314.

3.   Ibn Taymiyyah: Historical Context and Basic Views

Taqiyuddin Ahmad Ibn Taymiyah (1263–1328 AD) lived in a period full of crisis for Muslims, after the destruction of Baghdad due to the Mongol invasion and internal conflict. In this context, he not only appears as a theologian and legal expert, but also as an educational thinker who offers renewal based on monotheism and purification of Islamic teachings[11].

Ibn Taimiyah emphasized that all educational activities must be based on monotheism. He criticized the separation of religious knowledge and worldly knowledge, which did not lead to the main goal: servitude to Allah. In Majmū'al-Fatāwā, he emphasized that the best knowledge is that which produces righteous deeds and strengthens the faith[12]. He also rejected the practice of blind faith and encouraged the use of reason controlled by revelation. Education, for him, is an effort to form a critical person, but still submit to the authority of the Koran and Sunnah[13].

4.   Ibn Taimiyah's Contribution to Islamic Educational Philosophy

For Ibn Taymiyyah, the goal of education was to create a human being who adhered to pure monotheism and could fulfill his role as a caliph on earth. He stated that knowledge was a tool for drawing closer to God, not merely a worldly adornment[14]. Thus, education was not merely individual, but also a means of social reform (islāh).

Ibn Taymiyyah distinguished between beneficial and non-beneficial knowledge. Beneficial knowledge was that which brought people closer to God and encouraged good deeds. He supported the teaching of religious sciences such as tafsir, hadith, and fiqh, as well as worldly sciences such as medicine, strategy, and mathematics, which supported the welfare of the community. This view demonstrates that he was not anti-modern science, but rather selective and functional[15].

In terms of methodology, Ibn Taymiyyah promoted the mujadalah (dialogue) approach and enjoining good and forbidding evil as the primary methods in education. He emphasized the importance of the teacher's exemplary conduct (uswah hasanah), where teachers not only transfer knowledge but also serve as models of noble morals[16]. Ibn Taymiyyah's thoughts are highly relevant to addressing the modern education crisis, particularly in the following areas: Moral degradation and the crisis of spiritual identity. Ibn Taymiyyah's monotheism-based and adab-based education can be a solution to the fragmentation of character within the secular education system[17].

Polarization between religious knowledge and science: He emphasized that knowledge should not be in conflict if it is directed toward the benefit and values

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[11] Jon Hoover, "Ibn Taymiyya," *Qurʾānic Hermeneutics from the 13th to the 19th Century*, 2024, 121.

[12] Taimiyah, *Majmu' Fatwa*.

[13] Jon Hoover, *Ibn Taymiyya's Theodicy of Perpetual Optimism* (Brill, 2007).

[14] Mark Halstead, "An Islamic Concept of Education," *Comparative Education* 40, no. 4 (2004): 517–29.

[15] Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*, vol. 2 (Brill, 2007).

[16] Raif Georges Khoury, "George Makdisi, The Rise of Colleges. Institutions of Learning in Islam and the West. Edinburgh University Press, 1981," *Bulletin Critique Des Annales Islamologiques* 1, no. 1 (1984): 372–74.

[17] Syed Muhammad Naquib Al Attas, *The Concept of Education In Islam: A Framework for an Islamic Philosophy of Educaton* (Malaysia: ABIM, 1980).

of God. Critical education based on revelation: By rejecting imitation and emphasizing reason's submission to revelation, he offered a framework for Islamic education that was both rational and spiritual. Islamization of knowledge: His ideas also provided the foundation for the Islamization of knowledge project developed by al-Attas and Ismail Raji al-Faruqi[18].

C. METHODS

This study uses a descriptive qualitative approach to explore and deeply analyze Ibn Taymiyyah's philosophical concept of education. This qualitative approach was chosen because it can uncover the meaning behind the thoughts of figures and ideas through analysis of the text, context, and philosophical values contained within. Qualitative research allows researchers to understand a phenomenon holistically and contextually based on data that is natural, in-depth, and cannot be measured quantitatively[19].

