

**Ibn Taymiyyah's Philosophy of Education and Its Relevance to  
Arabic Language Learning**

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**ABSTRACT**

Ibn Taymiyyah is a philosopher who has made important contributions to Islamic science in several areas, including philosophy of education. Ibn Taymiyyah's philosophy of education places a strong emphasis on character development, the integration of reason and revelation, and the value of practical knowledge. The purpose of this research is to examine how Ibn Taymiyyah's philosophy of education relates to Arabic language learning. Ibn Taymiyyah's writings, including Majmu' al-Fatawa, Dar'u Ta'arud al-'Aql wa an-Naql, and As-Siyasah as-Shari'ah, as well as additional supporting material, are analyzed and interpreted using a qualitative library research strategy. To determine the main idea of its philosophy of education and investigate its applicability to Arabic language learning, the data underwent both descriptive analysis of educational philosophy. The findings of the study demonstrate that Ibn Taymiyyah's philosophical concept in education encompasses knowledge as a divine mandate, knowledge as a rational search guided by revelation, and knowledge as a means of applying Islamic values. These principles are reflected in the learning of Arabic, where language understanding is not only a means of communication, but also a medium for accessing authentic Islamic texts. In addition, Ibn Taymiyyah's approach is in line with the importance of character development and deep understanding in language learning. It is evident that the implementation of Ibn Taymiyyah's educational philosophy within the context of Arabic language acquisition can foster enhancement not only of linguistic proficiency but also of spiritual development, within the paradigm of Islamic education. Keywords: Philosophy, Ibn Taymiyyah's Philosophy, Ibn Taymiyyah's Philosophy of Education.



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## **Introduction**

Education is defined as the process of modifying behaviour and augmenting knowledge and life experience, thereby fostering the development of students' maturity in thought and attitude (Efendi & Ningsih, 2020). Islamic education aims not only to cultivate intellectual potential, but also to integrate spiritual development, with the objective of fostering character based on moral awareness and Islamic ethics (Kartina et al., 2024). Islamic education is a field of study that has long been of great interest to classical scholars. One such scholar was Ibn Taymiyyah, who made a significant contribution to the development of a comprehensive concept of Islamic education. He is also known for his in-depth concept of various aspects of Islamic science, including education (Agustin, 2024).

Education is the process of changing behaviour, adding knowledge and life experience so that students become more mature in thought and attitude. Islamic education does not only aim to develop intellectual potential, but is also integrated with spiritual potential so as to create a character based on moral awareness and Islamic ethics. Islamic education is a field of study that is of great interest to classical scholars, such as Ibn Taymiyyah, who made a significant contribution in developing a comprehensive concept of Islamic education and is known for his in-depth concept of various aspects of Islamic science, including education.

Ibn Taymiyyah, a classical scholar of the thirteenth century, was known by the full name Ahmatuṣ Ṭāqīyyuṣ Deenuṣ Abū al-Abbās ibn al-Shaykh Shihabuddīn Abī al-Mahāsīnī Abduḥalīmūs ibn al-Shaykh Majduddīn Abī al-Barokātī Abdussalāmīs ibn Abī Muḥammadillāhī ibn Abī al-Qasīmītī al-Khidruṣ ibn Aliyyuṣ ibn Abdillāhuṣ (Marhamah et al., 2023). Ibn Taymiyyah placed significant emphasis on the notion that genuine knowledge is to be founded upon the principles enshrined within the Qur'an and Hadith, with the application of reason being guided by the boundaries established by Islamic legal doctrine (Jawawi, 2021). In the contemporary era, the insights offered by Ibn Taymiyyah about education continue to hold relevance, necessitating their rigorous examination and practical implementation, particularly in the context of endeavours aimed at enhancing the calibre of Islamic education.

A significant component of Islamic education is the study of Arabic, the language of the Qur'an and the Sunnah, as well as the medium through which much of the Islamic scholarly literature is disseminated (Aman, 2021). While the educational thought of Ibn Taymiyyah has been the subject of extensive research, there remains a paucity of studies specifically relating his educational philosophy to Arabic language learning. Indeed, Arabic is widely acknowledged as being pivotal to the comprehension of Islamic scientific literature. Consequently, there

is an urgent necessity for research that explores the relevance of Ibn Taymiyyah's thought in the context of Arabic language learning.

