ETHICAL EDUCATION IN SCIENTIFIC RELATIONS BETWEEN AL-KAUNIYYAH AND AD-DINIYYAH (PERSPECTIVE AL-KILANI ON ISLAMIC EDUCATION)

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ABSTRACT

Majid 'Irsan Al-Kilani's work explores the harmony of Islamic education in the connection between diniyyah and kauniyah understanding of Islamic educational politics. This research employs a descriptive qualitative approach and library research methodology, which consists of data collection or scientific works related to the object of research or collection, with library data to address problems whose primary focus is on the critical and in-depth study of the centeraka material concerned. The study's findings show that: (1) the problem of desire (iradah) and individual exploratory ability are the foundation of Islamic education; (2) the relationship that Al-Kailani established is based on the Kauniyah experience, the experience of al-ijtima', and the experience of religion; and (3) Al-Kailani's Islamic educational political thought is applicable to education in Indonesia in order to enhance and progress civilization.

Keywords: *Balance, relations, knowledge of Diniyyah and Kauniyyah*

A. INTRODUCTION

Reviewing, highlighting, and analyzing the vision, mission, and aims of Islamic education is one of the most pressing topics in the study of Islamic

education as well as in the conversation about its philosophy. [1] One specialist on modern Islamic education, Majid Irsan Al Kilani, is one of those who explains the vision, mission, and primary goals of Islamic education.[2]

In line with the idea that people need to hold certain beliefs in order to sustain the civilization they would build, secularists do not base their worldly rules on religion.[3] The purpose of education is indirectly the goal of life, thus it will conflict with other goals.[4] In the West, education has turned into an ideological battle. Some people utterly denied the existence of God and the end of the world since Western educational institutions, following Decartes (1596–1650), believed that this world was the ultimate purpose of life. [5]

Since the foundation of the educational system is the principle of Tawhid, which is to make God a rule maker to be followed in daily life, modern society must therefore balance the relationship between diniyyah education and Kauniyyah education as a concept in the formation of the family, which is the smallest institution.[6]

This is because of a mindset that is somewhat critical of modern science and even hostile to any types of intellectualism, in contrast to eastern cultures that place a greater emphasis on religious philosophy in their education.[7] Azyumardi Azra asserts that the scientific community's shortcoming is one of the weaknesses of Islamic education. According to Azra, Muslim civilizations

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[1] Hafizin Hafizin and Herman Herman, 'Merumuskan Visi dan Misi Lembaga Pendidikan', *Islamic Management: Jurnal Manajemen Pendidikan Islam* 5, no. 01 (25 January 2022): 99–110, doi:10.30868/im.v5i01.2095.

[2] Muhammad Arfan Mu'ammar and Nicky Estu Putu Muchtar, 'Epistimology and Curriculum of Islamic Education from the Perspective of Majid 'Irsan Al-Kilani', *Halaqa: Islamic Education Journal* 8, no. 1 (28 May 2024): 87–96, doi:10.21070/halaqa.v8i1.1677.

[3] Nurcholish Madjid, *Islam Kemodernan dan KeIndonesiaan*, Bandung: Mizan Pustaka, 2008, 198.

[4] Endi Marsal Dalimunthe, 'Jihad Pendidikan: Satu Sorotan Terhadap Konsep Pendidikan Islam Majid 'Irsan Al-Kilani', *JURNAL TARBIYAH* 24, no. 1 (18 August 2017), doi:10.30829/tar.v24i1.126.

[5] Nurani Soyomukti, *Pendidikan Berperspektif Globalisasi*, Yogyakarta: Ar-Ruzz Media, 2008, 59

[6] Mufiqur Rahman et al., 'Eksplorasi Nilai-nilai Kesetaraan dalam Pendidikan Pesantren Mu'ādalah', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 8, no. 1 (31 July 2020): 39–58, doi:10.15642/jpai.2020.8.1.39-58.

[7] Hardiono Hardiono, 'Epistemologi Postrukturalisme Objek Pemikiran Islam Abed Al-Jabiri Dan Implikasinya Bagi Ilmu-Ilmu Dan Pemikiran Keislaman', *TAJDID: Jurnal Ilmu Ushuluddin* 19, no. 1 (2020): 110–38, doi:10.30631/tjd.v19i1.119.

around the world struggle to establish a scientific society.