This type of research falls into the category of library research, which focuses on the review of scientific texts and documents, both primary and secondary, as the main source of information. The object of study in this research is the concept of education in the thoughts of Ibn Taymiyyah, analyzed from his works, especially Majmū'al-Fatāwā and Dar' Ta'ārud al-'Aql wa al-Naql, as well as other supporting literature related to the philosophy of Islamic education. In addition, normative sources in the form of the Qur'an and hadith are also used as a basis in understanding the epistemology of Islamic education according to Ibn Taymiyyah. The primary instrument in this research is the researcher as the human instrument, as explained by Sugiyono, that in qualitative research, the researcher is tasked with establishing focus, selecting and evaluating data sources, collecting and interpreting data, and drawing critical and reflective conclusions[20]. In this case, the researcher actively identifies, interprets, and synthesizes various pieces of information obtained from literature sources.

Data collection was conducted through documentation techniques, namely by tracing, collecting, and critically reviewing documents and scientific works related to Ibn Taymiyyah's educational thought. This technique involved intensive reading of classical and modern literature, including books, scientific journals, and dissertations that discuss the theme of Islamic educational philosophy. The primary data sources consisted of Ibn Taymiyyah's original works, while secondary data included analyses by contemporary Islamic education scholars. The data analysis technique used a descriptive-qualitative analysis method with an interpretive approach. This process involved several stages: (1) identifying and classifying data based on the main themes in Ibn Taymiyyah's educational thought, such as educational goals, curriculum, methodology, and epistemology; (2) interpreting the meaning and philosophical context of each concept; and (3) drawing conclusions explaining the contribution of Ibn Taymiyyah's thought to the development of Islamic educational philosophy and its relevance to the

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[18] Ismail Raji Al-Faruqi, "Islamization of Knowledge: The Problem, Principles and the Workplan," *International Institute of Islamic Thought, Herndon*, 1982.
[19] Dr. M.A. Lexy J. Moleong, "Metodologi Penelitian Kualitatif (Edisi Revisi)," *PT. Remaja Rosda Karya*, 2019, https://doi.org/10.1016/j.carbpol.2013.02.055.
[20] Dr Sugiyono, "Metode Penelitian Pendidikan Pendekatan Kuantitatif, Kualitatif Dan R&D," 2013.

challenges of modern education[21].

D. RESULTS AND DISCUSSION

1. Biography of Ibn Taimiyah: Family Background, Education, and Intellectual Orientation

Ibn Taymiyyah, or Taqiyuddin Ahmad ibn Abdul Halim ibn Abdussalam ibn Taymiyyah al-Harani, was one of the great Islamic figures whose thoughts have had a wide influence until the modern era. He was born on 10 Rabi'ul Awwal 661 AH (1263 CE) in Harran, a region of Mesopotamia that was at that time under threat of Mongol invasion. Due to unstable political conditions, his family moved to Damascus, the center of Islamic scholarship at the time, when he was still a child. The family's scholarly environment shaped his intellectual character from an early age. His father, Shihabuddin Abd al-Halim, was a prominent teacher at the Great Mosque of Damascus and director of Dar al-Hadith as-Sukkariyah, while his grandfather, Majduddin al-Barakat, was known as an encyclopedic scholar and absolute mujtahid in the Hanbali school of thought[22].

Ibn Taimiyah's education began at home, where he studied the Koran, hadith, fiqh, ushul fiqh, and Arabic under the guidance of his family. He then deepened his knowledge by leading Damascus scholars, such as Syamuddin Abd al-Rahman al-Maqdisi and Fakhruddin Ibn Asakir[23]. From his 20s, he began teaching and writing, demonstrating extraordinary intellectual capacity. He is known to have a sharp memory and great enthusiasm for religious reform, particularly in his efforts to combat heresy, blind faith, and deviations from the faith.Ib n Taimiyah lived in a critical situation for Muslims. Baghdad, the center of the caliphate, was destroyed by a Mongol attack in 1258 AD. The Islamic world experienced a period of political and intellectual decline. In this context, Ibn Taimiyah appears as a mujaddid (reformer) who not only mastered classical Islamic sciences but also actively preached, wrote more than 300 works, and was involved in socio-political movements[24].

One important aspect of Ibn Taymiyyah's thought was his approach to Islamic education. He emphasized that all educational activities must be based on monotheism and devotion to God. In Majmū'al-Fatāwā, he stated that the best knowledge is that which produces good deeds and strengthens faith. He also rejected the dichotomy between religious and worldly knowledge, if both lead to the benefit of God and strengthen faith[25]. Ibn Taymiyyah was also critical of the practice of imitation (taqlid) and encouraged the use of reason by revelation. He emphasized the importance of ijtihad, rationality within the framework of the Qur'an and Sunnah, and the development of independent and critically thinking

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[21] Rosnani, "Educational Dualism in Malaysia: Implications for Theory and Practice."

