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Research Paper

## Highlights of The Concept of Islamic Education Majid 'Irsan Al-Kilani

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**ABSTRACT:** This article tries to reveal the concept of Islamic Education Majid Irsan al-Kilani, namely through the analysis of the five papers he is closely linked to education, among other things: 1) *Ahdaf al-Tarbiyah al-Islamiyya fi Tarbiyah al-Fard wa Ikhraj al-Umma wa Tan-Miyah al-Ukhuwwah al-Insaniyyah* (Vision-Mission of the Islamic Education in Teaching Personal, cadres of the People and Develop Fraternity Human Brotherhood), 2) *philosophy of al-MT al-Islamiyya: Dirasah Muqāranah Baina philosophy of al-Tarbiyah al-Islamiyya wa al-philosophy al-Tarbawiyah al-Mu'ashirah* (Philosophy of Islamic Education: A Comparative Study of Islamic Education Philosophy and Contemporary Educational Philosophy), 3) *al-Fikr al-Tarbawi 'inda Ibn Taimiyyah* (Islamic Educational Thought Perspective of Ibnu Taimiyyah), 4) *Hakadza zahara Jil Shalah al-Din wa Hakadza 'Adat al-Quds* (Emerging Shalahudin Generation and the return of al-Aqsa), 5) *Tathawwur understand al-Nazhariyyat al-Tarbawiyah al-Islamiyya* (History conception of Educational Islamic epistemologi).

**Keywords:** Concepts, Islamic Education, Majid 'Irsan al-Kilani

### I. INTRODUCTION

According to Majid Irsan al-Kilani, in the efforts to change the fundamental people, al-Ghazali is more focused on efforts to overcome the problem of proper condition of the people to accept defeat. Here, al-Ghazali trying to find a weakness of the basic factors and trying to fix it, rather than pointing-nudging enemy. According to al-Ghazali, the biggest problem is the destruction of thought and self-Muslims with regard to creed and community. Al-Ghazali did not reject changes in the political and military aspects, but he stresses is a more fundamental change, namely the change in thinking, morality, and human self-change itself. To that end, al-Ghazali made changes starting from himself first, then just change the other person.

Al-Ghazali more focused its efforts to cleanse the Muslim community from various diseases gnawing from within and the importance of preparing for Muslims to be able to carry the message of Islam back to the propagation of Islam penetrated all corners of the earth and the pillars of faith and peace can be upright with sturdy (Al-Kilani; 1986: 78-79)

Through the books he wrote after pondering a race condition in depth, al-Ghazali came to the conclusion that must be addressed first of the people is a matter of science and the clergy. Therefore, the book which he named famous *Ihya 'Ulumuddin*. In summary it can be understood that at the time of the Crusades, Muslims succeeded in incorporating the concept of jihad al-nafs and jihad against the enemy in the form of 'qital' well. The works of al-Ghazali in the matter of jihad emphasizes the importance of combining different types of potential in the struggle of the people, both the potential for life, property, and also science. It is interesting, how in a war situation like that, Imam Ghazali able to see the race issue in a comprehensive manner; fundamentally. And through *Ulumuddin Ihya al-Ghazali* also emphasized the importance of science and moral problems. He opened the Scriptures to "Kitabul Ilmi" and emphasized the importance of the activities of 'commanding the good and forbidding the evil'. Activities "ma'ruf and nahimunkar", said alGhazali, is the biggest pole in religion. He is something of importance, and because of that mission, God sent the prophets. If the activity of 'commanding the good nahimunkar' missing, then the prophetic symbols of lost, religion becomes damaged, apostasy spread, ignorance will be rampant, the land will perish. So also the people as a whole.

The activities of al-Ghazali active in giving harsh criticisms against various ideas are judged misleading people, also showed a high concern on the issue of science and scholars. Al-Ghazali as advised to the people, when it is, that the problems of the Muslims at that time could not easily resolved from a superficial

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factors, such as political or economic issues. However, people need to be resolved the problem of the problem is very basic. Of course, the stage of revival and improvement of this life can not be done without going through the proper scientific understanding. Science is the basis of understanding and faith. True science will lead to true faith and true charity. The science that one will lead on understanding is wrong. If understanding was wrong, how it might be true charity?

Allah's Messenger (may peace be upon him) said: "Including among the things I feared for my people is the dereliction of the pious and the tongue of the hypocrites of the Qur'an." (Narrated by Thabrani and Ibn Hibban). Thus, in the struggle of the ummah, a thorough understanding of the problems faced by Muslims is needed. At that time, Muslims faced various problems: politics, science, morals, social, and so forth. The problem needs to be analyzed and mounted proportionally and fairly. The important thing is placed in its position, as well as less important. There, al-Ghazali wrote in his book *Ihya 'Ulum al-Din*, with the meaning "Reviving the sciences of religion". At that time, he seemed to see, as if the religious sciences were dead, so it needs to be turned on. In his book, he strongly emphasizes the aspect of intention and division of scientific and placement in accordance with the proportion..

