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The Thought of Ibn Taymiyyah as a Framework for Critical Thinking in Islamic Education in the Post-Truth Era

Rahmaisya Surbakti

Universitas Sumatera Utara, Sumatera Utara, Indonesia

Email: rarasurbakti05@gmail.com

Nabila Ramadhani Harahap

Universitas Sumatera Utara, Sumatera Utara, Indonesia

Email: nabilar19harahap@gmail.com

Nabila Humairoh

Universitas Sumatera Utara, Sumatera Utara, Indonesia

Email: bilahumairoh@gmail.com

Asrini Harahap

Universitas Sumatera Utara, Sumatera Utara, Indonesia

Email: asriniharahap04@gmail.com

Kacar Ginting

Universitas Sumatera Utara, Sumatera Utara, Indonesia

Email: kacarbrginting@usu.ac.id

Rahmah Walidaini

Universitas Sumatera Utara, Sumatera Utara, Indonesia

Email: rahmahwalidaini75@gmail.com

Abstract

This study aims to analyze the relevance of Ibn Taymiyyah's thoughts on critical thinking to the development of Islamic education in the post-truth era. The study employs a qualitative approach using a descriptive-analytical method through library research. Data were obtained from various relevant literature on Ibn Taymiyyah's thought, Islamic education, and the post-truth phenomenon, and were analyzed using content analysis. The results of the study indicate that Ibn Taymiyyah's concept of critical thinking rooted in criticism of excessive ta'wil, rejection of blind adherence (taqlid), and the emphasis on the importance of ijtihad remains relevant in addressing the challenges of contemporary Islamic education. These concepts can be applied through the harmonization of reason and revelation, guided inquiry-based learning, and the application of the tabayyun method in dealing with the flow of digital information, thereby fostering students who are critical, selective, and responsible.

Keywords: Ibn Taymiyyah, Islamic Education, Ijtihad, Tabayyun, Post-truth.

Abstrak

Penelitian ini bertujuan menganalisis relevansi pemikiran Ibnu Taimiyah tentang berpikir kritis terhadap pengembangan pendidikan Islam di era post-truth. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif-analisis melalui studi kepustakaan (library research). Data diperoleh dari berbagai literatur yang relevan dengan pemikiran Ibnu Taimiyah, pendidikan Islam, fenomena post-truth, kemudian dianalisis menggunakan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa konsep berpikir kritis Ibnu Taimiyah yang berlandaskan kritik terhadap ta'wil berlebihan, penolakan terhadap fanatisme taqlid, dan penegasan pentingnya ijtihad masih relevan dalam menjawab tantangan pendidikan Islam kontemporer. Konsep tersebut dapat diterapkan melalui penyelarasan akal dan wahyu, pembelajaran berbasis inkuiri terbimbing, serta penerapan metode tabayyun dalam menghadapi arus informasi digital sehingga mampu membentuk peserta didik yang kritis, selektif, dan bertanggung jawab.

Kata Kunci: Ibnu Taimiyah, Pendidikan Islam, Ijtihad, Tabayyun, Post-truth.

A. Introduction

In today's era of technological advancement, information flows rapidly and without limits through various digital platforms and social media. This ease of access has led to a flood of information and various social problems, particularly in the dissemination of unverified information.¹ This situation has contributed to the emergence of the post-truth era. The post-truth era is a situation where facts and truth are no longer the primary basis for shaping public opinion, but rather personal and emotional perspectives dominate in influencing people's mindsets and behavior. This situation also impacts the critical thinking skills of students in Islamic educational settings.²

Islamic education is essentially not only oriented toward knowledge, but also the development of students' morals, thought patterns, and personalities based on the values of the Quran and Hadith. Islamic education aims to shape individuals who are able to use reason wisely. This demonstrates the importance of reason as a means of understanding truth, analyzing knowledge, and distinguishing between right and wrong.³ Therefore, strengthening critical thinking skills in the Islamic education learning process must be implemented so that students are not easily influenced by incorrect information, but are able to differentiate and assess based on facts and values that are in accordance with Islamic teachings.