Abdurrahman Mas'ud outlined the following as the main shortcomings of Indonesian education: (1) the field of Islamic education is currently plagued by dichotomous symptoms and the spirit of inquiry; (2) the concept of religious humanism has not developed in the field of Islamic education, specifically the tendency for Islamic education to be more oriented towards the concepts of "Abdullah" rather than "Khalifatullah" and "Hablum minallah" rather than "habluminannas"; and (3) the existence of an unequal educational orientation, which has led to significant issues in the field of Islamic education, ranging from philosophical to methodological to even the tradition of learning.[8]

M. Amin Abdullah, meantime, emphasized the issues with the current curriculum and Islamic education initiatives by proposing the following: 1) Islamic education is less "concerned" with the problem of converting cognitive religious knowledge into meanings and values that students must internalize through a variety of channels, media, and forums, and 2) Islamic education is more focused on theoretical religious issues that are only cognitive and practical worship practices. 3) The correspondence-textual component of religious education places greater emphasis on the need to commit current religious texts to memory. 4) The assessment system, particularly the types of Islamic religious exam questions, places a high emphasis on cognitive abilities and infrequently includes questions with practical religious spiritual significance in daily life. [9]

According to the aforementioned perspectives, Islamic education seems to be addressing internal issues with regard to its improper orientation, material planning and preparation, methodology, and evaluation. Islamic education is still administered and structured in a doctrinaire and restrictive manner.[10] In Indonesia, Islamic education is necessary to raise the standard of general studies while preserving its power as a "moral fortress." However, the external challenges in the form of various scientific and technological

[8] Abdurrahman Mas'ud, *Menggagas Fomat Pendidikan Non-Dikhotomik: Humanisme Religius Sebagai Paradigma Pendidikan Islam* (Yogyakarta: Gama Media, 2022).

[9] Muhammad Ichsanul Akmal, 'Pemikiran Amin Abdullah Seputar Integrasi Keilmuan', *Fathir: Jurnal Studi Islam* 1, no. 2 (4 June 2024): 120–36, doi:10.71153/fathir.v1i2.13.

[10] Pebri Azhari, Sukari Sukari, and Muhammad Sanusi, 'Pengertian, Teori Dan Konsep, Ruang Lingkup Isu-Isu Kontemporer Pendidikan Islam', *Bunyan Al-Ulum : Jurnal Studi Islam* 1, no. 2 (19 December 2024): 188–206, doi:10.58438/bunyanalulum.v1i2.275.

advancements that raise scientific criticism of religious studies that are still conservative, traditional, and textual present both a challenge and an opportunity. Along with upholding excellence in general studies, public schools have the issue of enhancing religious instruction as a "moral fortress". [11]

As a result, the emphasis of Islamic education is on developing leadership qualities and being a devout, muslih (right) person.[12] Empiricism and spiritualism are integrated into a well-rounded education that integrates the eastern and western dimensions.[13] In this manner, rather than a western intellect that bolsters materialism and atheism, a scientific rational intelligence capable of demonstrating the existence of God will be developed.

The aim of this study is to describe or explain Majid Irsan Al-Kilani's concept of the balance of Islamic education, as well as his argumentation in the scientific relation Ad-Diniyyah and al-Kauniyyah, why the balance of Islamic education is necessary, and its theoretical implications and relevance in Islamic education. This research is useful because it demonstrates how important it is for Islamic education to be balanced, even though every scholar has a different paradigm for doing so. In a similar vein, Majid Irsan Al-Kilani started the balance of Islamic education in Ad-Diniyyah and al-Kauniyyah scientific interactions, It would appear that the goal of the balance of Islamic education Majid Irsan Al-Kilani is to address the escalating problems in education, so if it turns out to be quite important, it will be taken into account when enhancing education today.

B. METHOD

This research employs a descriptive qualitative approach and library research methodology, which consists of data collection or scientific works related to the object of research or collection, with library data to address problems whose primary focus is on the critical and in-depth study of the

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[11] Robi'ah Robi'ah, Mela Ernia Sari, and Nadila Juanda, 'Fiqih Kontemporer: Aplikasi Dan Relevansinya Dalam Konteks Masyarakat Modern', *Jurnal Ilmiah Multidisiplin Ilmu* 2, no. 1 (1 February 2025): 20–28, doi:10.69714/xp5k7d43.

[12] Siti Aisyah Panjaitan, 'Hakikat Tujuan Pendidikan Islam', *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam dan Keagamaan* 7, no. 4 (8 October 2023), doi:10.47006/er.v7i4.16451.