Al-Ghazali and the scholars of the time, tried hard to fix the thinking of scholars and Muslims and emphasized the importance of the charity of science, so do not become evil scholars. Because, the corrupted science, and the evil cleric, is the source of destruction for Islam and its people. Prophet Muhammad SAW gave a mandate to the scholars to keep this religion. Of course, it must be done by keeping Islam well. In fact, the Messenger of Allah warned of the coming of a time full of slander and the many ignorant people who gave fatwas. Sayings of the Messenger of Allah:

Behold, Allah will not revoke the science at once from humans. But God eliminate religious science by turning off the scholars. If already eliminated the scholars, many people will choose fools as leaders. If the stupid leader asked, they would give instruction without knowledge. They are misguided and misleading. (HR. Muslim)

Throughout the history of Islam, true scholars have been very active in defending the basic concepts of Islam, developing Islamic sciences, and guarding them from the destruction of wicked scholars. Deviation in the field of science is not tolerated at all, and always get strong resistance, scientifically. Therefore, the damage in the field of science should get the attention of Muslims. Especially if the damage to science that occurred in the ranks of Islamic education institutions are expected to become the center of the scholars and leaders of the ummah.

## II. LITERATURE REVIEW

### **Majid 'Irsan al-Kilani's Profile**

He was named Majid 'Irsan al-Kilani, was born in Irbid-Jordan city in 1356 AH / 1937 AD. In 1383 H /1963 AD obtained his Bachelor's degree (Lc) in History from Cairo University, also successfully completed his Diploma in Education from the University of Jordan in 1389 H / 1969 AD. Then in 1393 H / 1986 AD, he successfully completed his education at the masters level of Islamic History at the American University of Beirut branch. In the same year, he also earned a Master's Degree in Educational Philosophy from the University of Jordan.

**Dissatisfied with his intellectual ability, he continued his Ph.D. at the School of Education at Pittsburg University of Pennisilvania state in 1401 H / 1981 AD. Among the academic positions he has ever held are:**

1. Lecturer of History of Education at the Special Faculty of Women, Saudi Arabia.
2. Director of the Center for Arabic Studies at the Department of Foreign Languages, University of Pittsburgh USA.
3. Director of the Center for Educational Studies at the Ministry of Education of Jordan.
4. Lecturer and Professor of Islamic Education and Philosophy of Education at the Faculty of Education University of King 'Abdul' Aziz and Ummul Qura University, Saudi Arabia.

### **The role of Education al-Kilani**

To know al-Kilani thinking about Islamic education, the most important element that is used as a reference and the main foundation to be able to reveal the concept, quality and weight of thought is through scientific works that have been produced and published. Based on these perspectives, al-Kilani is a concerned figure in studying the dynamics of Islamic education, as evidenced by quite a lot of "special works" about Islamic education, among others:

1. *Ahdāf al-Tarbiyah al-Islāmiyyah fī Tarbiyah al-Fard wa Ikhrāj al-Ummah wa Tan-miyah al-Ukhuwwah al-Insāniyyah* (Islamic Educational Vision in Educating Personally, Raising People and Developing Human Brotherhood), (Virginia: The International Institute of Islamic Thought, 1998, 2nd edition).

This book describes the vision and mission of Islamic education, which al-Kilani considered one of the causes of the decline of education, due to the weakness of Islamic education in the achievement of its four main missions, namely "to give birth": a) good individual "al-fard al-shālih" ; B) the Islamic family "al-usrah al-muslimah"; C) the bearer of the prophetic message "ummah al-risālah"; And d) "creates" human brotherhood "al-ukhuwwah al-insāniyyah" (Al-Kilānī:1998:25).

2. Philosophy of al-Tarbiyah al-Islāmiyyah: Dirāsah Muqāranah baina Falsafah al-Tarbiyah al-Islāmiyyah wa al-Falsafāt al-Tarbawiyah al-Mu'āshirah (Philosophy of Islamic Education: Comparative Study of Philosophy of Islamic Education and Philosophy of Contemporary Education), (Mecca: Maktabah al-Manārah, 1987, 1st edition).

This book can be categorized as authentic proof that parses the "original idea" (genuine) about Majid 'Irsan al-Kilani's educational thinking. According to him, the discourse of Educational Philosophy (Islam) is a very crucial (hāām) and very urgent (dharūrī) to be studied for four factors:

- a) The position of educational philosophy is urgent in all educational processes ('amaliyyāt tarbawiyah);
- b) The design of the terminology (mafhūm) of educational philosophy in the study of Western thought and contemporary discourse today;
- c) Finding a "new" education philosophy that can solve an acute human crisis; and
- d) The needs of the rules of management and the study of education in the Arab and Islamic world against the model of Islamic Education Philosophy (al-Kilānī; 1998:53)

### **Here We Need To Describe The Points Of Thought Contained In Chapters II Of Article VI To Article X As Follows:**

In chapter VI, the relation between the Creator and the learner, namely the creation of a worship relation or a bond of servitude ('alāqah' ubūdiyyah). In this article are described several important points among them; The meaning of worship (worship), forms of worship; Religious orientation, community orientation, needs orientation, mutual completion between all the worship orientations, the relationship between worship and science, the primacy of worship and its urgency, and a description of the influence of understanding of worship in modern-day education.