One of the Islamic thinkers relevant to addressing these challenges is Ibn Taymiyyah. Ibn Taymiyyah proposed a balance between sound reason and authentic

¹ Marhan Pebrianto, *et al.* "Post-Truth in Social Life," *Journal of Learning and Self-Development*, 2024, 719, <https://doi.org/https://doi.org/10.47353/bj.v4i3.36>.

² Zainul Adzfar, "Truth in the Post-Truth Era and Its Impact on the Science of Faith, Badrul Munir Chair," *Fikrah: Journal of Aqidah and Religious Studies* 9 (2021): 165, <https://doi.org/10.21043/fikrah.v8i1.12596>.

³ Aris, *Islamic Education Science* (Cirebon: Wiyata Bestari Samasta Foundation Publisher, 2022).

revelation as a method of critical thinking in Islamic education. In his thinking, knowledge is not solely assessed based on rationality but must also be in accordance with the Quran and Hadith. Ibn Taymiyyah's educational thinking also emphasizes individual development, social responsibility, and enjoining good and forbidding evil.⁴Ibn Taimiyah's thoughts have attracted the attention of various researchers and have been studied from various perspectives, both in the fields of epistemology and Islamic education.

The first research, by Iskandar in 2024 entitled "Channels of Knowledge According to Ibn Taimiyah and Their Relevance to the Renewal of Islamic Thought in the Post-Truth Era" shows that the integration of revelation, reason, and senses is the epistemological basis in facing the crisis of truth in the modern era.⁵Meanwhile, a 2025 study by Muhamad Alfah Ahwani, Hasiolan, and Kadiyo examined the relevance of Ibn Taymiyyah's thinking to the concept of holistic education in contemporary Islamic education, which emphasizes the integration of intellectual, spiritual, and moral dimensions. However, studies specifically linking Ibn Taymiyyah's concept of critical thinking to its implementation in Islamic education as a response to the post-truth phenomenon are still limited.⁶Therefore, this study attempts to fill this gap by analyzing Ibn Taimiyah's concept of critical thinking and its relevance in Islamic education in the post-truth era.

The purpose of this study is to analyze Ibn Taymiyyah's thoughts on the concept of critical thinking and its application in Islamic education as an effort to face the challenges of the post-truth era. This research is expected to contribute to the development of Islamic education, particularly in developing students' critical thinking skills and serve as a reference for further research related to Islamic education.

B. Literature Review

Ibn Taimiyah (661–728 H/1263–1328 AD) was a scholar and mujtahid who grew up in a family environment that was scholarly, religious, and upheld intellectual values.⁷This background also shaped his thinking regarding how knowledge is acquired, understood, and assessed for its truth in accordance with Islamic teachings. In Ibn Taymiyyah's thinking, knowledge is not understood simply as a collection of knowledge, but must be based on truth derived from revelation, namely the Qur'an and the Sunnah. According to him, knowledge that is not based on sound evidence

⁴Muhammad Alfah Ahwani, *et al.* "The Relevance of Ibn Taymiyyah's Thoughts to the Concept of Holistic Education in Contemporary Islamic Education," *SYAIKHONA: Journal of Master of Islamic Religious Education*, 2025, 31, <https://doi.org/10.59166/syaikhona.v3i2.336>.

⁵Agusman Iskandar, Samsuddin, Rahendra Maya, "Channels of Knowledge According to Ibn Taimiyah and Their Relevance to the Renewal of Islamic Thought in the Post-Truth Era," *Journal of Modern Islamic Studies* 11 (2024): 120.

⁶Muhamad Alfah Ahwani, Hasiolan, "The Relevance of Ibn Taimiyah's Thoughts to the Concept of Holistic Education in Contemporary Islamic Education."

