



Ibnu Taimiyah's Islamic Educational Thinking

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ABSTRACT

This paper examines the educational philosophy of Ibn Taimiyah, a prominent Islamic scholar of the 13th century. His thought emphasizes a holistic approach to education, integrating intellectual, spiritual, and moral development based on Islamic values. Using a qualitative library research method, this study explores his views on the objectives, methods, and principles of Islamic education, and their relevance to contemporary educational challenges. Ibn Taimiyah advocated for education that links knowledge with action and places strong emphasis on the development of faith and character. His ideas remain significant today in addressing moral decline, identity crises, and the loss of Islamic principles in modern education. His framework offers guidance for developing a balanced and value-based Islamic education system

INTRODUCTION

Background of the Problem

Islamic education plays a central role in the formation of the character and personality of Muslims, which not only emphasizes cognitive aspects, but also spiritual and moral aspects. In the context of the development of contemporary Islamic education, the thoughts of classical figures such as Ibn Taimiyah are very relevant to be used as a philosophical and methodological foundation. Ibn Taimiyah, as one of the great scholars of the 13th century, had a comprehensive view of education that emphasized the integration of knowledge and deeds, as well as an emphasis on morals as the main foundation of education.

The phenomenon of increasingly globalized education modernization poses its own challenges for the Islamic education system, especially in maintaining traditional values rooted in the Qur'an and Sunnah. Many Islamic educational institutions currently face a dilemma between curriculum modernization and maintaining Islamic values. This has an impact on the younger generation who are vulnerable to identity and moral crises. Therefore, a study of classical Islamic educational thought, especially Ibn Taimiyah, is very important to find a holistic educational solution that is relevant to the dynamics of the times.

Previous research has examined Islamic educational thought in general, but studies that focus on Ibn Taimiyah's specific contribution to the realm of education are still limited. For example, Rachman's research highlights aspects of monotheism and morality in Ibn Taimiyah's work, but does not delve deeply into its application in modern educational practices.

Sementara itu, studi lain oleh Hasan lebih menekankan pada kritik sosial Ibnu Taimiyah terhadap praktik pendidikan pada masanya, tanpa menghubungkannya dengan implikasi kontemporer.

This gap shows the need for research that integrates Ibn Taimiyah's thoughts with the context of contemporary Islamic education, especially in facing the challenges of globalization and digitalization. This research is expected to provide new insights into how Ibn Taimiyah's educational principles can be used as a basis for designing an Islamic education model that not only emphasizes intellectual aspects but also spiritual and social aspects.

In addition, the current social context of Muslim society which is increasingly plural and dynamic also requires an adaptive educational approach that is oriented towards the formation of strong character. Ibn Taimiyah's thoughts that prioritize moral education and strengthening faith can be an alternative solution in countering negative phenomena such as radicalism, consumerism, and individualism that erode Islamic values.

The purpose of this study is to describe and analyze Ibn Taimiyah's Islamic educational thoughts and their relevance in the context of contemporary education. This study also aims to assess how the educational principles taught by Ibn Taimiyah can be applied in the practice of contemporary Islamic education in order to produce a generation with noble character and broad insight.

The benefits of this research are expected to enrich the treasury of Islamic education science, especially in the realm of philosophy and educational methodology. In addition, the results of this study can be a reference for

educators, curriculum developers, and Islamic education practitioners in developing an education system that is rooted in authentic Islamic values and relevant to the development of the times. Thus, this research provides significant theoretical and practical contributions to the development of sustainable Islamic education and is able to answer the challenges of the times, as well as build a strong and competitive character of the people in the global era.

Problem Formulation

1. Describe the concept of education according to Ibn Taimiyah.
2. Analyze the objectives of education from Ibn Taimiyah's perspective.
3. Study the methods and principles of Ibn Taimiyah's education.
4. Assess the relevance of Ibn Taimiyah's thoughts to contemporary Islamic education.

Research Objectives

1. Theoretical benefits: Adding to the treasury of Islamic education knowledge.
2. Practical benefits: Providing inspiration for the development of a holistic Islamic education model.