[22] Hoover, *Ibn Taymiyya's Theodicy of Perpetual Optimism*.

[23] Nabil Mohamed, "The Role of the Qur'ānic Principle of Wasaṭiyyah in Guiding Islamic Movements," *Australian Journal of Islamic Studies* 3 (November 14, 2018): 21–38, https://doi.org/10.55831/ajis.v3i2.103.

[24] George Makdisi, *Rise of Colleges* (Edinburgh University Press, 2019).

[25] Osman Bin Bakar, *Classification of the Sciences in Islamic Intellectual History: A Study in Islamic Philosophies of Science* (Temple University, 1989).

individuals[26]. Thus, Ibn Taymiyyah was not only a theologian and jurist but also a visionary educator relevant to the context of contemporary Islamic education.

2. Ibn Taimiyah's Philosophical Concept of Education

Ibn Taymiyyah's educational philosophy was built on the foundation of monotheism as the primary axis of all forms of human knowledge and activity. He believed that the goal of education was to establish complete devotion to God. True education, he believed, must lead students to understand and practice the two sentences of the shahada, which form the basis for character formation and life orientation[27].

This concept rejected the secularization of knowledge, which separates it from divine values. Ibn Taymiyyah emphasized that knowledge is a means of drawing closer to God and should encourage good deeds. In Majmūʻal-Fatāwā, he stated that knowledge that does not foster faith, piety, and good deeds is futile[28]. Therefore, the educational process must be directed toward producing individuals who are not only intellectually intelligent but also possess a strong moral and spiritual commitment.

For him, learning is a form of worship and jihad, because seeking knowledge is part of the effort to uphold truth and reject falsehood[29]. Education must also integrate reason with revelation. The mind is given space to think and criticize but remains within the framework of divine guidance. Thus, Ibn Taymiyyah emphasized that education not only produces knowledge but also self-transformation toward individual and social piety[30].

This concept becomes highly relevant in the context of the values crisis in the modern education system. While knowledge is viewed as neutral without moral direction, Ibn Taymiyyah offers a holistic approach that combines cognition, affection, and spirituality as a unified whole in education.

3. The Goals of Education According to Ibn Taymiyah

Ibn Taymiyyah, a great 13th-century Islamic thinker, offered a profound view of the purpose of education. His ideas were grounded in the Qur'an and Sunnah and responded to the socio-political conditions of his time. Broadly speaking, he divided the goals of education into two dimensions: personal (*individual*) and social (*collective*). The two complement each other and are inseparable within the framework of an ideal Islamic education.

a. Personal Dimension

From a personal perspective, according to Ibn Taymiyyah, education aims to develop individuals spiritually, intellectually, and morally. Some important aspects that are of primary concern include:

1) *Servitude to Allah (ʿUbūdiyyah)*

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26 Hoover, "Ibn Taymiyya."

27 Siti Marfuah et al., "Pendidikan Islam Menurut Ibnu Taimiyah," *Jurnal Pendidikan Educandum* 4, no. 2 (2024): 10–21, https://doi.org/10.55656/jpe.v4i2.193.

28 Taimiyah, *Majmu' Fatwa*.

29 Hoover, "Ibn Taymiyya."

30 Bakar, *Classification of the Sciences in Islamic Intellectual History: A Study in Islamic Philosophies of Science*.

Education must be directed at realizing the goal of human creation, namely, worshiping Allah SWT as stated in the QS. Adz-Dzariyat verse 56[31]:

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ

"And I did not create jinn and humans except so that they would worship Me". Education not only imparts knowledge but also forms a deep spiritual awareness.

2)   *Building Noble Morals*
According to Ibn Taymiyyah, one of the primary focuses of Islamic education is character building. He emphasized that knowledge that does not produce good deeds and good morals is useless. In this regard, education plays a role in fostering a Muslim personality that is morally and ethically sound[32].

3)   *Freedom of Thought and Anti-Talklid*
Ibn Taymiyyah rejected the practice of taklid (blind following) in religious and intellectual matters. He encouraged the development of critical thinking skills and responsible ijtihad, even from an early age. He believed that education should free people from the shackles of traditional thinking that is not based on sound evidence[33].