[13] Priatna Agus Setiawan, 'Positivisme Sebagai Era Baru Filsafat Dan Pengaruhnya Dalam Kajian Sosial Islam', *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 2 (30 December 2024): 330–41, doi:10.47435/al-qalam.v16i2.3431.

centeraka material concerned.[14] Data analysis methodology is the process of conducting research that yields descriptive data in the form of written words from books and research journals, the information required so that the data can be observed in real and real life.[15]

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C. RESULT AND DISCUSSION

Majid Irsan Al Kilani's biography Majid Irsan Al Kilani was born in Irbid, in the Ramtsa area of Jordan, in 135 AH/1932. He graduated from Cairo University with a Bachelor of Arts (Lc) in History in 1383 AH/1963, and from the University of Jordan in 1389 AH/1969, he earned a Diploma in Education. In addition to earning a Master of Art (M.A.) in Philosophy of Education from the University of Jordan that same year, he finished his studies in Islamic History at the American University's Beirut branch. Director of the Center for Arabic Studies at the Department of Foreign Languages in the United States, Director of the Center for Educational Studies at the Jordanian Ministry of Education, Lecturer in History in Saudi Arabia, and Lecturer and Professor (Prof) of Islamic Education and Philosophy of Education in Saudi Arabia are just a few of Majid Irsan Al Kilani's academia. [16] Numerous unique works by Majid Irsan Al Kilani on Islamic education

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[14] Primadi Candra Susanto et al., 'Konsep Penelitian Kuantitatif: Populasi, Sampel, dan Analisis Data (Sebuah Tinjauan Pustaka)', *Jurnal Ilmu Multidisplin* 3, no. 1 (10 April 2024): 1–12, doi:10.38035/jim.v3i1.504.

[15] Yasri Rifa'i, 'Analisis Metodologi Penelitian Kulitatif Dalam Pengumpulan Data Di Penelitian Ilmiah Pada Penyusunan Mini Riset', *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (23 June 2023): 31–37, doi:10.59996/cendib.v1i1.155.

[16] Debi Fajrin Habibi, 'Analysis of the Concept of Islamic Education with Religious Moderation Insight in the Book of Falsafah At-Tarbiyah Al-Islamiyyah by Majid Irsan Al-Kilani', *Jurnal Studi Sosial Keagamaan Syekh Nurjati* 3, no. 2 (24 December 2023): 292–316, doi:10.24235/sejati.v3i2.94.

and its educational dimensions are frequently used as research references. Al Kilani is a person who is interested in studying Islamic education with a variety of dynamics. The 83-year-old Majid Irsan Al Kilani died on Saturday, October 24, 2015.

According to Majid Irsan Al-Kailani, Islamic education addresses the mind, spirit, and body—the three essential facets of human existence—in a comprehensive and in-depth manner. As a result, he suggests giving careful consideration to the elements that can raise the standard and efficacy of education.[17] According to al-Kilani, the Qur'an and as-Sunnah serve as the foundation for education, and as such, the human being who has been characterized and enumerated in these texts is the subject of Islamic education. In contrast to humans in secular education, whose representation is left to the whims of a single person or group of people, the majority of opinions, or certain members of society due to their influence.[18] However, al-Kilani's perception of the primary reason for the collapse of Muslims—namely, the educational crisis—became the foundation of his thoughts and actions. In this instance, it begins with the ummah's intellectual (fikriyyah) and psychological (nafsiyyah) decline,[19] which essentially highlights the shortcomings of the Islamic educational paradigm.[20], particularly due to the confusion surrounding the vision-mission of education (al-ahdāf al-tarbawiyyah), which includes: (1) the ambiguous boundaries of the general vision-mission of education; (2) the ambiguous vision-mission of education for the person or individual; (3) the inconsistency between the vision-mission of education for the person and the vision of the social and economic mission; and (4) the inconsistency between the vision-mission of education for the person and the vision-mission pertaining to moral excellence (al-fadhā'il alakhlāqiyyah).[21]

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[17] Majid Irsan al-Kailani, *Tathawwur Mafhum Al-Nazariyyat al-Tarbawiyyah* (Beirut: Daar Ibn Kathir, 1985).