A survey of existing literature reveals a tendency to focus on Ibn Taymiyyah's general concept of education, with limited attention paid to its specific application in the domain of Arabic language learning. For instance, in the context of the significance of practical knowledge in research, (Marhamah et al., 2023) determined that practical knowledge, as defined by Ibn Taymiyyah, encompasses knowledge derived from the Qur'an, imparted by the salaf, disseminated for da'wah, with the objective of fostering obedience to Allah and His Messenger, and safeguarding the decree of Allah; In the domain of integrating reason and revelation in research, (Marfuah et al., 2024) ascertained that reason and revelation can be integrated, provided that reason is employed as a This text serves as a tool for the acquisition and comprehension of knowledge, while revelation is the primary catalyst for the alignment of scientific endeavours with Islamic values. The research conducted by (Jawawi, 2021) elucidates the significance of character development in students. The study concluded that the fundamental basis for shaping students' character lies in the cultivation of their academic intentions.

Considering the existing literature, this study aims to address this lacuna by examining the relevance of Ibn Taymiyyah's philosophical education concept in the context of Arabic language learning. The study hypothesises that the application of Ibn Taymiyyah's philosophical education concept can enhance the effectiveness of Arabic language learning and align it more closely with Islamic principles.

## METHOD

This research method involves library research, which is defined as research conducted by collecting information and data from various sources, such as books in the library or internet references, which are relevant to the topic being discussed (Sari & Asmendri, 2020). The present research employs a qualitative research approach, which entails the close examination of real-life phenomena in their original contexts, with the objective of achieving a comprehensive understanding (Lim, 2024). The present approach was selected because of the research in question is focused on the thoughts of Ibn Taymiyyah as set out in his various works. The principal sources of the research comprise the following works, which are to be analysed: Majmu' al-Fatawa, Dar'u Ta'arudh al-'Aql wa an-Naql, and As-Siyasah as-Syari'ah. Moreover, this research draws upon a range of secondary sources, including books, journals, and extant studies, which discuss the notion of Ibn Taymiyyah's philosophy of education and the concept of Arabic language learning. The data were collected through a meticulous analysis of the text of Ibn Taymiyyah's works and other pertinent literature. The

analysis is conducted through a descriptive-analytical lens, with the aim of identifying the fundamental concepts of Ibn Taymiyyah's philosophy of education. These concepts encompass the significance of practical knowledge, the integration of reason and revelation, and the cultivation of character. Subsequent analysis of these concepts aims to elucidate their relevance in the context of Arabic language learning. Through this methodological approach, it is anticipated that the research will facilitate a more profound comprehension of the applicability of Ibn Taymiyyah's educational thought, particularly within the domain of Arabic language learning.

## **RESULT AND DISCUSSION**

### **A. Ibn Taymiyyah's Biography**

On 10 Rabiul Awal 661 AH, which corresponds to 22 January 1263 AD, the city of Harran witnessed the birth of a reformer and wise leader. This figure exerted a profound influence on various domains, including creed, morals, politics, Islamic sciences, as well as rational and naqli sciences, through his contributions to reform and *tajdid* (renewal) (Khan Qazi & Bashir, 2024). The full name of the individual in question is Ahmatus Taqiyyus Deenus Abu al-Abbasis ibn al-Shaykh Shihabuddin Abi al-Mahasini Abdulhalimus ibn al-Shaykh Majduddin Abi al-Barokati Abdussalamis ibn Abi Muhammadillahi ibn Abi al-Qasimiti al-Khidrus ibn Aliyyus ibn Abdillahus ibn Taymiyyah Al-Harranus. This distinguished lineage is more commonly known as the Ibn Taymiyyah's family (Yūsaf al-Karmī, 1986, as cited in Khan Qazi & Bashir, 2024).

During the period of Ibn Taymiyyah's childhood, specifically in 667 AH or 1269 AD, the Islamic world was undergoing a period of decline, marked by significant events such as the fall of Baghdad to the Mongols and the expulsion of Muslims from Spain. This decline compelled numerous Muslim scholars to seek refuge elsewhere. One such notable example is that of Ibn Taymiyyah's family, who migrated to Damascus and subsequently played a pivotal role in the advancement of Islamic science (Karim, 2006, as cited Zaman, 2019). Abū Zahra (as cited by Khan Qazi & Bashir, 2024) expounds on the role of his father, Shihabuddin bin Taymiyyah, in the context of the Hanbali school. He elucidates that it was in this setting that the latter assumed the roles of teacher and mufti. It is evident that the environment in question exerted a significant influence on the development of Ibn Taymiyyah's scientific contributions and his remarkable comprehension of *fiqh*. Consequently, Ibn Taymiyyah emerged as a prominent figure, being bestowed with the title *Mujtahid Mutlaq*.