LITERATURE RIVIEW

Concept of Islamic Education

Islamic education is a learning process that not only transfers knowledge, but also forms the character and faith of students. According to Al-Attas, Islamic education aims to form a perfect human being who has a balance between spiritual, intellectual, and social dimensions. Islamic education is rooted in the revelation of the Qur'an and the Sunnah of the Prophet Muhammad SAW, which emphasizes the value of monotheism as the main foundation. In the Qur'an, Allah says:

فَتَعَلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَلَ إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا

“Exalted is Allah, the True King. Do not hasten (to recite) the Qur'an before its revelation is completed to you⁴⁸³) and say, "My Lord, increase me in knowledge.." (QS. Thaha: 114)

This verse emphasizes the importance of knowledge as part of worship and self-development in Islam.

Ibn Taimiyah, as one of the great figures of Islamic thought, strengthened this concept by emphasizing that education must be oriented towards strengthening faith and morals, not just theoretical knowledge. He argued that knowledge that is not followed by good deeds and moral formation is useless and dangerous. Therefore, Islamic education must produce individuals who are not only knowledgeable, but also pious and have noble morals.

Furthermore, Islamic education according to Ibn Taimiyah is the process of instilling the values of monotheism as the foundation of life. Monotheism is not just a belief, but also the foundation of all educational activities and the formation of student character. In this case, Islamic education aims to make humans become servants of Allah who are aware of their duties and responsibilities in the world.

The concept of Islamic education also emphasizes the holistic aspect, namely the development of all human potential – physical, spiritual, intellectual, and social. Ibn Taimiyah criticized education that only focused on knowledge without considering spiritual and moral aspects. He believed that educational success can only be achieved if these three aspects are harmoniously integrated.

In the Qur'an, education is required as a continuous process that must be undertaken by every individual to achieve knowledge and goodness. The word of Allah in the letter Al-'Alaq verses 1-5 contains the command to read and seek knowledge, which is the main foundation of Islamic education. This shows that education in Islam is not only a right, but an obligation that binds every Muslim. In addition to the aspects of monotheism and holistic, Islamic education also emphasizes the formation of noble morals as the ultimate goal. The Prophet Muhammad SAW said that he was sent to perfect human morals (HR. Ahmad). Islamic education must be able to internalize moral values such as honesty, justice, patience, and compassion, which are the foundation of social life.

Ibn Taimiyah also places teachers or educators as central figures in Islamic education. Teachers must be role models of morals and faith, not just teachers of knowledge. The role of teachers is to guide and inspire students so that the knowledge received becomes a practice and is implemented in everyday life. In addition, Islamic education according to Ibn Taimiyah cannot be separated from the social and cultural context. He emphasized the importance of education that is adaptive to the development of the times, without sacrificing the basic principles of Islam. Education must be able to answer contemporary social and technological challenges in order to remain relevant and effective.

Thus, the concept of Islamic education according to Ibn Taimiyah can be concluded as a holistic learning process that aims to form individuals who are faithful, knowledgeable, and have noble character with a solid foundation of monotheism and are relevant to the development of the times. This concept provides a clear direction for a sustainable Islamic education system and is able to shape the character of the people.

The study of Ibn Taimiyah's educational thought provides important insights for the development of contemporary Islamic education that not only focuses on cognitive aspects, but also spiritual and social strengthening as a response to the challenges of globalization and the current moral crisis.

Definition of Islamic Education According to Experts

Islamic education is a learning process that aims to form a whole person based on Islamic values sourced from the Qur'an and Sunnah. According to Madkur, Islamic education is defined as a holistic process of transferring knowledge, covering cognitive, affective, and psychomotor aspects that are directed to produce pious and noble people.

In the Qur'an, education is given important emphasis, as in the word of Allah:

حَلَقَ الَّذِي رَبِّكَ بِاسْمِ إِفْرَأُ

“Read it with (mentioning) the name of your Lord who created.” (QS. Al-'Alaq:

1)

This verse marks the beginning of revelation and at the same time the importance of education and science in Islam.

General Aims of Islamic Education

The main goal of Islamic education is to produce human beings who are devoted to Allah SWT and have noble morals. Al-Attas stated that the goals of Islamic education include the development of spiritual (tawhid), intellectual and moral aspects. This aims to produce people who are not only intellectually intelligent, but also strong in faith and highly ethical.