[18] Ossi Marga Ramadhan, 'Rekonstruksi Tujuan Pendidikan Islam: Studi Komparasi Pemikiran Majid Irsan al-Kilani Dan Ahmad Dahlan', *Jurnal Pendidikan Islam Indonesia* 5, no. 1 (15 October 2020): 57–66, doi:10.35316/jpii.v5i1.254.

[19] Al-Kīlānī, *Falsafah Al-Tarbiyah al-Islāmiyyah: Dirāsah Muqāranah Baina Falsafah al-Tarbiyah alIslāmiyyah Wa al-Falsafāt al-Tarbawiyyah al-Mu'āshirah* (Mekkah: Maktabah al-Manārah, 1987).

[20] Al-Kīlānī, *Falsafah a l-Tarbiyah al-Islāmiyyah, ibid.*, p. 64.

[21] al-Kīlānī, *Ahdāf Al-Tarbiyah al-Islāmiyyah Fī Tarbiyah al-Fard Wa Ikhrāj al-Ummah Wa Tanmiyah*

According to al-Kilani, the goals of Islamic education in general are to: (1) create a good person (al-fard al-shālih) and guide him to the highest level of humanity; (2) create an Islamic family (al-usrah al-mus limah); (3) create a people who preach the prophetic message (ummah al-risālah); and (4) foster human brotherhood (al-ukhuwwah al-insāniyyah). [22] However, the specific objective is to develop a fully committed individual (alinsān al-kāmil al-rāqī) who can fulfill the vision-mission of Islamic education, which is to establish relationships ('alāqah) between students and Allah (al-Khāliq), the universe (kaun), other people (insān), and the world (hayāh) and the afterlife (ākhirah). [23]

Majid 'Irsan al-Kaylani cited Ibn Taimiyah as saying that the goal of Islamic education is based on four factors, specifically:

1) learning the verses of Allah subhanahu wata'ala found in His revelation, as well as those pertaining to nature (aafaq) and psychology (anfus), in order to attain tawhid education.

2) Understanding the truth of Allah's creatures allows one to know Allah subhanahu wata'ala.

3) Understanding the variety, abundance, and inventiveness of Allah's creatures in order to comprehend His strength (qudrah).

4) being aware of what Allah, may He be praised and honored, does to change reality and behavior patterns. [24]

In reference to the Islamic curriculum, al-Kilani highlighted the necessity of striking a balance in the integration (takāmul) of "natural science" ('ulūm kauniyyah) and "religious science" ('ulūm dīniyyah), both of which serve as elements in constructing the foundations of civilization (qiyām al-hadhārāt) and faith (ghars ushūl al-īmān). Because the unity of information sources, tools, and differences is a result of this integration balance. Since religion is the foundation for all civilizations and scientific advancement, those who practice a heavenly religion will preserve and advance civilization.

The following are the steps to balance the interaction between natural

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alUkhuwwah al-Insāniyyah (Virginia: The International Institute of Islamic Thought, 1998).

[22] Al-Kīlānī, *Ahdāf al-Tarbiyah al-Islāmiyyah fī Tarbiyah al-Fard wa Ikhrāj al-Ummah wa Tanmiyah alUkhuwwah al-Insāniyyah, ibid.*, p. 53.

[23] *Falsafah Al-Tarbiyah al-Islāmiyyah: Dirāsah Muqāranah Baina Falsafah al-Tarbiyah alIslāmiyyah Wa al-Falsafāt al-Tarbawiyyah al-Mu'āshirah.*

[24] Majid Irsan al-Kailani, *Al-fikr At-Tarbawi 'Inda Ibn Taymiyah, Al-Madinah Al-Munawwarah,* (Maktabah Dar At-Tarats,1986),p.177-178.

science and religious science in order to promote the advancement of civilization:

1) As long as the Ummah upholds religion (the Message), promotes religious sciences, harmonizes and integrates religious and natural sciences, and works to investigate or apply natural sciences for religious (the Message) purposes

2) A civilization can be strengthened and produced in both religious and scientific truths as long as a balanced relationship between the natural sciences and their instruments is accomplished in actuality.

3) As long as genuine religion maintains its equilibrium in focusing its objectives on constructive things and preventing luxury, immorality, and entanglement in material culture (al-hadharah al-madiyah).