In chapter VII; The relationship between learners and the universe, namely the creation of an exploration relation ('alāqah' taskhīr). This chapter explains some important points such as exploratory understanding, exploration purpose, scope of exploration, and others. In chapter VIII; Relations between learners and others, namely the creation of a relationship of justice and goodness ('alāqah' adl wa ihsān). This chapter explains some important points such as fair and ihsan, fair and ihsan education, and so on. In chapter IX, the relation between learners and worldly life, namely the establishment of a test relation ('alāqah' ibtilā'). This article explains some important points such as the definition of the exam, the form of the exam, and others. In chapter X, the relation between learners with the life of the Hereafter, namely the establishment of relations of responsibility and reward ('alāqah' mas'ūliyyah wa jazā'). This article describes several things including Understanding responsibilities, Urgency of responsibilities and relationships with worship, Level of responsibility, Responsibility of the Hereafter and the community, and others.

These five relations are illustrated as shown below:

#### **(1) Substance of Vision and Mission**

The five articles generally have a substance about the vision and mission of Islamic education. The vision of the Islamic mission in the perspective of al-Kilani is to deliver the students to reach their human progress, that is to the degree of "the best form" as termed al-Qur'an (bulūgh al-muta'allim darajah al-raqī al-Insānī au darajah ahsan taqwīm hasba al-ta'bīr al-Qur'ānī). In other words, based on the five substances mentioned above, namely the creation of a harmonious relation ('alāqah) between learners and Allah (al-Khalīq), between learners and the universe (kaun), between learners and others (insān), between learners and the life of the world (hayāh) and between learners and the afterlife (*ākhirah*). From the five relation previously mentioned, the relation of worship or the relation of servitude ('alāqah' ubūdiyyah); Between the Khalīq and learners is the most important and fundamental relations, even the basis for other relationships. In its generic sense, in the scope of Islamic Education Philosophy, the concept of worship includes three-single dimensions: (1) the "religious" dimension (al-mazhhar al-dīnī), ie the interrelationship between a Muslim and his Creator, God; (2) the "social-social" dimension (al-mazhhar al-ijtimā'ī), ie the interrelation of a Muslim with another individual or with various communal societies; And (3) the dimension of "depth" (al-mazhhar al-kaunī), ie the interrelation of A Muslim with the natural surroundings.

And the five relationships above can be harmonious if all four elements or supporting components can be realized, namely:

- a. THE component of faith ('āmil' aqādī), ie by determining the relationship between God as the Supreme Being of the Almighty (al-Murabbī) and the object of education, that is, man as His creatures;

- b. The social component ('āmil ijtimā'ī), ie the actualization of the relations between humans, even among all students who are learners (muta'allim);
- c. Components of place settings ('āmil makānī), ie methods used by learners to manage means of life in order to achieve the progress of humanity in the world; and
- d. Time background component ('āmil zamānī), which is concerned with the aspect of time that is being experienced, since the learners are born in the world until they enter the afterlife..

(2) Substance of Educational Objectives.

The objectives of Islamic education in general according to al-Kilani are: (1) to "bear" good individuals (al-fard al-shālih); (2) "print" the Islamic family (al-usrah al-mus-limah); (3) "removing" the bearers of the prophetic message (ummah al-risālah); And (4) "creating" a human brotherhood (al-ukhuwwah al-insāniyyah).

While the specific purpose is to give birth to a full and dedicated man (*al-insān al-kāmil al-rāqī*), who is able to realize the vision and mission of Islamic education, namely the establishment of the relation ('*alāqah*) between learners and Allah (*al-Khāliq*) Students and the universe (*kaun*), between learners and others (*insān*), and the relationship between learners and the life of the world (*hayāh*) with the afterlife (*ākhirah*).

(3) Basic Substance and Principle of Education

In the view and perspective of al-Kailani, the basis of education is the Qur'an and as-Sunnah, so that the object of Islamic education is the man who has been drawn and summarized in the Qur'an and as-Sunnah. Unlike humans in secular education whose portrayal is left to the majority of opinion, or to certain people in society, or to an individual because of his power, which is left to the wishful thinking of a person or a group of people.

While the principle of education which became the starting point of al-Kailani's ideas and steps is his observation of the main cause of the decline of Muslims, that is because of the crisis of education. In this case originated from the psychological decline (*nafsiyyah*) and intellectual (*fikriyyah*) of the ummah, which boils down to the weakness of the philosophy of Islamic education, especially due to the confusion of its educational mission (*al-ahdāf al-tarbawiyah*) Unclear boundaries of general vision-mission of education; (2) unclear vision-mission education for individuals or individuals; (3) the contradiction between vision-mission of education for person with vision of social mission of society and economics; And (4) the occurrence of contradictions between the vision-mission of education for the person with the vision and mission related to the nobility of morality (*al-fadhā'il al-akhlāqiyah*).