To expand his knowledge, Ibn Taymiyyah did not rely solely on the education provided by his father. He sought knowledge from several prominent scholars, including Shamsoddinus Abdulrahmanus Al-Maqdisianus, a leading *faqih* and the first chief judge of the Hambali school in Syria, and Mahometus ibn

Abdulqavius Al-Maqdisianus, a respected muhaddist, faqih, nahwiyy and mufti of his time. Furthermore, he pursued academic instruction with prominent scholars such as Almanjaeus ibn Uthmanis Shibanicus, Zainab binti Makkianus Harranensis, Shamsuddin ibn Asfihanius Shafianus, Abderahimus ibn Muhammad Bagdadensis, and numerous other scholars, numbering in the tens to hundreds (Khan, 2001, as cited in Zaman, 2019).

In 682 AH or 1284 AD, the year in which Ibn Taymiyyah's father passed away and relinquished his authority, the latter was 21 years of age. Following the completion of his education alongside various scholars, he began to dedicate his knowledge to the benefit of Muslims, becoming a mufti to continue his father's position as Director of the Dar al-Hadis as-Syukkariyah. Moreover, he assumed the role of professor of hadith and Hambali fiqh in several distinguished schools in Damascus, thus continuing his father's tradition of academic excellence (Amin, 2001, as cited in Zaman, 2019).

Ibn Taymiyyah's leadership coincided with a period of significant upheaval in the Islamic world, characterized by political disintegration and moral decadence. Despite these challenging circumstances, he demonstrated not only intellectual excellence but also bravery in combat. In 697 AH or 1299 AD, he engaged in combat against the Mongol armies that were threatening Damascus, leading the army to victory at Shakab. This significant triumph ensured the protection of the region of Syria. Concurrently, he observed the collapse of the Abbasid dynasty in Baghdad at the hands of the Tartar rulers. This event served as a catalyst for his motivation to reform Muslim society, as he believed that the restoration of the Islamic world necessitated spiritual and intellectual renewal (Karim, 2006, as cited in Khan Qazi & Bashir, 2024).

During this period, the life of Ibn Taymiyyah was characterized by a profound diversity, encompassing a wide array of societal elements, including nationalities, social statuses, religious affiliations, sects, cultural traditions, and legal systems. This diversity became a source of insecurity for the life of the state. Furthermore, the diversity of Islamic law, encompassing schools such as Hanafi, Syafi'i, Maliki, and Hambali, has also contributed to the richness of the Islamic legal tradition. Amidst this intricacy, Ibn Taymiyyah emerged as a pivotal figure of critical thought, often holding divergent views from his contemporaries. These contemporaries placed significant emphasis on the doctrine of pure monotheism, denounced Sufism as a form of religious deviation, and advocated for the practice of *ijtihad*, interpreting and applying Islamic law based on the principles found in the Qur'an and Hadith, without being constrained by the limitations of any specific theological school. The individual in question placed a high priority on the Qur'an and As-Sunnah, rejected the practice of *ta'wil*, and advocated for a literal interpretation of religious texts. This approach was considered relevant to



modernity, and proved to be a major influence in Islamic thought from his style of thought (Sefriyanti & Arif, 2021).

The demise of Ibn Taymiyyah occurred on 22 Dhulqa'dah 728 H, corresponding to 26 September 1328 AD, marking the conclusion of his life. This event took place within the confines of Damascus prison. Prior to his demise, Ibn Taymiyyah endured a state of infirmity, yet his fervour for worship, repentance, literary endeavours, and professional pursuits remained undiminished. Indeed, at that juncture, the activity to which he was most frequently engaged was the reading of the Qur'an. In a period of less than two years, he was able to recite the Qur'an 80 times. During that time, the individual was accompanied by his favoured student, Hafiz Ibn Qayyim, who was likewise imprisoned in the Damascus Fortress. The news of Ibn Taymiyyah's death was met with universal astonishment throughout the city. The total number of individuals in attendance at the commemoration was estimated to fall between 60,000 and 200,000 (Kathir & Umar, 1998).