4)   *Balance between Knowledge and Practice*
Within the framework of Islamic epistemology, knowledge and practice are two sides of the same coin. Ibn Taymiyyah believed that knowledge that is not put into practice only increases the burden of accountability in the afterlife. Therefore, ideal education must produce individuals who are both knowledgeable and perform good deeds[34].

5)   *Strengthening Social Responsibility*
Although it falls within the personal dimension, according to Ibn Taymiyyah, education also teaches individual social responsibility. Every Muslim is required to make a real contribution to the betterment of society, not just to save themselves.

b.   **Social Dimension**
In the social dimension, education functions to create a just, civilized society that upholds Islamic values. Ibn Taymiyyah believed that humans are social beings, and education plays a vital role in establishing a healthy social order.

1)   *Enjoining Good and Forbidding Evil as a Pillar of Education*
According to Ibn Taymiyyah, one of the social goals of education is to form a society that actively upholds good and forbids evil. This is the primary foundation for creating a just social system. In Majmu' al-Fatawa, he emphasized the importance of the role of the community

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[31] "Qur'an Kemenag," LPMQ, 2022, https://quran.kemenag.go.id/.
[32] Muhammad Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 2 (2017): 391–426.
[33] PSIF U M M Tim, *Diskursus Neo-Sufisme Muhammadiyah: Genealogi, Konstruksi Dan Manifestasi*, vol. 1 (UMMPress, 2015).
[34] Seyyed Hossein Nasr, "A Young Muslim's Guide to the Modern World," 2007.

in upholding the values of enjoining good and forbidding evil as a concrete form of social education[35].

2) Education as an Instrument of Social Reform

Ibn Taymiyyah believed that education has the potential to be a tool for societal transformation. He rejected stagnation and advocated the importance of tajdid (renewal) in socio-religious life. Education must produce agents of change who dare to advocate for justice and repair social damage[36].

3) A Just and Civilized Society

According to Ibn Taymiyyah, education not only produces pious individuals but also forms a community that upholds justice (*adl*) and virtue (*ihsan*). He believed that justice is the primary foundation of human existence and society. A society cannot long survive without the principle of justice[37].

4) Justice in Social Relations and Governance

More broadly, education must also produce just leaders and citizens. Ibn Taymiyyah consistently advocated the importance of justice in leadership and governance systems. He believed that injustice and abuse of power often stem from a lack of understanding of the values of true Islamic education[38].

Ibn Taymiyyah's conception of the purpose of education is comprehensive, encompassing spiritual, intellectual, moral, and social aspects. Education is not merely interpreted as a process of transferring knowledge, but as a means of developing the whole person: a devout servant of God and a just and contributing member of society. This idea remains relevant in the context of contemporary Islamic education, which seeks a balance between divine values and the demands of the times.

4. Educational Curriculum: Integration of Revelation and Reason According to Ibn Taymiyyah

Ibn Taymiyyah, a prominent 13th-century scholar and thinker, viewed the Islamic educational curriculum as an integral system that must encompass spiritual, rational, moral, and practical dimensions. His ideas offered a synthesis of religious and rational sciences, grounded in the framework of monotheism and devotion to Allah SWT. In the context of the curriculum, he divided it into two broad categories: practical knowledge and intellectual knowledge, while rejecting the dichotomy between religion and science that is often cited as an excuse for the stagnation of thought in the Islamic educational tradition.

a. Categories of Science in the Curriculum

1) Sam'iyat Science (Knowledge of Revelation)

Sam'iyat's knowledge encompasses all knowledge derived from revelation, such as faith, sharia, interpretation, hadith, and morals.

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[35] Taimiyah, *Majmu' Fatwa*.

[36] John L Esposito, *Unholy War: Terror in the Name of Islam* (Oxford University Press, 2003).

[37] Antony Black, *History of Islamic Political Thought: From the Prophet to the Present* (Edinburgh University Press, 2011).

[38] Gilles Kepel, *Jihad: The Trail of Political Islam* (Harvard University Press, 2002).

According to Ibn Taymiyyah, this is the primary foundation of Islamic education because it directly relates to the relationship between humans and God. He emphasized that religious knowledge should be studied not only for theoretical knowledge but also for practice to achieve happiness in this world and the hereafter[39].