⁷Melani Himati, Nur Azkiyah, and M Mufti Najmul Umam A, "The Role of Ibn Taymiyyah in the Revival of Islamic Jurisprudence 1280-1310 AD," *Journal of Educational Management* 4 (2025): 307.

cannot be called true knowledge. Like beautifully decorated pottery (Kazakh muzawwaf), such knowledge only appears to be knowledge, but in essence provides no benefit and does not lead humans to the truth.⁸

This view stems from Ibn Taymiyyah's belief that human reason has limitations in understanding the essence of reality as a whole, and therefore cannot stand alone without the guidance of revelation, especially in religious and metaphysical matters. Revelation serves as a guide that maintains the accuracy of understanding so that humans do not err in seeing and assessing reality. Therefore, truth is not solely determined by the ability to think rationally, but also by its conformity to the Qur'an and As-Sunnah as primary sources. Within this framework, knowledge is obtained through a process of study and verification, not simply passively receiving information, where nature, reason, and the five senses are used to understand reality, while revelation serves as the benchmark for truth.⁹ Thus, knowledge is not only assessed from the perspective of logic and reasoning, but also from its suitability with the principles and observed reality.

Based on this epistemological foundation, Ibn Taymiyyah's critical thinking can be understood through three main characteristics. First, he criticized the excessive practice of ta'wil (interpretation of the Islamic law). In the late 13th to early 14th centuries CE, Islamic intellectual discourse was heavily influenced by Greek philosophy and the tradition of theology, which placed rational reasoning as the primary source for understanding religious issues.¹⁰ This influence led some Muslim philosophers and theologians to extensively employ ta'wil, which is the shifting of the original meaning of a text to another meaning deemed more in line with rational considerations. According to Ibn Taymiyyah, this tendency has the potential to make rational speculation the primary measure of truth and displace the authority of revelation in understanding Islamic teachings. Therefore, he emphasized the importance of understanding the Qur'an and Sunnah based on meanings consistent with Arabic rules and the understanding of the generations of the Salaf al-Salih, considered closest to the sources of Islamic teachings.¹¹

Second, the rejection of Taqlid. During Ibn Taymiyyah's time, the tendency to follow the opinions of certain scholars, schools of thought, or religious authorities without examining the underlying arguments was quite widespread in the intellectual life of the Muslim community. This practice is known as Taqlid, which involves accepting an opinion without understanding or examining the evidence behind

⁸ Iskandar, , Samsuddin, Rahendra Maya, "Channels of Knowledge According to Ibn Taimiyah and Their Relevance to the Renewal of Islamic Thought in the Post-Truth Era."

⁹ Iskandar, , Samsuddin, Rahendra Maya.

¹⁰ Ahmad Nabil Amir, "Ibn Taymiyyah's Understanding and His Influence on the Kalam Tradition," *Ulumuddin: Journal of Islamic Sciences* 12 (2022): 133.

¹¹ Muhibuddin, "Imam Ibn Taymiyyah (His Life, Thoughts, and Legacy)," *Journal of Social Sciences* 4, no. 2 (2022): 100, <https://doi.org/10.34005/spektra.v4i2.3123>.

it.¹²According to Ibn Taymiyyah, this attitude has the potential to hinder the search for truth because it makes individual authority the basis for accepting knowledge, rather than the strength of the arguments and evidence supporting it. However, Ibn Taymiyyah's rejection of takliq here does not indicate the principle of absolute prohibition of taqlid for all groups of people. Ibn Taymiyyah accepted the opinion of anyone who he considered closer to the Qur'an and Sunnah, and rejected opinions that he considered inconsistent with the Qur'an and Sunnah. His rejection is more accurately interpreted as a critique of blind fanaticism (ta'ashsub) that vehemently rejects authentic evidence in favor of defending the opinion of a particular figure or school of thought. For ordinary people who do not have the tools of knowledge, taqlid can still be a logical relief (rukhsah), as long as it is not accompanied by an attitude of closing oneself to the truth of the evidence presented to them.¹³

Third, as a consequence of his rejection of Taqlid, Ibn Taymiyyah emphasized the importance of ijtihad in the process of seeking knowledge. Ijtihad is understood as a sincere effort to understand and determine an issue based on valid evidence. In this case, the concept of monotheism has an important role in the implementation of ijtihad, because the entire process of seeking and developing knowledge must be directed towards the servitude of Allah SWT.¹⁴In practice, Ibn Taimiyah's ijtihad is based on the Qur'an and Hadith as the main sources, and is supported by ijma' as an agreement of scholars and qiyas as a method of reasoning by linking issues to principles or provisions that have a clear basis in Islamic teachings.¹⁵

These three characteristics indicate that critical thinking in Ibn Taymiyyah's thought functions not only as a method of rejecting deviations in understanding, but also as an epistemological framework in establishing the validity of knowledge sourced from the Qur'an and As-Sunnah. Based on this, this study uses a critique of excessive ta'wil practices, a rejection of the Taqlid attitude, and an affirmation of the importance of ijtihad as a theoretical framework to analyze the relevance of Ibn Taymiyyah's thought to Islamic education in the post-truth era.