3. al-Fikr al-Tarbawī 'inda Ibn Taimiyyah (Ibn Taimiyyah Perspectives of Islamic Education), (Medina: Maktabah Dār al-Turāts, 1986, second Edition)

This book is an analytical critical study of Islamic education thought Shaykh al-Islam Ibn Taimiyyah on religious and social education (*mabhats fi ushūl al-tarbiyah al-'aqaḍiyyah wa al-ijtimā'iyah al-Islāmiyyah kamā fassarahā Shaykh al-Islām Ibn Taimiyyah: Dirāsah tahlīliyyah nāqīdah*) (AL Kilani:1986).

The design of educational methods in Ibn Taimiyah's idea leads to the importance of balance between reasoning elements and applications in the educational process. This is in accordance with his opinion about the single duality of human potential, namely the potential of 'ilmīyyat and iradat. With the first potential 'ilmīyyat humans can think and finally get knowledge. While with the iradat where with the tendency of charity in his possession, humans are moved to apply knowledge and knowledge gained in the form of real action.

One interesting study of education studied in this book - in Ibn Taimiyyah 's educational thought - is Ibn Taimiyyah's criticism of the five existing educational models, the madrasa jurisprudence (*fuqahā*), the Sufi madrasa, the philosophical madrasas, the madrasah expert Kalam or theologian, and the sect of the Shi'ite sect, which has influenced many models of Islamic educational thought and is still widely embraced by contemporary educational leaders.

4. Hakadzā Zhahara Jīl Shalāh al-Dīn wa Hakadzā 'Ādat al-Quds (The emergence of Generation Shalahudin and the Return of al-Aqsa Palestine), (Al Kilani:2002)

This book contains a study of analytical history (*dirāsah tahlīliyyah li al-tārīkh*) about the time of Salahudin al-Ayyubi by demanding historical events that underlie its renewal process (*ishlāh*), including in the field of education (*tarbiyah*) and education (*madrasah*), as well as positive contributions that can Taken as "enlightenment", in the realm of thought, politics, social and education.

This book does not specifically examine education, but there is a very important chapter to examine - including in the field of education-, precisely the fifth and final chapter, which is about historical signs and its contemporary implementation (*qawānīn tārikhiyyah wa tathbiqāt mu'āshirah*).

The study by Majid Irsan Al Kailani in "Hakadza Zhahara Jilu Shaluddin Wa Hakadza 'Adat Al Quds" gives us the perspective of how social change (or social reconstruction) for fifty years (the distance between the fall of Al-Quds into the hands of European Crusaders to return to Hand of Muslims) contributed

greatly in giving birth to the generation of Shalahudin. Shalahudin is the primary representative of the previous generation of educational outcomes or reform movements (*ishlah*).

Majid Irsan Al Kailani relied on his research on the following historical philosophy. This historical philosophy, I think, is a Bennabi's historical philosophy (historical philosophy based on views originally advanced by Bennabi).

- a. A society consists of three main elements; Thinking (*afkar*), individual human (*ashkhas*) and objects or matter (*asy-ya* '). Society experiences health if individuals and materials pivot on right thinking.
- b. The chain of human behavior begins with intentions, thoughts and wills which then transform into practical behavior. So the emergence of social phenomena originated from the contents of thought which then gave birth to goals, followed by the will which then gave birth to practical behavior.
- c. Social change has a pattern. The pattern of change that originated from changes that exist in human beings followed by changes in the social, economic, political, military and so on. The contents of human beings include thinking, values, culture, customs and traditions. Change in self (both towards better and bad) to effectively apply collectively. This history of self-change can be traced to the relevance of educational change (thought) and the social phenomena that follow it. In practice the strategy of change is done depending on the element of sincerity and accuracy (strategy).

1) The Mindset of People Before the Crusade Attack

Based on the above historical philosophy, al-Kailani or al-Kilani, reconstruct the conditions or patterns of thought that developed in the Muslim community ahead of the Crusaders' attacks. The first thing to note is the breaking up of Islamic thought in the body of the people. This phenomenon can be described in the emergence of *madhhab/school* (communal thinking or partisan thought) which disputes greatly at that time, in aspect of *aqidah* and jurisprudence branch. This anarchist sectarian dispute has an impact on the pattern of thinking formed on the people, the destruction of educational goals, and the splits and social-political anarchism. Furthermore, the deviant ideology of *tasawuf* and philosophy also contributed greatly in formatting the mindset of the people at that time. Climate of thought like this then make the institutions of Islamic thought to stagnate and deviate from its mission to direct the people.

2) The Impact of Social Politics on the Mindset of People Before the Crusade Attack

The above patterns of thought then have an impact on social phenomena of the *ummah*. The destruction of the economic aspect because it is not precisely formatted by thought, in the form of luxury of some of the conglomerates and rulers that contrast with the poverty of many peoples, high inflation. The phenomenon of hunger became a common phenomenon at that time. Social anarchism because disagreements between sects arise in the form of violence that arise. Similarly, the political aspect of the people. Not many figures have the merit to become leaders of the people. Political divisions, feuds and coups were a common phenomenon at the time.