## **B. Ibn Taymiyyah's Philosophy of Education**

### **a. The Significance of Practical Knowledge**

In essence, all human activities are driven by the pursuit of desire and the fulfilment of need. The quest for knowledge is a fundamental aspect of human experience, as without it, humanity would be unable to evolve and develop. The acquisition of knowledge is also recognised as a cornerstone for fostering awareness in behaviour. The pursuit of knowledge is considered an obligation for all Muslims, irrespective of gender. If a command is issued by Allah, it is considered obligatory, and as such, it is imperative to adhere to its stipulations (Sefriyanti & Arif, 2021).

Ibn Taymiyyah's philosophy of education is characterised by its emphasis on the importance of useful knowledge (*al-'ilm an-nafi*), as elucidated in his work *Majmu' al-Fatawa*, which expounds the significance of pursuing useful knowledge and eschewing useless knowledge. Ibn Taymiyyah expounded that knowledge functions as an indirect conduit, instrumental in ensuring the continuity and preservation of society. In his conceptualisation, the absence of knowledge would lead to a state of societal misguidance (Kathir & Umar, 1998).

In his book *Majmu' al-Fatawa*, Ibn Taymiyyah frequently expresses criticism of theoretical knowledge that is not applied in real life. He asserts that knowledge without charity is of no value and can even have adverse consequences for its possessor. It can thus be concluded that the primary objective of knowledge acquisition is not merely the collection of information, but rather the comprehension and practical application of it in one's daily life. This is because humans possess a multitude of innate capacities, which are referred to as *fitrah*. Consequently, the implications of Islamic education will be directed towards the

establishment of a more humanistic-theocentric educational philosophy (Rahmawati, 2008).

In addition, Ibn Taymiyyah categorised knowledge into two primary classifications: shar'i knowledge and worldly knowledge. Shari'i knowledge refers to the knowledge transmitted by the Prophet Muhammad, encompassing the comprehension of the Qur'an and the Sunnah of His Messenger. Conversely, worldly sciences pertain to the sciences indispensable for daily living, such as medicine, mathematics, and agriculture (Ibn Taymiyyah, 1991). This perspective aligns with the doctrine of Imam Shafi'i, who posited that the pursuit of knowledge holds a superior status to the performance of Sunnah prayers. He further elaborated that, subsequent to the execution of obligatory practices, no other form of worship assumes greater significance than that of studying. Moreover, Imam Shafi'i expounded that knowledge serves as the primary conduit for attaining felicity, both in this mortal realm and in the hereafter. He concluded that worldly happiness is contingent on knowledge, and that the pursuit of ukhrawi happiness is equally dependent on knowledge (An-Nawawi, 1996, as cited in Sahidin, 2022).

In the context of contemporary education, the notion of practical knowledge espoused by Ibn Taymiyyah holds significant pertinence. Education, conceptualised as a continuous learning process that is responsive to the demands of the contemporary era, ought to prioritise not solely the cultivation of cognitive abilities, but also the nurturing of practical and applied skills that are directly applicable to students' real-life contexts. Furthermore, education should instil strong ethical and moral values, ensuring that knowledge is used responsibly and to the benefit of the wider community (Suparman, 2018).

#### **b. The Integration of Reason and Revelation**

The acquisition of knowledge is not merely a transient accumulation of information; rather, it is a process that enables an individual to overcome the various challenges they encounter by adhering to ethical principles and maintaining decorum throughout. This perspective is in alignment with the philosophical tenets of Ibn Taymiyyah, who espoused a doctrine predicated on the Qur'an and Hadith as the foundational principles for human existence. From a Western standpoint, the emphasis is placed on secular approaches that emphasise rationality and empiricism, thereby creating a divide between science and religious values. In contrast, Islam integrates science with religious values and faith, with revelation serving as the primary source and reason playing a complementary role in achieving scientific knowledge. The overarching objective of this integration is to derive benefits from both the material world and the hereafter (Wibowo et al., 2025).