C. Method

This research uses a qualitative approach with a descriptive-analytical method. The type of research used is library research, which is the process of collecting, reviewing, and analyzing library materials relevant to the topic of

¹²Ruskam Suaidi and Purmansyah Ariadi, *Islamic Renewal Movement*, Fifth (Palembang: Palembang Intellectuals, 2013).

¹³Ahmad Sarwat, *Imitation*, ed. Fatih (Jakarta: Rumah Fiqih Publishing, 2022).

¹⁴Muhammad Ikhsan, "The Concept of Thought and Ideology of Ibn Taimiyah and Its Influence on the Socio-Cultural Development of Society," *Beaten: Journal of Islamic Studies* 1, no. 1 (2024): 13.

¹⁵Marzuki Umar, "The Concept of Ijtihad as a Method of Renewing Ibn Taimiyah 's Islamic Law," *Al Tasyri'iyah Journal* 1, no. 1 (2021): 27.

discussion.¹⁶ However, this research is conceptual and non-experimental. Fieldwork (non-empirical), meaning without direct observation in the field. The data in this study is entirely sourced from two categories of literature: primary data and secondary data.

Primary data is the primary source that serves as the direct object of study in this research, namely Ibn Taymiyyah's *Majmu' al-Fatawa*, specifically the volume and chapter discussing the epistemology of knowledge, news verification, and the concepts of *fitrah* and reason. Meanwhile, secondary data consists of relevant supporting sources or references as complements, journal articles related to the post-truth phenomenon in the past five years, and its application in the contemporary Islamic education system.

The data collection technique in this study was a documentation method through literature study. The steps taken included searching, reading, recording, and collecting literature related to Ibn Taymiyyah and the challenges of the post-truth era. Furthermore, the data analysis technique utilized qualitative content analysis. This method is used to dissect, understand, and extract valid meaning from the text in depth and contextually.¹⁷ The following are several stages of data analysis carried out in research:

1. Research and collect data related to Ibn Taymiyyah's epistemological thoughts in the book *Majmu' al-Fatawa*.
2. Classify the data into educational contexts, such as the role of educators, learning methods, and curriculum.
3. Critically analyze the relevance of Ibn Taymiyyah's thoughts to disinformation in the post-truth era.
4. Conclude regarding the re-arrangement of the Islamic education model that is adaptive to the current rapid digital flow.

D. Result and Discussion

Biography of Ibn Taymiyyah

Ibn Taymiyyah was born into a family of scholars, religious figures, and those who held intellectual values in high regard. He was born on the 10th of Rabiul Awal, 661 AH / 1263 AD, in the city of Harran, Turkey (the area now bordering Syria and Turkey). Ibn Taymiyyah's full name was Ahmad Taqiyudin Abu Abbas bin Syihabuddin Abdul Mahasin Abdul Halim bin Syeikh Majduddin Abil Barakat Abdussalam bin Abi Muhammad Abdillah bin Abi Qasim al-Khadar bin Muhammad bin al-Khadar bin Ali Abdillah.¹⁸

¹⁶Sugiyono, *Educational Research Methods (Quantitative, Qualitative, Combination, R&D and Educational Research)* (Bandung: Alfabeta, 2022).

¹⁷ Bambang Arianto, et al. *Content Analysis Research Method: Theoretical and Practical Approach*, ed. Gozali (Balikpapan: Borneo Novelty Publishing, 2025).

¹⁸Etc. Sutisna, Neneng Hasanah, Arlinta Prasetian Dewi, *Panorama of Maqashid Syariah* (Bandung: Indonesian Science Media, 2021).