In Majmu' al-Fatawa, Ibn Taymiyyah stated that religious knowledge is the best knowledge because it reflects God's will and guides humans to a righteous life [40]. Therefore, he recommended that the Islamic education curriculum prioritize religious knowledge as a moral and spiritual compass for students.

2) Intellectual Knowledge (Rational Knowledge)

Intellectual knowledge is knowledge acquired through reason and empirical observation, such as logic, mathematics, medicine, astronomy, and physics. Ibn Taymiyyah acknowledged the importance of this knowledge, provided it does not conflict with Islamic law. He even stated that this knowledge could become fardhu kifayah (obligatory duty) if needed by the community for the common good[41].

He also warned that rational science should be used to support the understanding of revelation, not to contradict it. In his view, there is no contradiction between revelation and sound reason. Rather, they complement each other in forming a comprehensive and well-rounded educational curriculum.

b. Principles of Integration in the Curriculum

Ibn Taymiyyah rejected the separation between religious and worldly knowledge. For him, all beneficial knowledge, whether derived from revelation or the result of human ijtihad, is part of Islam if used for the common good. He believed that education should integrate:

● Revelation and reason,
● Knowledge and practice,
● This world and the hereafter,
● Theory and practice.

Thus, the curriculum is not only normative (based on the text of revelation) but also functional and applicable, so that it is able to answer the challenges of the times and the needs of humanity[42].

c. The Universe as a Kauniyah Verse

Ibn Taymiyyah also directed that educational curricula include the study of the universe as part of the process of faith education. Nature is seen as ayat kauniyah, namely, signs of God's greatness that can strengthen faith. Knowledge of the heavens, the earth, and all that exists is not merely scientific knowledge, but also a vehicle for contemplation and strengthening monotheism.

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[39] Taimiyah, *Majmu' Fatwa*.
[40] A A H Taimiyah, "Dar'u Ta'arudh Al-'Aql Wa An-Naql," *Riyadh: Jam'ah Al-Imam Muhammad Bin Sa'ud Al-Islami*, 1991.
[41] Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam*.
[42] Bakar, *Classification of the Sciences in Islamic Intellectual History: A Study in Islamic Philosophies of Science*.

Within this framework, astronomy, physics, biology, and other natural sciences cannot be separated from the mission of faith. According to Ibn Taymiyyah, Islamic education must enable students to recognize that all knowledge is a path to understanding God and cultivating morals and etiquette.

d.   Relevance in the Context of Contemporary Education

Ibn Taymiyyah's curriculum concept is highly relevant in the context of modern Islamic education, which is struggling to integrate Islamic values with the needs of science and technology. This model of integrating revealed and intellectual knowledge is a crucial foundation for developing an integrative and transformative educational curriculum. This also aligns with the Islamic educational approach proposed by contemporary figures such as Syed Muhammad Naquib al-Attas and Fazlur Rahman, who both reject the dichotomy of knowledge[43].

According to Ibn Taymiyyah, the educational curriculum represents a comprehensive vision of Islam: combining reason and revelation, integrating religious and rational knowledge, and balancing worldly and afterlife goals. This idea is not only a legacy of classical Islamic thought but also offers an alternative paradigm relevant for current Islamic educational reform.

5.   Teaching Methods: Reason, Spirituality, and Exemplary Behavior according to Ibn Taimiyah

Ibn Taymiyyah developed a comprehensive approach to education, encompassing cognitive, affective, and psychomotor aspects. He focused not only on the transfer of knowledge (ta'lim) but also on comprehensive character formation (tarbiyah). Within this framework, Ibn Taymiyyah's teaching methods were not only rationalistic but also spiritual and transformative. He formulated three main pillars of his educational strategy: scientific reasoning (al-'ilmiyyah), purity of intention (al-irādah), and exemplary behavior (uswah hasanah).

a.   Scientific Method (al-'Ilmiyyah)

According to Ibn Taymiyyah, the scientific method involves the use of common sense and logical argumentation based on revelation. He criticized blind imitation and urged Muslims to explore religious teachings through ijtihad and tadabbur, while adhering to the Qur'an and Sunnah. He emphasized that true knowledge is based on sound evidence and rationality that does not contradict revelation[44].

Education should encourage students to understand, study, and critique knowledge, rather than simply memorize it. This aligns with the spirit of tajdid (renewal) in Islamic tradition. In the contemporary context, this approach supports the development of higher-order thinking skills (HOTS), which are essential in a modern curriculum.