Under these conditions the Crusaders came. Internally (thought, social, political, economic and military) people do not have readiness. No help could be given to the people around Al Quds at that time.

3) Improvement movement (Reform)

Attempts to reform the body of the people after the Crusader attacks attempted by some figures through political channels, as did Nizham Al Muluk. But the effectiveness does not work.

(a) The Fist Phase

The next movement of reform (*reformasi*), pioneered by Imam Ghazali, uses *the al-insihab wal 'aludah* method to reconstruct the *ummah*. This methodology is done through the retreat from the social environment of politics full of self-fulfilling, focusing on self-improvement efforts to evaluate and update thinking, and then back (*al a'udah*) into society and start the *ishlah* process.

Imam Ghazali's movement does not directly touch the *jihād* to liberate al-Quds, but rather emphasizes self-criticism to overcome the conditions of eligibility to lose from the body of the people by doing the reconstruction of thought as its initial step. Next Imam Ghazali makes social criticism of the people; From his clerics, his social-political leaders to the society at large. Imam Ghazali also founded *madrassas* / schools to educate the cadres of the future people, with new patterns of thought.

(b) The Second Phase

In this second phase, Imam Ghazali's influence was continued by Shaykh Abdul Qadir Al Jilani with his *madrrasah* and his reform movement. The emphasized aspect is the same as that of Imam Ghazali, with the modification of certain strategies. The second phase of this reform of *madrrasah* distribution is becoming more massive and distributive. The central *Madrrasah* (such as the *madrrasah* of Abdul Qadir Al Jilani) became the main educational center (*cadre*), the *madrassa* of this model spread in many major cities of eastern Islamic world at that time. While *madrassas* located in rural areas serve to guide the people.

(c) The Impact of Reform

When Nurudin Zanki and Saladin Al Ayyubi made socio-political reforms when many of the above *madrrasah* alumni filled up many important positions. The scholars (intellectuals) join in political and military

institutions. The community also has the readiness to accept the reforms. Socio-economic-political reconstruction then becomes easy to do. The climax is on military jihad to restore Al Quds to the people's lap with spectacular success.

5. *Tathawwur Maḥmūd al-Nazhariyyāt al-Tarbawīyyah al-Islāmiyyah* (History of Epistemology Concept of Islamic Education), (Medina: Dār al-Turāts, 1985, cet. 3).

This book gives a lot of information about the dynamics of the conception of Islamic education to the modern day. The book also reveals the polarization of Islamic educational thinking that occurred, several factors causing and thinking of the characters. But this book does not specifically describe the epistemological constructs and the implications of their dignity (Al Kilani; 1987).

On the other hand, the interesting exposure that al-Kilani presents in this book is his view of the goal of Islamic education (*mayādīn al-tarbiyah al-Islāmiyyah*) based on a verse that is repeated almost identically four times. Includes aspects of theology, cleansing or alignment of conduct, the preparation of the Islamic thought process and the provision of Islamic knowledge, as well as aspects of preparing work skills.

In this book also, al-Kilani divides the patterns of Islamic education into four, based on the school of thought that arises in Islam. The patterns are *madrasah al-fuqahā 'wa al-muhadditsīn*, *madrasah Shūfiyyah*, *madrasah al-Falāsifah wa al-'Ulūm al-Thabī'iyah*, and *madrasah al-Ushūliyyūn wa' Ilm al-Kalām*.

### III. THE THOUGHT OF AL-KILANI ON EDUCATION

In education -including Islamic education-, educational ideas and ideas of a character, can be studied in the "Educational Philosophy" he conceived and practiced, which usually includes; 1) vision, mission and nature; 2) basic and principle; 3) purpose; 4) educators; 5) students; 6) methods; 7) environment; 8) curriculum; And 9) evaluation of education. In almost similar statements, others point out that the scope of the Islamic Education Philosophy outlines the study and discussion of: 1) the basic and educational objectives; 2) educators; 3) education participants; 4) process; 5) strategy; 6) approaches and methods; 7) curriculum; 8) environment; 9) sources and media; 10) evaluation system; And 11) facilities and infrastructure of Islamic education (Ahmad Syar'i : 2005:9)

Others stated that the scope of the Islamic Education Philosophy that can be used to "dissect" the thoughts and ideas of a character, is also included in one of the scope of "Science of Islamic Education" which includes; Discussion of theoretical, academic, and principles about the concept of Islamic education with its various aspects, namely vision, mission, goals, curriculum, teaching and learning process, and so forth (Nata:2009:24).