His father, Syihab ad-Din Abd Al-Halim, was a respected scholar, preacher, and grand imam at the Great Mosque of Damascus. He was also a teacher of tafsir and hadith, as well as the director of the Dar al-Hadith as-Syukriyyah madrasah. This tradition of ijtihad was inherited from his grandfather, Syekh Majd ad-Din al-Barakat, an absolute mujtahid and jurisprudence expert who was very popular in his time for his mastery of various disciplines such as tafsir, hadith, ushul fiqh, and nahwu.¹⁹ With the strong knowledge in his family, he was able to get an education in various fields.

From an early age, signs of extraordinary intelligence were evident when he successfully memorized the Qur'an at the age of 7. He grew into a diligent child, meticulous in problem solving, as well as diligent and disciplined. Interestingly, the focus of his studies was not limited to formal religious studies alone. He grew into an expert in a very broad multidisciplinary field, ranging from tafsir, hadith, fiqh, ushul fiqh, history, literature and Arabic language, to rational sciences such as algebra, logic (manthiq), and comparative religion. Ibn Taymiyyah's life took place amidst the socio-political conditions of the Islamic world, which at that time was experiencing difficult times. Muslims at that time were experiencing political disintegration, a severe social crisis, and moral and ethical decadence.²⁰

These conditions also shaped Ibn Taymiyyah's critical thinking on various social and religious issues. He believed that the solution to the crisis must be returned to the Quran and the Sunnah, not to customs or artificial rules created by humans. These conditions shaped him not only as a thinker but also as an activist. Because of his thoughts, which were considered bold, critical, and often controversial at the time, he was considered a threat to the authorities, which led to his imprisonment. Ibn Taymiyyah spent the rest of his life in captivity until he finally died in a Damascus prison on Monday night, 20 Zulqaida, 729 AH.²¹

Throughout his life, Ibn Taymiyyah was a highly prolific writer in Islamic intellectual history. His critical thinking was characterized by his incisive criticism of the various religious opinions and ideologies prevalent during his time, particularly those deemed to deviate from or contradict the foundations of the Quran and Hadith. While some of his criticisms were sharp, polemical, and even bombastic at times, these writings demonstrated his extraordinary mastery of Islamic thought. Overall, Ibn Taymiyyah's work is estimated to have reached approximately 300–500 books.²² Some of his most famous monumental works include:

¹⁹Linda Agustin and Dodi Irawan, "The Concept of Islamic Educational Thought during the Time of Ibn Taimiyah," *Understanding: Indonesian Journal of Education (PJPI)*, 2023, 11, <https://doi.org/10.00000/pjpi.v1n22023>.

²⁰Srifariyatri, "Critical and Empirical Views of Ibn Taimiyah's Philosophy," *Madaniyah Journal* 13 (2023): 256.

²¹Sutisna, Neneng Hasanah, Arlinta Prasetyan Dewi, *Panorama of Maqashid Syariah*.

²²Sri Haryati Mulyanto Abdullah Khoir, "Biography of Ibn Taymiyyah," *Innovation: Scientific Journal of Educational Development* 2, no. 3 (2024): 144.

- a. Dar`u At-Ta`arudh Al-Aql wa An-Naql: A book that discusses the harmony between common sense and authentic revelation.
- b. Kitab al-Radd 'ala al-Manthiqiyyin: A work containing in-depth scientific answers and criticisms of the thoughts of Aristotelian logicians/manthiq.
- c. Majmu' al-Fatawa: A thick book that compiles a collection of his religious fatwas.
- d. Bayan Muwafaqat Shahih al-Ma'qul Sharih al-Manqul: A book that comprehensively explains the suitability between correct reasoning and clear naqli evidence.
- e. Manhaj as-Sunnah al-Nabawiyyah: A book that discusses the method of the Prophet's Sunnah.
- f. Al-Jawab al-Sahih li Man Baddala Iman al-Masih: A scientific answer addressed to those who are judged to have changed their faith in the teachings of the Prophet Jesus (Al-Masih).