Ibn Taymiyyah also considered reason to be a gift from God that serves as a tool for understanding sharia. In Dar' Ta'arud al-'Aql wa al-Naql, he defended the coherence between revelation and reason, and rejected

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[43] Attas, *The Concept of Education In Islam: A Framework for an Islamic Philosophy of Educaton*.
[44] Taimiyah, *Majmu' Fatwa*.

the view that revelation contradicts rationality[45]. Thus, according to him, the scientific method in education is not secular, but integrative and divine.

b.   The Method of Spirituality and Purity of Intention (al-Irādah)

The second component of Ibn Taymiyyah's approach is the importance of spirituality in the learning process. Knowledge is not merely to be known or mastered, but to be practiced and used as a path to God. Therefore, a sound intention is the foundation of seeking knowledge.

He emphasized the importance of sincerity in seeking knowledge. Knowledge without a sound intention will lead to arrogance and destruction, not blessings. In Majmu' al-Fatawa, he explained that knowledge without practice is like a tree without fruit. Therefore, education must foster an inner awareness that knowledge is a trust and a responsibility before God[46].

This spiritual aspect is highly relevant in modern educational systems that tend to be solely cognition-oriented. Ibn Taymiyyah reminded us that education should aim to develop a pious soul, not just intellectual intelligence.

b.   Exemplary Behavior (Uswah Hasanah)

According to Ibn Taymiyyah, one of the most important methods of education is role modeling. Teachers are not only instructors (mu'allim), but also educators (murabbi) and moral role models. A teacher must reflect the values of monotheism, piety, and knowledge in everyday life[47].

Ibn Taymiyyah emphasized that a teacher's morals directly impact the educational success of students. In this regard, he followed the method of the Prophet Muhammad (peace be upon him), who shaped his companions not only through lectures but also through practical life, role models, and consistent behavior. Modeling in education has a significant psychological impact. According to Albert Bandura's social theory, learning through observation (modeling) is highly effective in shaping behavior. This was practiced by the Prophet and reinforced in Ibn Taymiyyah's teachings.

c.   The Relevance of ibn Taimiyah's Method in Modern Education

Ibn Taymiyyah's method, which combines reason, spirituality, and role modelling, is highly compatible with a holistic approach to contemporary education. In the context of Indonesia's Merdeka Belajar curriculum, for example, character and moral development are essential components of the teaching and learning process. Similarly, an integrative approach between logic and religion can provide a solution to the dichotomy between general and religious education that persists in many Islamic educational institutions.

Ibn Taymiyyah's educational method offers a balanced and comprehensive approach. By prioritizing revelation-based logic, sincere spirituality, and concrete moral role models, he teaches that education is not merely an academic activity but also a civilizational mission and a form

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[45] Taimiyah, "Dar'u Ta'arudh Al-'Aql Wa An-Naql."

[46] Izzuddin Washil and Ahmad Khairul Fata, "Pemikiran Ibnu Taimiyah Tentang Syari'ah Sebagai Tujuan Tasawuf," *Etika Jurnalisme Pada Koran Kuning : Sebuah Studi Mengenai Koran Lampu Hijau* 16, no. 2 (2015): 39–55.

[47] Attas, *The Concept of Education In Islam: A Framework for an Islamic Philosophy of Educaton*.

of worship. This idea deserves to be revived in the contemporary Islamic education system, which seeks the integration of knowledge, faith, and good deeds.

6. Ethics of Teachers and Students According to Ibn Taimiyah

In the classical Islamic education system, ethical aspects, or adab, are the primary foundation underlying the entire learning process. Ibn Taymiyyah was among the scholars who strongly emphasized the importance of ethics, both for teachers and students. For Ibn Taymiyyah, knowledge without adab is a disaster, and adab without knowledge will not last. Therefore, the relationship between teacher and student is not merely academic-formal, but also spiritual-moral, binding both parties together in the values of sincerity, honesty, and respect.

a. Teacher Ethics: Sincerity, Trustworthiness, and Exemplary Behavior

In Ibn Taimiyah's view, a teacher is a moral figure whose duty is not only to teach knowledge but also to instill Islamic values in their entirety. Teachers must possess high integrity, namely honesty in word and deed, trustworthiness in imparting knowledge, and sincerity in educating without expecting worldly rewards[48].