Apart from that, according to Al-Qaradawi, Islamic education also aims to form humans as caliphs on earth who are responsible and able to manage natural resources and maintain social balance. This goal is in line with God's words:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

“Indeed, We have honored the children of Adam and carried them on land and sea, and provided them with good things and preferred them above many of those We created, with perfect superiority..” (QS. Al-Isra: 70)

Principles of Islamic Education

The principles of Islamic education are based on the values of the Qur'an and Sunnah, which include: Tawhid as the main foundation because education must be oriented towards strengthening faith and the oneness of Allah (tawhid) as the foundation of all aspects of life. Balance between knowledge and practice: According to Al-Ghazali, knowledge must be accompanied by practice so that education does not become just empty intellectualism.

Holistic and integrative, namely Islamic education must develop all human potential spiritually, intellectually, emotionally, and socially. Empowerment of individuals and society: Education is not only for the benefit of individuals, but also society and the environment, in accordance with the values of amar ma'ruf nahi munkar.

These principles emphasize that Islamic education is not only aimed at academics, but also moral and social transformation, in line with the word of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَابِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“O you who believe, do not violate the signs of Allah,193) and the sacred months,194) and the sacrificial animals,195) and the marked animals,196) and do not disturb the pilgrims to the Sacred House while they are seeking the bounty of their Lord and His pleasure!197) When you have entered the state of Ihram, then go hunting. Let not hatred of a people, because they hinder you from the Sacred Mosque, incite you to transgression. Help one another in righteousness and piety, and do not help one another in sin and enmity. Fear Allah. Indeed, Allah is severe in punishment..” (QS. Al-Ma'idah: 2)

Educational Theory according to Ibn Taimiyah

Ibn Taimiyah (661–728 H) was one of the great figures in classical Islamic thought who made significant contributions to the concept of Islamic education. He emphasized that education should be oriented towards strengthening faith

and morals, not just intellectual knowledge alone. According to Ibn Taimiyah, knowledge without practice is useless, so education must align knowledge and practice of worship and noble morals. This view is in line with the word of Allah:

إِذَا بَلَغَ الْبَالِغُ أَجَلَ عَقْدِهِ أَوْ فَرَّقُوا بَيْنَهُمْ أَوْ فَرَّقُوا بَيْنَهُمْ بِمَعْرُوفٍ أَوْ فَرَّقُوا بَيْنَهُمْ بِمَعْرُوفٍ وَأَشْهَدُوا ذَوِي عَدْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

“When they have reached the end of their term, reconcile with them on good terms or release them on good terms, and call to witness two just witnesses from among you, and bear witness for Allah. This is an admonition for those of you who believe in Allah and the Last Day. And whoever fears Allah, He will make for him a way out..” (QS. At-Talaq: 2)

This view emphasizes that education must prepare individuals to be pious and able to face life's challenges with religious guidance. According to Ibn Taimiyah, education is not just teaching theory or collecting knowledge in an abstract way. True education is a process that connects knowledge with good deeds and obedience to Allah SWT. In his view, knowledge that is not accompanied by good deeds and noble morals has no benefits and can even be dangerous for those who do it.

Ibn Taimiyah believes that the main goal of education is to form individuals who are obedient to Allah, pious, and have noble morals. Education must strengthen monotheism in the hearts of students as an irreplaceable spiritual foundation. Thus, according to him, Islamic education is not just a transfer of knowledge, but a total transformation of humans.

In terms of methods, Ibn Taimiyah strongly emphasizes the importance of teacher role models. He believes that teachers are not only sources of knowledge, but also moral figures who must be examples of behavior and morals for students. Good teachers will influence the formation of character and faith of students more effectively than just verbal teaching methods.

In addition, Ibn Taimiyah also emphasized holistic education that integrates spiritual, intellectual, and social aspects. He criticized educational approaches that only emphasize intellectual aspects without paying attention to strengthening faith and morals. Education must include moral development so that the knowledge gained is not misused.

In a social context, Ibn Taimiyah saw education as the main means to improve society and maintain the purity of Islamic teachings. He encouraged education that could produce individuals who were aware of social responsibility and were able to practice amar ma'ruf nahi munkar (ordering to do good and forbidding evil) in order to create a just and civilized society.

In addition, Ibn Taimiyah also emphasized the need for discipline and steadfastness in seeking knowledge. He considered that sincerity and patience were the keys to successful education. Without discipline, knowledge would not provide optimal benefits for students or society.