Philosophical Aspects (Islamic Education Philosophy) is then developed also in the discourse of "Thought of Islamic Education" which usually includes three principles, namely: (1) ontological principle, that education is the object of study of thought is not always realistic, Phenomenal and abstract; (2) epistemological principles, on how an effective internalization process in achieving the desired educational objectives as an essential truth; And (3) axiological principles, that the object of study and the sequence of processes carried out must have value and not damage the values that exist, whether humanity (moral), or the value of divinity (religion). (Samsul Nizar; 2001:23-24).

Or practically in accordance with "quality education paradigm", which has clarity of vision, mission, orientation, goals and strategies to achieve educational ideals held (Mastuhu 2003:66).

Based on the foregoing, the thought of Majid 'Irsan al-Kilani's Islamic education can be traced from his genuinely written works, especially entitled *The philosophy of al-Tarbiyah al-Islāmiyyah: Dirāsah Muqāranah baina Falsafah al-Tarbiyah al-Islāmiyyah wa al-Falsafāt Al-Tarbawīyyah al-Mu'āshirah* (Islamic Education Philosophy: Comparative Study of Philosophy of Islamic Education and Philosophy of Contemporary Education), as well as from various academic activities and educational gait as mentioned above.

Therefore, the educational aspects that become the ideas and philosophy of Islamic education Majid 'Irsan al-Kilani can be identified as follows:

1. About Terms of education.

Of the seven works of his education, namely: 1) *Ahdāf al-Tarbiyah al-Islāmiyyah*, 2) *philosophy of al-Tarbiyah al-Islāmiyyah*; 3) *al-Fikr al-Tarbawī 'inda Ibn Taimiyyah*; 4) *Ta-thawwur Maḥmūd al-Nazhariyyāt*; 5) *al-Tarbiyah wa al-Wa'y wa al-Tajdīd*; 6) *Ittijāhāt Mu'āshirah fī al-Tarbiyah al-Akhlāqīyya*; And 7) *al-Tarbiyah al-Islāmiyyah baina al-Fikh wa al-'Urfī wa al-Sunanī*, and the terms he used, al-Kilani included Muslim intellectuals and educational experts who chose *tarbiyah* as the term for Islamic education..

2. About educational philosophy.

Al-Kilani is an educational figure who is very concerned about the "existence" and position of educational philosophy in the process of education or teaching-learning activities (*'amaliyyah tarbawīyyah*), not only for Islamic education but for other models and forms of education.

In addition to the philosophy of education is a very important study (*hāmmun*) and very urgent (*dharūrī*) to be studied because of the four main factors behind it as described, as well as the philosophy of education is categorized as a starting point (*al-murakkaz al- Awwal*) for the entire educational process that will take place, which includes and touch all aspects of education that accompany it.

3. Vision-mission of Education.

Visi-misi pendidikan Islam dalam perspektif al-Kilani adalah mengantarkan pesertadidik mencapai kemajuan insaninya, yaitu sampai ke derajat "bentuk yang sebaik-baiknya" seperti yang diistilahkan al-Qur'an (*bulūgh al-muta'allim darajah al-raqī al-insānī au darajah aḥsan taqwīm ḥasba al-ta'bīr al-Qur'ānī*).

It is the creation of a harmonious relation (*'alāqah*) between learners and Allah (*al-Khāliq*), between learners and the universe (*kaun*), between learners and others (*insān*), between learners and world life (*hayāh*) Learners with the afterlife (*ākhirah*). While in a somewhat detailed, vision-mission can be described as follows:

- a. The relation between the Khaliq and the learners, namely the creation of a worship relationship or a bond of servitude (*'alāqah' ubūdiyyah*);
- b. The relationship between learners and the universe, namely the creation of an exploration relation (*'alāqah' taskhīr*);
- c. Relation between students and others, namely the creation of relations of justice and goodness (*'alāqah' adl wa ihsān*);
- d. The relation between learners and worldly life, ie the establishment of exam relations (*'alāqah' ibtilā'*); and
- e. The relationship between learners and the afterlife, namely the establishment of relations of responsibility and reward (*'alāqah' mas'ūliyyah wa jazā'*).

Relation of worship or relation of servitude (*'alāqah' ubūdiyyah*); Between the Khaliq and learners is the most important relationship and fundamental, even the basis for other relationships. In its generic sense, within the scope of Islamic Education Philosophy, the concept of worship includes three single dimensions: (1) the "religious" dimension (*al-mazhhar al-dīnī*), ie the interrelation of a Muslim with his Creator, God; (2) the "social-social" dimension (*al-mazhhar al-ijtimā'ī*), ie the interrelation of a Muslim with another individual or with various communal societies; And (3) the dimension of "depth" (*al-mazhhar al-kaunī*), ie the interrelation of a Muslim with the natural surroundings.