In Majmu' al-Fatawa, Ibn Taymiyyah emphasized that a teacher who imparts knowledge for the sake of praise or personal gain will lose the blessings of his knowledge. He could even lead his students astray if he does not accompany his teaching with sound morals and intentions[49].

Furthermore, teachers are also required to continuously improve their scientific capacity to prevent stagnation. Unpreparedness or inaccuracy in conveying knowledge can mislead students. Teachers are required to be individuals who continuously learn, are humble, and make Islamic teachings the cornerstone of their lives. As Al-Attas stated, Islamic education aims to produce "good human beings" (al-insan al-shalih), and this process begins with the educator's personality[50].

b. Student Ethics: Respect, Humility, and Sincerity of Intentions

From the student's perspective, Ibn Taymiyyah emphasized the importance of etiquette in pursuing knowledge. Students should respect their teachers as conduits of guidance, not merely as transmitters of information. This respect must be demonstrated in speech, attitude, and commitment to learning. According to Ibn Taymiyyah, there is no blessing of knowledge without etiquette. A student who is arrogant or belittles his teacher will find it difficult to accept knowledge with an open heart. In Al-Adab al-Mufrad, it is frequently quoted that the Companions listened to the Prophet Muhammad (peace be upon him) with reverence and respect; this example serves as a model for student ethics towards teachers in Islamic tradition[51].

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[48] Taimiyah, *Majmu' Fatwa*.
[49] Ibid.
[50] Attas, *The Concept of Education In Islam: A Framework for an Islamic Philosophy of Educaton*.
[51] Sahih Muslim, "Kitab Al-Imarah," *Bab: Wujub Al Wafa Bi Bayah Al Khulafa Al Awwal Fa Al Awwal, Hadith*, no. 3429 (1980).

Ibn Taymiyyah also warned about the importance of maintaining good intentions. Knowledge should be sought solely for the sake of Allah, not for praise, titles, or power. He stated that knowledge without a sound intention will lead astray, as mentioned in the hadith that the first people to be thrown into Hell are those who possess knowledge but seek it not for the sake of Allah[52]. Good manners in seeking knowledge also include commitment to time, respect for the process, taking time to achieve results, and consistently practicing self-reflection. A good student is not simply one who quickly learns, but one who maintains consistency in the learning process and refines their intentions.

c.   The Relevance of Teacher and Student Ethics in the Modern Era

Amidst the ethical crisis in modern education, Ibn Taymiyyah's thoughts on adab (pious conduct) are highly relevant to re-evaluate. Today, the relationship between teacher and student tends to be transactional and formal, thus diminishing the true spirit of education. In many cases, moral deviations in education often stem from a loss of sincerity and adab (pious conduct), both from educators and students.

Modern education requires the restoration of the ethical dimension. An education system that emphasizes solely technical and cognitive aspects is insufficient to produce a generation with moral character. The integration of ethos, pathos, and logos, as exemplified by Ibn Taymiyyah, is key to shaping the holistic character of students.

Furthermore, technological developments also demand that students possess self-discipline and a high level of moral responsibility. Online learning, for example, will only be effective if it is grounded in adab (pious conduct), such as sincerity, honesty, and respect for the educational process.

Ibn Taymiyyah taught that adab is the main gateway to beneficial knowledge. Teachers and students, as the two main actors in the educational process, must build relationships based on Islamic ethical values: honesty, responsibility, humility, and sincerity. In the increasingly complex context of contemporary education, these principles need to be revitalized so that Islamic education can once again become a means of developing perfect human beings.

E.   CONCLUSION

In conclusion, Ibn Taymiyyah's contribution to Islamic educational philosophy lies in his emphasis on monotheism as the foundation of education, the integration of religious and worldly knowledge, and the importance of moral and character formation through a learning process grounded in sincerity, etiquette, and devotion to God. He positioned teachers as trustworthy figures and students as humble seekers of knowledge, making education a means of spiritual and moral development, not merely the transmission of knowledge. In the context of the modern era, this thinking remains relevant as a holistic educational

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[52] Muhammad bin Ismail Al-Bukhari, *Al-Adab Al-Mufrad* (Dar us Salam, 2014), https://dar-us-salam.com/.

foundation to address the moral crisis, the challenges of secularism, and the need for a learning system that is not only intellectually intelligent but also ethically and spiritually superior.

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