Education according to Ibn Taimiyah must also be contextual, meaning it must be able to answer the challenges and needs of the times. He encouraged the adjustment of educational methods to social situations and the development of science without reducing the basic values of Islam.

Ibn Taimiyah's thoughts on education are still relevant and can be used as a reference in the development of modern Islamic education. By integrating aspects of knowledge, faith, and morals, the education system will produce a generation that is not only intellectually intelligent but also moral and has noble character.

Therefore, an in-depth study of Ibn Taimiyah's educational theory is important to enrich the discourse on contemporary Islamic education, especially in facing the challenges of globalization, moral crisis, and the need for the formation of strong character amidst ever-changing social dynamics.

Integration of Knowledge and Deeds in Education

Ibn Taimiyah taught that true education is one that integrates knowledge with real practice in everyday life. According to him, teachers are not only transmitters of knowledge, but also moral role models who inspire students to practice the knowledge they have gained. This approach strengthens the concept of holistic education that balances cognitive, affective, and psychomotor aspects.

Ibn Taimiyah is one of the great Islamic scholars who emphasized the importance of integration between knowledge and practice in education. According to him, the knowledge gained should not stand alone without being followed by real practice in everyday life. True education must combine the two so that knowledge can be beneficial not only for oneself, but also for the wider community.

He criticized attitudes that only pursue knowledge for worldly interests or are only academic without being accompanied by practice. In his view, knowledge without practice is like a tree without fruit, which does not provide goodness for the owner or the surrounding environment.

Therefore, Islamic education must be a process of comprehensive transformation, not just theoretical knowledge.

In the context of education, Ibn Taimiyah views teachers not only as teachers who deliver material, but also as moral role models who inspire students to practice the knowledge they gain. The role of teachers is very vital in shaping the character and behavior of students through real examples in everyday life.

The integration of knowledge and good deeds according to Ibn Taimiyah also contains the meaning that useful knowledge is knowledge that guides someone to get closer to Allah and carry out His commands. Knowledge that does not produce good deeds will lose its essence as a means to achieve the pleasure of Allah SWT.

In the Qur'an, this is emphasized in the letter Al-Mujadalah verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَاللَّهُ وَاعٍ
اللَّهُ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ؕ

“O you who believe, remember the favor of Allah upon you when a people intended to attack you with their hands, but He restrained their hands from you. Fear Allah, and upon Him alone should the believers rely.”

This verse emphasizes that the virtue of knowledge is closely related to faith, which implicitly requires that knowledge be accompanied by good deeds and practice.

Ibn Taimiyah also highlighted the importance of practicing knowledge in social life. Knowledge without practice will cause moral and spiritual stagnation, and can even lead to arrogance and deviation. On the other hand, knowledge that is practiced will produce individuals who are humble, wise, and responsible. This concept of integration is also the basis for the formation of a holistic Islamic education system, where cognitive, affective, and psychomotor aspects are not separated. Education must produce students who are able to understand knowledge and implement it in various aspects of life, including worship, social interaction, and community contribution.

In addition, Ibn Taimiyah taught that the education process must take place in a conducive environment and be full of Islamic values, so that the deeds carried out are not just rituals, but as an expression of faith and awareness of social responsibility. The integration of knowledge and practice, according to Ibn Taimiyah, is not only important for individuals, but also for the progress and sustainability of Islamic society. Education that ignores good deeds will fail to form a morally and intellectually strong people, so that they are unable to face the challenges of the times (Rahman, 2018). Thus, Ibn Taimiyah's thoughts on the integration of knowledge and good deeds provide a strong foundation for the development of contemporary Islamic education that not only focuses on the intellectual aspect, but also prioritizes character formation and the practice of Islamic values in real terms.

Moral Education and Character Formation

One of the main focuses in Ibn Taimiyah's educational thinking is the formation of noble morals. Education must be able to form civilized people and have high Islamic ethics. This is supported by the hadith of the Prophet Muhammad SAW:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ

“Indeed, I was sent to perfect noble morals.” (HR. Ahmad)

Morals are the main indicator of educational success, and this reflects the thoughts of Ibn Taimiyah who emphasizes morals as the main goal of education. One of the most important aspects of Ibn Taimiyah's educational thinking is moral education as the foundation for the formation of human character. Ibn Taimiyah emphasized that Islamic education is not enough to just transfer knowledge, but must instill Islamic moral and ethical values that are the main characteristics of civilized people. Moral education is a systematic effort to shape behavior, attitudes, and personality in accordance with religious guidance.