If the five relationships that become vision-mission of Islamic education mentioned above illustrated, then looks as follows:

And the five relationships mentioned above can be harmonious if all four elements or supporting components can be realized those are:

- a. The component of the aqid (*'āmil' aqādī*), ie by determining the relationship between God as the Supreme Being of the Almighty (*al-Murabbī*) and the object of education, that is, man as His creatures;
  - b. The social component (*'āmil' ijtimā'ī*), namely the actualization of the relations between humans, even among all the individuals who become learners (*muta'allim*);
  - c. The component of place setting (*'āmil' makānī*), the method used by the participants to manage the means of life in order to achieve the progress of the human race in the world; and
  - d. Time background component (*'āmil' zamānī*), which takes into account the aspect of time that is being experienced, since learners are born in the world until later entering the afterlife. (AL Kilani; 1998:291).
4. Basic and Educational Principles.

In the view and perspectives of al-Kilani, the basis of education is the Qur'an and as-Sunnah, so that the object of Islamic education is a man who has been drawn and summarized in the Qur'an and as-Sunnah. Unlike humans in secular education whose portrayal is left to the majority of opinion, or to certain people in society, or to an individual because of his power, which is left to the wishful thinking of a person or a group of people. (Mastuhu; 2003:29)

While the principle of education which became the starting point of al-Kilani's ideas and steps was his observation of the main cause of the decline of Islam, namely because of the crisis of education. In this case, it begins with the psychological and intellectual decline of the ummah, which results from the weaknesses of the Islamic education philosophy, especially because of the confusion of its educational mission (*al-ahdāf al-tarbawiyah*) which includes: (1) unclear boundaries of general vision-mission of education; (2) unclear vision-mission education for individuals; (3) the contradiction between vision-mission of education for person with vision of social mission of society and economics; And (4) the occurrence of contradictions between the vision-mission of personal education with the vision-mission associated with the nobility of morals (*al-fadhā'il al-akhlāqiyah*) (Alkilani:2002:33).

#### **IV. EDUCATIONAL OBJECTIVES.**

The objectives of Islamic education in general according to al-Kilani are: (1) to "bear" good individuals (al-fard al-shālih); (2) "print" the Islamic family (al-usrah al-mus-limah); (3) "removing" the *ummah* of the prophetic message (*ummah al-risālah*); And (4) "creating" a human brotherhood (*al-ukhuwwah al-insāniyyah*). While the specific purpose is to give birth to a full and dedicated man (*al-insān al-kāmil al-rāqī*), who is able to realize the Islamic educational missions, namely the establishment of the relation (*'alāqah*) between learners and Allah (*al-Khāliq*), between learners And the universe (*kaun*), between learners and others (*insān*), and the relation between learners and the life of the world (*hayāh*) with the afterlife (*ākhirah*). (Alkilani;1987: 291).

#### **V. EDUCATION STRATEGY.**

In the assessment of al-Kilani, the first thing to have and have been thought about in the educational process (*'amaliyyah tarbawiyah*) is about educational philosophy, which will assume the vision-mission of education, to then realize it optimally, that is to reach the good and happiness For mankind (*tahqīq al-khair wa al-sa'ādah li al-insān*). The philosophy of education then gave birth to a general purpose (ahdāf 'āmmah) in the form of details of attempts to actualize the philosophy of education in all aspects of life through the contribution of education.

The general aims of the education should always be evaluated in accordance with the general declaration (*mu'ādalah 'amaliyyah mathlūbah*) relating to the perspective that arises in the effort to realize the general goal, either based on the phenomenon that arises and adapted to its realization in developing personality (*syakshiyah*) learners.

The process and the things mentioned above are then rolled out in the teaching-learning activity (*'amal madrasī*) as outlined in the methods (*asālīb*), the curriculum (*manhaj*) and the means (*wasā'il*), which will produce various sciences and experiences (*'Ulūm wa khibrāt*), and from time to time must always be evaluated and directed (*qiyās wa taqwīm*), to the achievement of the good and happiness of mankind. (Alkilani;1998: 17-21).

#### **Education Curriculum.**

On the curriculum of education, al-Kilani emphasizes the necessity of intercourse between the "religious science" (*'ulūm dīniyyah*) and the' knowledge of the interior (*'ulūm kauniyyah*), both of which serve as the building component of the pillars of the faith (*Ghars ushūl al-īmān*) and the forming of civilization (*qiyām al-hadhārāt*).

#### **Educational Institutions.**

Al-Kilani states that the institution that manages the world of education should not be represented by only one kind of educational institution (eg foundations) that are homogeneous, even must be heterogeneous, in the sense of consisting of many institutions that have different areas of specialization, so that education is held "Quality". In the education process, the institution consists of four special institutions, namely:

- 1) Foundations of the Ideal Education Model for Muslims (*mu'assasah tathwīr al-matsal al-a'lā li al-ummah al-Islāmiyyah*);
- 2) The Foundation for Policy and Strategy (*mu'assasah rasm al-khuthath wa al-istirātījiyyāt*);
- 3) Academic and Managerial Implementation Foundation (*mu'assasah al-tanfīz al-tarbawī wa al-tanzhīmī*); and
- 4) Harmony and Evaluation Foundation (*mu'assasah al-taqwīm wa al-murāja'ah*). And the four institutions must cooperate in the mainstream of collective business (*'amal jamā'ī*) and in order to realize the words of the Messenger of Allah, "God's hand with the jama'ah (who struggle collectively)".