Implementation in Islamic Education

The concept of critical thinking, as conceived by Ibn Taymiyyah, through its critique of ta'wil (interpretation of the Islamic tradition), rejection of Taqlid (religious interpretation), and realization of the spirit of ijihad, has strong relevance when aligned with the contemporary Islamic world. In the current digital and post-truth era, where the flow of information is widespread, it tends to contain lies and hoaxes. Therefore, Islamic education, based on Ibn Taymiyyah's perspective, includes several dimensions of critical thinking that can be applied to the Islamic education system in the current digital era:

I. Penyelarasan Kurikulum antara Akal (Al-Aql) dan Wahyu (An-Naql).

In Ibn Taymiyyah's view, there is no conflict between sound reason (sharih al-ma'qul) and sound revelation (sahih al-manqul). Therefore, this effort is realized through the alignment of the curriculum in Islamic education by eliminating the dichotomy (separation) between religious knowledge (tsaqafah Islamiyah) and general knowledge (science or humanities).²³

This aligns with the problematic impact of science on the Islamic world, as outlined by Abuddin Nata. The dichotomy results in a narrowing of the breadth of knowledge, narrowing the perspective of each discipline, narrowing the guidance of its adherents, and weakening each discipline. With science, life becomes easier when studied optimally, while religious knowledge, based on God's revelation in the Quran, guides humans toward a righteous life through spirituality, morality, and noble character.²⁴

This alignment between reason and revelation demonstrates that the development of knowledge in Islam does not occur in isolation, but rather complements each other in a holistic manner. Applied to education, this concept

²³Yuli Angraeni et al., "The Relevance of Revelation and Reason as Sources of Truth in Islamic Education," *Ar Rusyd: Journal of Islamic Religious Education* 3, no. 2 (2024): 130, <https://doi.org/10.61094/arrusyd.2830-2281.312>.

²⁴Abuddin Nata, *Islam & Science* (Prenamedia Group, 2018).

demands a learning model that focuses not solely on cognitive intelligence but also addresses spiritual strengthening and ethical thinking.²⁵ Thus, students are not only able to think logically and scientifically but also develop a moral awareness in using knowledge. This approach is a crucial foundation for building an Islamic education system that is responsive to current developments without abandoning the principles of revelation as the primary source of truth.

2. Aligning Learning Based on Ijtihad (inquiry) and Correcting Misunderstandings of Taqlid

Based on Ibn Taymiyyah's theoretical assumptions regarding the rejection of blind fanaticism and not forbidding taqlid for lay people. As explained in the book entitled *Taqlid*, considering all forms of taqlid as haram is a Misunderstanding. So in the context of its application in the world of Islamic education, to correct the Misunderstanding of taqlid can be realized by changing the way of delivering material to students inside and outside the classroom from the original doctrinal (absolute), simply asking students to memorize fatwas from one book as a test material) to a dialogical (open) process of analyzing Arguments (Manhaj). Educators are able to position students according to their capacity. Considering that the capacity of each student and mastery of the science of tools (such as nahwu, sharf, ushul fiqh, and ulumul hadith) are still in the learning stage, students cannot be released just to do ijtihad on their own, so educators still need to guide them.²⁶

For example, when discussing fiqh material with various opinions (ikhtilaf), educators do not immediately approve just one opinion. Instead, educators guide and open a discussion forum inviting students to explore the evidence and the way of thinking of scholars, such as why Imam Shafi'i reached a conclusion in one law and what is the basis of Ibn Taymiyyah's thinking in one issue. Through the activity of seeking the truth of the evidence, students are not educated to be anti-the presence of scholars, but rather guided not to become blind taqlid and form the character of muttabi' - followers who remain adhering to the evidence and fatwas of scholars whose truth can be recognized, but still understand the basis of scientific arguments in line with the legal decisions they follow.

Therefore, the alignment between the spirit of ijtihad (critical thinking) and adjusting the balance of taqlid can also be realized through the Guided Inquiry method (guided learning). In the classroom, inquiry learning can be used to train and improve students' abilities in analyzing material and predicting legal consequences based on the argumentation patterns of scholars they have heard and studied previously. However, even though it is still at an early stage, due to the limited capacity of their scientific tools, this activity remains important as an initial step in training students' critical

²⁵Raiham Noor Azura, "Reconstruction of the Epistemology of Tabayyun Values in Islamic Religious Education for Critical Digital Literacy of Junior High School Students," *TEACHER: Journal of Teacher Scientific Work Innovation* 6, no. 2 (2026): 188, <https://doi.org/DOI:https://doi.org/10.51878/teacher.v6i2.10787>.