Ibn Taimiyah emphasized that noble morals are a manifestation of true faith. Without good morals, knowledge can even be a source of corruption and moral deviation. Therefore, education must be directed towards building a pious character and having a high ethical awareness.

According to Ibn Taimiyah, moral education is not just a theoretical lesson, but must be realized in daily habits and practices. This process requires a conducive educational environment and role models from educators who are able to be examples of behavior.

According to Ibn Taimiyah, moral education is also closely related to controlling lust and instilling self-discipline. He views controlling lust as an important step in character formation so that a person is able to live life with full responsibility and honesty (Rahman, 2018).

Furthermore, character formation in Islamic education according to Ibn Taimiyah must be able to make students into individuals who are useful to society. Moral education aims to produce people who not only care about themselves, but also about social welfare and justice.

Ibn Taimiyah also taught the importance of instilling the values of patience, sincerity, and justice as part of noble morals.

These values are a strong support for a strong character, so that they are able to face life's challenges wisely.

In the modern context, Ibn Taimiyah's thoughts on moral education are very relevant as a solution to various moral crises that arise due to rapid social and cultural changes. Character education based on Islamic values is able to become a fortress in maintaining the identity and integrity of the people.

Ibn Taimiyah's concept of moral education also encourages continuous and integrated education, from the family level to formal institutions, so that the character that is formed is not just memorizing values but becomes part of the soul of the student.

Thus, Ibn Taimiyah's thoughts emphasize that Islamic education must unite cognitive and affective aspects in the formation of a complete and civilized character. Moral education is not just a subject matter, but a process of forming a person who is spiritually and socially responsible.

METHODOLOGY

Types and Research Approaches

This study uses a qualitative research type with a library research approach. The qualitative approach was chosen because the main focus of the study is to understand, describe, and analyze the concepts of Islamic education according to Ibn Taimiyah in depth and comprehensively. Library study is the main method because the data analyzed comes from written sources such as books, fatwas, and works of Ibn Taimiyah that are relevant to education. This approach allows researchers to explore Ibn Taimiyah's thoughts systematically without collecting empirical field data.

Data Sources

The Data Sources in this Study are Divided Into Two Main Categories:

Primary data are the original works of Ibn Taimiyah which contain his thoughts and views related to Islamic education. This data includes books, fatwas, writings that directly convey his ideas about education, both explicitly and implicitly.

Secondary data includes books, journals, scientific articles, and other literature sources that discuss Islamic education in general or specifically regarding Ibn Taimiyah's thoughts. This secondary data serves to complement, strengthen, and provide context for the interpretation of primary data.

Data Collection Techniques

Data collection was carried out through two main techniques, namely: Literature study and documentation: Researchers searched for and collected library materials related to Islamic education and Ibn Taimiyah from libraries, journal databases, and digital archives. This process includes selecting relevant texts, downloading, reading, and recording important points.

Text analysis of Ibn Taimiyah's works: Researchers in-depth read and studied the contents of Ibn Taimiyah's books and writings that discuss education, tagged, grouped themes, and searched for the meaning contained in the text for analysis.

Data Analysis Techniques

The Data Analysis Applied in this Study is:

Qualitative descriptive analysis: Researchers systematically describe the contents and themes contained in primary and secondary data. This approach emphasizes the analysis of the contents of Ibn Taimiyah's work without using statistical techniques, but rather an in-depth narrative explanation. Synthesis and interpretation of Ibn Taimiyah's educational thoughts: The data that has been described is then synthesized to obtain a complete picture of the concept of education according to Ibn Taimiyah. The researcher interprets the meaning and relevance of the theory in the context of contemporary Islamic education, connecting primary data and supporting literature.

The above methods are designed to obtain a comprehensive, systematic, and authentic understanding of Ibn Taimiyah's thoughts regarding Islamic education, so that the research results can provide significant scientific contributions in the field of Islamic education.