The concept of Ibn Taymiyyah's philosophy of education is the foundation for this theory. The integration of reason and revelation is a key element of this

philosophy, as outlined in the work *Dar'u Ta'arud al-'Aql wa an-Naql*. This work demonstrates a rejection of the conflict between reason and revelation. Ibn Taymiyyah also asserted that the principle of harmonious integration between reason and revelation as the foundation of epistemological relativism, in the sense that healthy reason will not conflict with valid revelation, because both are sourced from God; reason serves as a tool to understand, analyse, and confirm the truth of revelation, while revelation becomes the highest guide that corrects and perfects rational thought (Iskandar et al., 2024).

In his book *Dar' ta'arud al-'aql wa-l-naql*, Ibn Taymiyyah (d. 1328) also criticises the fact that theologians and philosophers have deviated from the correct understanding of reason and revelation. He asserts that they have relied too much on rationalistic methods imported from Greek philosophy, thus ignoring the literal meaning of revelation and the understanding of the *salaf* (early generations of Islam). Ibn Taymiyyah asserted that *mutakallimūn* (theologians) such as al-Ash'ari and al-Ghazālī had become enmeshed in the utilisation of Greek logic, which was incongruent with the fundamental tenets of Islam. Accordingly, the objective of Ibn Taymiyyah's critique of Islamic theological and philosophical traditions is to re-establish the equilibrium between reason and revelation. Furthermore, the text asserts the authority of the sacred text as the primary guideline, which is not subject to adjustment to an alien rationalistic framework (El-Tobgui, 2020).

In the context of modern education, the concept of integrating reason and revelation, as proposed by Ibn Taymiyyah, is highly pertinent. In the contemporary educational landscape, which is often characterised by a dichotomy between science and religion, Ibn Taymiyyah's philosophy provides a unifying perspective. He asserts that a healthy mind will not contradict revelation, provided it operates within its inherent limits and is not compelled to adhere to an external philosophical framework. In addressing the challenge of secularisation in science, his approach holds significant relevance. He underscored the imperative for both empirical and theological sciences to culminate in the recognition of the oneness of God (*tawhid*). This perspective aligns with the necessity for contemporary education to seamlessly integrate divine values into the pursuit of science and technology, without compromising the scientific principles of objectivity (Makfi, 2022).

### **c. Cultivation of Character**

In Islam, the process of character building is predicated on the integration of reason and revelation. The function of reason is to reason and internalise divine values, while revelation becomes the absolute standard of truth. This process gives birth to useful knowledge, which is applied in piety and noble character. It is only when knowledge is fused with charity, cleansing the heart and directing behaviour, that a strong character is formed. The integration of rationality, divine



guidance and real practice is thus identified as the fundamental element in shaping a strong, just and benefit-oriented personality (Hajiannor et al., 2022).

The present study is grounded in the philosophical underpinnings of Ibn Taymiyyah's educational paradigm, which places significant emphasis on the cultivation of character. As articulated in his seminal work *As-Siyasah as-Syar'iyyah*, the role of the state and society in nurturing the moral and ethical integrity of the younger generation assumes paramount importance. Ibn Qayyim, a student of notable distinction in the eyes of his teacher, Ibn Taymiyyah, and an individual who came to be regarded as the inheritor of the latter's ideological legacy, also placed significant emphasis on the notion that the cultivation of character ought to be initiated at an early stage in life and pursued with unwavering consistency across a range of settings, including the familial environment, educational institutions, and the broader community (Martin & Junanah, 2018). Consequently, the onus falls upon all constituents of society to collectively foster an Islamic and nurturing environment.

Ibn Taymiyyah propounded the notion of an ideal character as one based on noble Islamic values, such as honesty, trustworthiness, justice, courage, patience, compassion, and responsibility. The instilling of these values in learners, he believed, should be achieved through exemplification, advice, practice, and habituation. Rasulullah SAW was held to be an ideal example in character building. It is asserted that Rasulullah SAW is a figure who embodies the most noble and perfect morals. Consequently, emulating him in all aspects of life, including in interacting with others, worshiping God, and carrying out social responsibilities, is considered the main key in shaping Islamic character (Taimiyah, 2007).

In the contemporary context of education, the notion of character development propounded by Ibn Taymiyyah assumes significant pertinence in the face of the prevailing challenges of moral and ethical degeneration afflicting numerous societies. Rather than being regarded as an ancillary component of the curriculum, character education ought to be conceptualised as an integral element of the broader learning process. Educational institutions, such as schools, should formulate and implement a coherent and systematic programme that fosters the development of learners' character, not only through religious studies but also by integrating character values into all facets of school life (Rozi et al., 2024). Thus, language learning cannot be achieved by including cognitive aspects without touching other aspects. The involvement of all the senses is essential in language learning. This is due to the function of language as a means of communication - active learning requires students to be involved in their respective learning processes (Siswanto, 2022).