²⁶Sarwat, *Imitation*.

reasoning. This is in accordance with Amnah's statement that the ability to predict can emerge optimally when teachers provide stimulation and actively facilitate the guided inquiry process for students in learning activities.²⁷

3. Applying the Tabayyun Method in Digital Flow

The importance of re-examining information obtained in the digital world is in line with the principle formulated by Ibn Taymiyyah in *Majmu' al-Fatawa* that "if someone quotes a news, he is obliged to verify its authenticity, and if he makes a claim, he is obliged to provide evidence." This principle is very relevant to be applied to the Islamic education system in this digital era, especially in facing the surge of information on social media.²⁸ The surge in information in the digital era is often unknowingly shared or re-distributed repeatedly on social media without checking its truth.²⁹

This is a challenge and a task for Islamic education in the post-truth era to shift teaching from merely learning through classical texts, to training students to have critical reading skills (*tabayyun*) so as not to immediately accept and spread content or news from social media. Educators can incorporate the *tabayyun* method as part of a practical moral curriculum. Students are taught and trained to always prioritize checking the validity of information sources, filtering the truth of news before sharing it, and recognizing bias in information circulating in the digital space. Through the *tabayyun* method, critical thinking taught to students is not an attitude of being easily suspicious or doubting everything without reason, but rather students are taught to be careful, thorough, and academically responsible for the information or news they read and share on social media. Over time, this habituation will also shape the character of honest and morally noble Muslim students in the post-truth and digital era.³⁰

The entire series of applications of Ibn Taymiyyah's thoughts in Islamic education essentially aims to position the educator as a facilitator who guides students' reasoning and natural instincts, rather than as the sole arbiter of truth. Through educator guidance, students are trained to develop a cautious, meticulous character, and prioritize the validity of information or news based on proven evidence or arguments. Thus, Islamic education with Ibn Taymiyyah's approach is expected to produce a generation of modern Muslims with broad perspectives, who are not easily swayed by hoaxes on social media, and who consistently prioritize the values of noble morals.

²⁷ Dewi Angraini Insiano Hasia Marto, Ruknan, *Guided-Inquiry Learning Model in Improving Basic Science Process Skills of High School Students*(NO, 2023).

²⁸Taqiuddin Ahmad bin Taymiyyah al-Harrani,*Majmu' Al-Fatawa*(Dar al-Wafa' / Dar al-Hadits, 2005).

²⁹Agus Edy Laksono Rico Setyo Nugroho, M. Dliya'Ulami', "The Concept of Tabayyun to Address Social Media in Islamic Education Studies," *Al Ulya; Journal of Islamic Education* 7 (2022): 128.

³⁰Muhammad Ghozali, Indi Yusmardani, and Muthi Nur Hanifah, "Tabayyun as Digital Literacy Ethics" "Thematic Analysis of Hadith in Responding to Disinformation in the Social Media Era," *Edu Society: Journal of Education, Social Sciences, and Community Service* 5, no. 3 (2025): 1870, <https://doi.org/https://doi.org/10.56832/edu.v5i3.2477>.

Conclusion

Based on the results of the study, Ibn Taymiyyah's thoughts have strong relevance to the development of Islamic education in the post-truth era through the alignment of reason and revelation, the development of ijtihad-based learning, and the application of the tabayyun method in dealing with the flow of digital information. This study shows that Ibn Taymiyyah's concept of critical thinking is not only relevant in the context of intellectual debates of his time, but can also be a foundation in forming students who are critical, selective, and responsible in receiving information. The findings of this study show that the concept of critical thinking developed by Ibn Taymiyyah still has relevance to the needs of contemporary Islamic education, especially in dealing with the dissemination of information whose truth cannot always be accounted for. However, this study is still limited to a literature review and therefore has not examined the implementation of the concept empirically in educational practice. Therefore, further research can develop field studies to test the effectiveness of the application of Ibn Taymiyyah's thoughts in the learning process and the development of Islamic education curriculum.

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