RESULT AND DISCUSSION

The Concept of Education According to Ibn Taimiyah

Ibn Taimiyah (661–728 AH) was one of the great figures in classical Islamic thought who made important contributions to the development of the concept of Islamic education. He viewed education not merely as a process of transferring knowledge, but as a comprehensive effort to form a whole person who is faithful, pious, and has noble character. In his view, the essence of Islamic education cannot be separated from the purpose of creating humans as responsible servants of Allah.

According to Ibn Taimiyah, education must be oriented towards strengthening aqidah and tauhid as the main foundation. Knowledge that is taught without being accompanied by a true understanding of the oneness of Allah and the application of His teachings in life will not provide genuine benefits. In other words, true education must be rooted in strong religious values.

Ibn Taimiyah also emphasized that knowledge must always be linked to good deeds. Knowledge without good deeds will be in vain and can even be dangerous, because it can lead to arrogance and moral deviation. Therefore,

education must shape the character and behavior of students to be in accordance with Islamic teachings and be able to implement this knowledge in everyday life. In the context of methods, Ibn Taymiyah emphasized the importance of teachers as moral role models. Teachers are not only transmitters of knowledge, but also figures who guide directly through behavior and attitudes.

According to him, successful education is education that integrates the teaching of science with the development of morals and spirituality. Islamic education according to Ibn Taimiyah is also holistic, developing all aspects of humans, both physical, spiritual, intellectual, and social. He criticized the education system that only focuses on the intellectual aspect without strengthening the spiritual and social aspects of students. Education must be able to form balanced and harmonious humans.

In addition, Ibn Taimiyah considers education to be a process of forming humans who are able to carry out social and religious duties well. Education aims to produce individuals who have moral awareness, are socially responsible, and play an active role in improving society. The formation of character and noble morals is the core of the essence of education according to Ibn Taimiyah. Education is not just a transfer of knowledge, but also forms people who have noble morals, have self-discipline, and are able to maintain honor and goodness. In the contemporary context, Ibn Taimiyah's thoughts provide important solutions to various problems of modern education, such as moral crisis and spiritual alienation. By adhering to the principles of authentic Islamic education, education can be an effective tool for building the character and integrity of future generations.

Therefore, the concept of education according to Ibn Taimiyah invites us to understand Islamic education as a whole: a process that combines knowledge, faith, and charity in forming a perfect human being who is able to live life with full spiritual awareness and social responsibility.

The Purpose of Education in Ibn Taimiyah's Perspective

Ibn Taimiyah is one of the Islamic thinkers who strongly emphasizes the importance of education as a process of forming a person as a whole. In his perspective, the goal of education is not just to teach knowledge, but must be directed to building three main aspects, namely faith, noble morals, and social responsibility. These three aspects are the foundation in forming individuals who are not only intellectually intelligent but also pious and useful for society.

First, building faith is the most important goal in education according to Ibn Taimiyah. He emphasized that knowledge without faith will lose its meaning and can even be a source of error. Faith here includes recognition of the oneness of Allah (tawhid), belief in Islamic teachings, and awareness of the vertical relationship between humans and the Creator. Education must be able to instill this belief so that students become people who are aware of their responsibilities as servants of Allah.

According to Ibn Taimiyah, strong faith is also a moral foundation for a person's behavior and decision-making. With strong faith, individuals will be better able to avoid sinful acts and always try to carry out Allah's commands.

Therefore, Islamic education is directed to build a spiritual foundation that strengthens every aspect of the student's life.

Second, education aims to form noble morals that reflect a person's faith. Ibn Taimiyah views morals as a fundamental aspect that must be built through education so that the knowledge gained is useful and not misused. Noble morals include traits such as honesty, patience, justice, humility, and compassion, all of which are characteristics of civilized people.

According to Ibn Taimiyah, the formation of morals in Islamic education is not just teaching moral theory, but must become a habit in everyday life. Teachers and the educational environment play an important role as role models that strengthen the internalization of these moral values in students.

Third, education aims to foster strong social responsibility. Ibn Taimiyah emphasized that individuals who are faithful and have noble morals must have the awareness to contribute positively to society. Education must equip students with social and ethical skills so that they are able to carry out *amar ma'ruf nahi munkar*, namely enjoining good and preventing evil.

This social responsibility also means that Islamic education does not only focus on individual interests, but must view students as part of a wider community. Well-educated individuals will become agents of change who improve society and maintain social harmony.