### **C. Relevance to Arabic Language Learning**

#### **a. The Significance of Practical Knowledge**

The notion of al-'ilm an-nafi (useful knowledge) as expounded by Ibn Taymiyyah carries profound ramifications for the conception of Arabic language learning objectives and the development of educational materials. Within this paradigm, the concept of useful knowledge transcends the confines of theoretical mastery in nahw and sharf. Furthermore, the acquisition of Arabic entails the capacity to comprehend and engage with Islamic teachings as elucidated in the Qur'an and Sunnah, whilst also utilising the Arabic language as a medium for disseminating benevolence and effectuating a favourable societal impact (Çakmak, 2022).

In his critique of the prevailing approach to religious sciences education, including Arabic language instruction, Ibn Taymiyyah frequently cited Majmu' al-Fatawa as a primary source of his argument. The crux of his critique lies in the perceived emphasis on linguistic aspects of Arabic learning, devoid of a connection to the practical application and comprehension of Islamic teachings. It is evident that the primary objective of acquiring proficiency in Arabic entails more than merely mastering grammatical nuances or developing fluency in speech. The true essence of this endeavour lies in comprehending the kalamullah (the word of Allah) and the sunnah of His Messenger. This profound understanding serves to fortify one's faith, deepen piety, and refine the quality of one's worship (Nisa & Arifin, 2020).

It is therefore vital that the curriculum and methods of learning Arabic are designed in such a way that learners not only master language skills (listening, speaking, reading and writing), but are also able to use this language to understand the meaning of the verses of the Qur'an, Prophetic Traditions, and the works of the salaf scholars, who are the main reference in Islam. Learning vocabulary and grammar should always be linked to the context of their use in religious texts (Yostiroh & Kurniawan, 2022).

Moreover, the notion of practical knowledge in the context of Arabic learning encompasses the capacity to utilise the Arabic language in religious discourse, communication with Muslims from diverse geographical locations worldwide, and the attainment of profound insights into the rich intellectual heritage of Islam. Consequently, Arabic learning is regarded not merely as an objective in itself, but rather as a wasilah (means) to achieve a higher purpose, namely the comprehensive comprehension and practical application of Islamic teachings (Haruna, 2019).

In practice, this necessitates the incorporation of Qur'anic texts, hadith, and excerpts from the works of scholars into Arabic learning materials. Moreover, learning methods should be designed to encourage learners to not only memorise rules and vocabulary, but also to analyse, understand, and reflect on the meaning

contained in the texts. The use of interactive and contextualised learning media can also facilitate learners' understanding of the relevance of Arabic in everyday life and in religious understanding (Munir et al., 2024).

#### **b. The Integration of Reason and Revelation**

The principle of integration of reason and revelation emphasised by Ibn Taymiyyah also has a deep relevance in the context of Arabic language learning. As articulated in his seminal work *Dar'u Ta'arud al-'Aql wa an-Naql*, reason plays a pivotal role in the comprehension and interpretation of revelation, including the language employed in the revelation, namely Arabic Language (Çakmak, 2022).

The process of acquiring proficiency in the Arabic language must not be confined to rote learning and doctrinal instruction; it is imperative to allocate a substantial portion of the curriculum to cultivating critical and analytical thinking skills. Learners must be encouraged to comprehend the Arabic language's structural nuances, analyse grammatical patterns, and contemplate the aesthetic appeal and distinctiveness of the Qur'anic language. The cultivation of logical and systematic thinking abilities, which facilitate a deeper comprehension of the Arabic language's grammatical principles, is instrumental in enabling learners to not only receive information passively but also to discern the underlying rationales of these rules (Napis Dj, 2021).

In contrast, the authority of revelation as the highest source of truth must be acknowledged in Arabic language learning. An understanding of the rules of the Arabic language must always be connected to its utilisation in the Qur'an and Sunnah. The interpretation of the meaning of words and sentences in religious texts must be grounded in the principles of valid interpretation and must not contradict the fundamental tenets of Islam (Al Fikri Ys et al., 2021).