#### **Education Evaluation.**

In the perspective of al-Kilani, the evaluation of education is a necessity, in which he states, that when the ishlāh experiment to eradicate the decline of the Ummah fails, it should conduct an evaluation (murāja'ah) on the aspect of education in an integral (syāmilah), partial or Specialization (juz'iyyah), transparent (sharīhah) and effective (fā'ilah), so it is expected to result in a re-evaluation (i'ādah al-nazhar) to criticize the entire heritage of thought and culture, in addition to the text of the Qur'an And saheeh hadith. Also by re-evaluating the entire educational process, starting with the educational philosophy, then by looking at the objectives (ahdāf), the curriculum (manhaj), the method (tharīqah), the institution (mu'assasah), the management (idārah) and the teacher (murabbī) To realization and actualization in the realm of politics, social and government.

#### **VI. CLOSING**

From the results of a study of five works of al-Kilani above, it can be concluded as follows:



1. The aims and objectives of Islamic education and the movement of the resurrection of the Ummah begin from the individual who is sincere, "Verily Allah will not change the conditions that exist in a single people, so they change what is in them." (Surat ar-Ra'd: 11 ). The Prophet also declared: "Verily in the body there is a lump of flesh, if it be good, then all the parts of the body are good. However, if it is damaged, then the whole body is damaged. Know it, it is qalb." (Muslim). The era of glory and strength throughout the history of Islam is created when there is a combination of two elements, namely the element of sincerity in the intention and willingness and element of accuracy in the thoughts and actions of the Islamic family, the people who are able to bear the message of prophethood and able to create a human fraternity.
2. Speaking of philosophy of education, must be able to spread the students obedient worship, able to explore, the creation of justice and goodness, exams, responsibilities and examinations. On the substance of vision and mission of education; Able to deliver learners achieve human progress. On the side of the goal; Give birth to a salaried individual, to print an Islamic family, bearers of prophetic treatises and to create a human brotherhood. Basically; Education is the Qur'an and as-Sunnah, while the principle of education that became the starting point of the idea and step is the observation of the main cause of the decline of Muslims, that is because of the crisis of education. It originated from a psychological setback, which empties into the intellectual community of weakness philosophy of Islamic education, particularly for vacillation of the vision and mission of education itself.
3. In a critical study of Islamic educational thought Ibn Taymiyyah about religious education and social. The design of the educational method in Ibn Taimiyah's idea leads to the importance of a balance between reasoning elements and application in the educational process; Dwi single potential possessed by human, that is potency of *'ilmiyyat* and *iradat*.
4. The analysis of the Shalahudin al-Ayyubi period on the back of the ishlāh process, including *tarbiyah*, education (madrasah), positive contributions that can be taken as "enlightenment", in the realm of thought, politics, social and education. Shalahudin was the main representative of the generation of educational outcomes at the time. If this strategy is reflected in the struggle of Indonesian Muslims, then it is time for Indonesian Muslims to introspect their internal state of thought and morality, especially elites and institutions of struggle. A total evaluation of the internal conditions of Muslims must be undertaken, especially in diagnosing diseases that are very harmful to the people and have destroyed the past, namely the pursuit of the world, group fanaticism, and the destruction of knowledge. This introspection and internal correction is much more important than examining the conditions of external factors, so 'the condition of underdeveloped and defeated' (*al-qabiliyyah lit-takhalluf wal-hazimah*) can be eliminated.

We can conduct an internal evaluation, do the elites and Islamic educational institutions have applied professionalism in their education? Is the tradition of science in Islam already developed among professors, lecturers, and teachers of the Islamic field? Is the concept of science in Islam already applied in Islamic educational institutions? Do students seek knowledge to seek the world or to increase the piety of God? Is the culture of hard work and 'zuhud' attitude towards the world already applied by the elite of the ummah? Do *ashabiyah* (group fanaticism) still color the community activity? At the level of scholarship, can be examined, is there already available books that teach Islam properly and high quality in every field of science? All of this requires quality work, hard work, patience, perseverance, cooperation of potential people, and a long time. Therefore, in addition to talking about how to build an ideal future of Indonesia, what is important to do is to fix the internal condition of Muslims and their da'wah institutions, in order to become the figures and institutions that can be imitated by mankind.

The task of Muslims is not just waiting for the coming of leaders who will lift them from adversity. Muslims are required to work hard in an effort to build a new generation that will produce quality leaders 'Salahuddin al-Ayyubi'. And this is impossible, unless the Indonesian Muslims - especially da'wah and education institutions - are very serious in fixing the concept of science and the scholars or intellectuals. It is hoped that a strong new generation (khaira ummah) will be born: high-minded and noble-minded, capable of carrying Islamic banners all over the world.

Finally, in the fifth book, discuss the history of Epistemology Concept of Islamic Education covering aspects of theology, cleansing or alignment of behavior, preparation of thought and giving of Islamic knowledge, as well as aspects of preparation of work skills.

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