Ibn Taimiyah also highlighted that these three goals are interrelated and mutually reinforcing. Strong faith will give birth to noble morals, and noble morals encourage individuals to be socially responsible. Therefore, Islamic education must be designed to integrate these three aspects in a balanced and harmonious manner.

Within this educational framework, Ibn Taimiyah also emphasized the need for a holistic educational method. Education must develop the potential of students as a whole, not only intellectually but also spiritually and socially. This holistic approach is the key to success in achieving ideal educational goals.

Furthermore, education according to Ibn Taimiyah is not only limited to formal spaces such as schools or madrasahs, but also involves families and communities. Character and faith education must begin early and continue to be developed through constructive social interactions.

In the midst of the complex challenges of the modern era, the goals of education according to Ibn Taimiyah remain relevant. Education that only focuses on academic aspects without instilling faith, morals, and social responsibility will risk producing a generation that is morally fragile and less empowered in maintaining religious and social values. On the other hand, education that upholds these goals will be able to produce people who are not only intelligent and skilled, but also have integrity, empathy, and commitment to realizing a just and harmonious society.

Therefore, the study and application of Ibn Taimiyah's educational thinking are very important for the development of contemporary Islamic education that is able to answer social and spiritual challenges in this era of globalization.

Educational Methods and Principles According to Ibn Taimiyah

Ibn Taimiyah places role models as the main method in Islamic education. He believes that teachers or educators must be real examples for students, both in behavior, morals, and religious practices. This role model is not only about teaching theory, but also showing how knowledge is applied in everyday life. This emphasizes that the educational process is not just a transfer of knowledge, but a transformation of character through real examples.

Teachers who are moral role models will make it easier for students to understand Islamic values concretely. Ibn Taimiyah is of the opinion that a teacher who only relies on verbal methods without showing good morals will find it difficult to build trust and inspiration. Therefore, educators must be able to live according to the values taught, so that students are encouraged to emulate and practice them.

Furthermore, Ibn Taimiyah emphasized the importance of integration between knowledge and practice in education. He asserted that knowledge that is not accompanied by good deeds is like a tree without fruit, providing no benefits and even potentially damaging if misused. Therefore, education must produce students who are not only intellectually smart, but also devout in worship and behave nobly.

This integration means that every knowledge gained must be practiced and used as a guideline for life. Islamic education does not recognize the barriers between theory and practice; both must go hand in hand. This is in accordance with Islamic teachings that emphasize good deeds as a reflection of true faith. The principle of holistic education is another important foundation in Ibn Taimiyah's thinking. Education must develop students comprehensively, covering spiritual, moral, and intellectual aspects. Education should not only emphasize intellectual abilities without strengthening spirituality and character building.

According to Ibn Taimiyah, the spiritual aspect of education focuses on forming students' relationships with Allah SWT, instilling the values of monotheism and piety. Education must be able to move the heart and soul so that students are aware of their responsibilities as servants of Allah and caliphs on earth.

Meanwhile, the moral aspect is the formation of noble morals that reflect Islamic values, such as honesty, patience, justice, and compassion. Education must make this commendable behavior a habit so that it becomes a character that is inherent in students' lives.

The intellectual aspect includes the development of critical thinking skills, understanding of science, and the skills needed by students to face the real world. According to Ibnu Taimiyah, education must encourage students to continue learning and seeking knowledge throughout their lives.

These three aspects—spiritual, moral, and intellectual—must be developed in a balanced way so that education can produce whole and useful human beings. Ibn Taimiyah rejected education that only focused on one aspect without paying attention to other aspects, because it has the potential to cause imbalance and educational failure. This principle also emphasizes that Islamic

education must be inclusive and comprehensive, forming students not only as intelligent individuals, but also as human beings who are moral, socially responsible, and believe in God.

Finally, Ibn Taimiyah's thoughts on educational methods and principles provide a strong and comprehensive framework for developing a contemporary Islamic education system. A system that prioritizes role models, integrates knowledge and deeds, and emphasizes holistic education will be able to form a generation that is qualified spiritually, morally, and intellectually.