The integration of reason and revelation in Arabic learning is predicated on the premise that learners are encouraged to employ their rational faculties to comprehend the historical, social and cultural context in which the Qur'an was revealed, and the prophetic traditions were delivered. This understanding of context is instrumental in facilitating the accurate and relevant interpretation of religious texts, rendering them pertinent to their lives in the contemporary era (Rukmana, 2017).

In the context of learning practice, this objective can be accomplished through the implementation of text analysis activities, group discussions and assignments. These activities are designed to encourage learners to utilise their Arabic language skills to comprehend and explore the meanings embedded within the Qur'an and hadith. Teachers also assume a pivotal role in facilitating this process by offering rational and argumentative explanations of Arabic language rules. These explanations are then linked to a precise understanding of Islamic teachings (Rismawati, 2016).

### **c. Cultivation of Character**

The concept of character building (*Tahdzib al-Akhlaq*) emphasised by Ibn Taymiyyah in *As-Siyasah as-Syari'ah* carries very important implications for the ultimate goal of Arabic language learning. Arabic, as the language of the Qur'an and Sunnah, contains noble moral and ethical values. Consequently, learning this language should not only aim to master language skills, but also to instil Islamic character values in students (Darnanengsih & Rusyaid, 2020).

Through engagement with the Arabic texts of the Qur'an and hadith, learners are introduced to the narratives of prophets and apostles, the tenets of honourable conduct, and the principles of justice, integrity, compassion, and responsibility. It is anticipated that a profound comprehension of these concepts will contribute to the formation of learners' characters, fostering individuals who embody noble qualities and exemplify Islamic values in their daily conduct (Kardiyanto, 2023)(Kardiyanto, 2023).

The acquisition of Arabic language skills can also foster the development of positive character traits in learners through social interaction and effective communication. Proficiency in Arabic, characterised by a commitment to language conventions and ethical standards, facilitates the establishment of harmonious relationships with fellow Muslims and the articulation of benevolent messages in a considerate and thoughtful manner (Nurmawaddah, 2022).

Moreover, the study of classical and modern Arabic literature can offer a valuable perspective on the profound cultural values and civilisational heritage of Islam. The appreciation of quality literary works has been demonstrated to facilitate learning about history, thought, and values upheld in Islam, thereby enriching insights and strengthening Islamic identity (Ridho & Priyoyudanto, 2024).

In its implementation, Arabic language teachers have been shown to have an important role in integrating character values in the learning process. This can be achieved through the selection of teaching materials that contain moral messages, the use of learning methods that encourage cooperation and mutual respect, and the provision of exemplary examples in language and interaction. Assessment in Arabic learning is not confined to aspects of language mastery; it also encompasses students' attitudes and behaviour, which are expected to reflect Islamic values (Zuliana, 2017).

## **CONCLUSION**

Ibn Taymiyyah was a prominent scholar who exerted a considerable influence on Islamic thought, particularly in the domains of belief, fiqh, and education. Born in Harran in 661 AH/1263 AD, he was raised in a profoundly scholarly environment and assumed the role of teacher and mufti, following in his father's footsteps. His life was marked by both intellectual and physical challenges,

including his leadership role in the resistance against the Mongol invasion. His critical and independent thinking made him a reformer who emphasised a return to the Qur'an and Sunnah, rejected blind imitation, and criticised the practice of Sufism as deviant.

In the philosophy of education, Ibn Taymiyyah emphasised three main concepts. Firstly, the importance of useful knowledge (al-'ilm an-nafi'), which is not only theoretical but also applicable in life. Secondly, the integration of reason and revelation, where reason functions to understand revelation without contradicting it. Thirdly, character building based on Islamic values, such as honesty, justice and piety. These concepts have considerable pertinence in contemporary education, including Arabic language learning, where linguistic proficiency encompasses not only the comprehension of linguistic rules, but also the utilisation of language as a medium for the exploration of religion and the cultivation of noble moral principles.

Ibn Taymiyyah's thought is also a potential solution to the dichotomy between science and religion, insofar as it asserts that science must be aligned with divine values. His holistic approach to education, combining intellectual, spiritual and moral aspects, is an important foundation for the development of a balanced Islamic education curriculum. Thus, the legacy of Ibn Taymiyyah's thought remains relevant to address the challenges of contemporary education, while strengthening Islamic identity amidst globalisation and secularisation.

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