Relevance of Ibn Taimiyah's Thoughts in Contemporary Islamic Education

Ibn Taimiyah's educational thoughts, although born in the 13th century, remain relevant and have important contributions in the context of contemporary Islamic education. One of the most significant aspects is the implication of his thoughts on the development of Islamic education curriculum that not only emphasizes cognitive aspects, but also spiritual and moral. Ibn Taimiyah taught that the education curriculum must integrate knowledge with deeds, and instill the values of monotheism and noble morals as the main foundation.

In curriculum development, Ibn Taimiyah's thoughts demand a balance between religious knowledge and worldly knowledge, which must be harmonized to form a perfect human being spiritually, intellectually, and socially. A curriculum that only focuses on academic aspects without considering spiritual and moral aspects will lose its essence as a true Islamic education.

The learning method is also influenced by the principles of Ibn Taimiyah, which emphasizes the importance of teacher role models and real practice of knowledge. Holistic and contextual methods are highly recommended, where the learning process is not only theoretical, but must lead to changes in the behavior and attitudes of students. The application of Ibn Taimiyah's thoughts in modern education faces various challenges. One of them is the dominance of the formal education model which often focuses on cognitive aspects and academic results, ignoring character formation and spirituality. This causes a gap between the knowledge mastered and the practice of Islamic values in everyday life.

Another challenge comes from globalization and rapid technological developments, which bring changes in values and culture that sometimes conflict with Islamic values. In this context, teaching that integrates Ibn Taimiyah's values must be adjusted to be relevant to the needs and conditions of the times without losing its basic principles. Even so, the opportunity to apply Ibn Taimiyah's educational principles in the modern era is also wide open. Value-based education that emphasizes the integration of knowledge and deeds can be the answer to the moral and spiritual crisis experienced by today's young generation. By instilling the values of monotheism and morals, Islamic education can strengthen the identity and integrity of the people.

In addition, information and communication technology can be utilized to disseminate authentic Islamic educational values, while creating an interactive and inspiring learning environment, in accordance with the holistic educational principles of Ibn Taimiyah. The application of Ibn Taimiyah's principles also encourages the development of student character that is not only oriented towards academic achievement, but also social concern and moral responsibility.

This is very important to form a just and civilized society amidst the challenges of globalization.

Furthermore, Ibn Taimiyah's thoughts can be the basis for national education policies that integrate Islamic values into the national curriculum. This will enrich educational content while maintaining the sustainability of culture and religion in national and state life. In facing various social dynamics, education based on Ibn Taimiyah's thoughts is able to produce graduates who are not only professionally competent, but also have moral and spiritual integrity. This is an important capital for sustainable national development.

Therefore, the study and implementation of Ibn Taimiyah's educational thoughts need serious attention from educators, policy makers, and academics as an effort to revive Islamic education that is meaningful and relevant to today's challenges.

CONCLUSIONS AND RECOMMENDATIONS

Ibn Taimiyah's thoughts on education emphasize the concept of Islamic education as a holistic process that integrates the formation of faith, noble morals, and social responsibility. According to him, the goal of education is not only to transfer knowledge, but to form a perfect human being who is faithful and has morals, with a learning method that focuses on the exemplary behavior of teachers and the integration of knowledge with real deeds in life. The relevance of Ibn Taimiyah's thoughts remains strong in the context of modern Islamic education, because his principles provide a solid foundation for developing a curriculum and educational methods that are not only academic but also spiritual and moral, and are able to answer today's social and cultural challenges.

Suggestions

Developers of Islamic education are advised to integrate Ibn Taimiyah's thoughts comprehensively into the curriculum and learning methods, especially by emphasizing the strengthening of faith, noble morals, and social responsibility as the main foundation of education in order to produce a whole and characterful generation.

Further research is highly recommended to explore other aspects of education according to Ibn Taimiyah, such as specific pedagogical approaches, the role of teachers as role models, and the implications of his thinking in the context of modern technology and education in order to enrich the treasury of Islamic educational knowledge. 3. For education practitioners, it is recommended to apply the principle of holistic education that combines spiritual, moral, and intellectual aspects in the daily learning process, through exemplary behavior and integration of knowledge with good deeds, so that education is not only oriented towards academic results but also the formation of students' character as a whole.

FURTHER STUDY

This research still has delays, so further research related to Ibn Taymiyyah's Islamic Educational Thinking needs to be conducted to enhance this study and broaden the readers' understanding.

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