4) As long as the equilibrium between religion and civilization is not upset by a lack of knowledge of religion, which prevents it from advancing, directing religion (risalah), outlining civilization's objectives, and offering suitable answers to its issues.[25]

Al-Kilani's views as a contemporary figure, always oriented towards the progress of humanity, with full sincerity and courage to uphold humanity towards piety. Al-Kilani wants the golden age and peace to rise again as taught by the Qur'an and Al-Sunnah, as a mirror of Islam that functions rahmatan lil alamin. Islam thus has a dynamic character. This means that Islam must be understood as a process which in fact requires the wide opening of the door to ijtihad and the growth of a spirit of openness which has implications for the universal form of Islam.[26] Because balancing the two will give birth to good deeds (Amal As-Shaleh), therefore education must foster a strong and good desire (iradah), so as to make individuals reach the level of sacrifice of property and soul. Then maximizing the soul effectively will foster human resources that are explorative of the available material. [27]

Al-Kilani is very concerned about and even requires the balance of individual education in two matters, namely the desire (iradah) is good and

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[25] *Ibid.*p,285.

[26] Muhsin Riyadi, 'Eksistensi Pendidikan Agama Islam Di Tengah Kemajuan Ilmu Pengetahuan', *Risâlah Jurnal Pendidikan Dan Studi Islam* 4, no. 2, Sept (15 September 2018): 149–67, doi:10.31943/jurnal_risalah.v4i2.88.

[27] Majid Irsan al-Kīlānī, *Ahdāf al-Tarbiyah al-Islāmiyyah fī Tarbiyah al-Fard wa Ikhrāj al-Ummah wa Tanmiyah alUkhuwwah al-Insāniyyah*, (Virginia: The International Institute of Islamic Thought, 1998), hlm. 128.

the ability to explore (al-qudrah at-taskhir) individuals.

Desire (iradah) is the power of love and choice that directs a person towards a certain goal. The power that emanates and produces an inclination for or against something. desire is the second function of the heart. When the heart is emptied of the first function, i.e., thoughts, people, things, situations and phenomena that embody ideals and then analyzes and evaluates them, the role of the second function emerges, which is to accept these ideas and phenomena, or reject them in whole or in part. [28]

1) Exploratory ability is the second level for good deeds of the individual nature. Then this is the result of the ability of reason and experience of nature and soul. Explorattive abilities from Islamic educational sources, especially the Qur'an are of two types: first explorative ability in the field of the universe, which is the ability to find the laws and elements of the universe, then turn these laws into a good practice. Second, exploratory ability in the soul, which is the ability to discover the laws of human behavior, and its balance in the practice of individual or group life through human travel on earth, then utilize the laws to improve human life. [29]

It is very dangerous if education only fosters one of the two, namely (iradah) desire without ability or vice versa, the development of (iradah) desire for material without ability, the implications can destroy the life of individuals and people. In Al-Kilani's view, the relationship between humans and nature is a relationship at-taskhir, which is a deviation of the relationship between humans and God as a manifestation of worship in the frame of the natural dimension.

التسخير لغة معاه: العمل والخدمة مجانا, أما اصطلاحا فمعاه: أن الله مكن الإنسان من استخدام مظاهر الكون في تطبيقات عملية نافعة للإنسان في مجالات حياته المختلفة دون ثمن يقدمه الله.[30]

According to Al Kilani, explorative relations in the philosophy of Islamic

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[28] *Ahdāf Al-Tarbiyah al-Islāmiyyah Fī Tarbiyah al-Fard Wa Ikhrāj al-Ummah Wa Tanmiyah alUkhuwwah al-Insāniyyah.*

[29] *Ibid.*117.

[30] *Falsafah Al-Tarbiyah al-Islāmiyyah: Dirāsah Muqāranah Baina Falsafah al-Tarbiyah alIslāmiyyah Wa al-Falsafāt al-Tarbawiyyah al-Mu'āshirah.*

education are included in the single triangle of worship, namely the religious dimension (mazhhar dînî), the social-community dimension (mazhhar ijtimâ'î), the natural dimension (mazhhar kaunî). [31]

Humans are mandated by God to manage the universe and God has subdued the universe for them. Everything is created for the benefit and good of humans such as bees, atoms and others, if humans explore wisely and in a balanced manner, the impact will be better for the prosperity of individuals and society.

The experience of natural education (al-kaun) that allows humans to discover the laws of the universe, utilizing extraordinary explorative abilities to reveal the blessings of God's ability and grace. The command is implied in the Qur'an repeatedly to go interact with the universe and its components. For example in Surah al-a'raf verse 185 :

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾

And do they not consider the kingdom of the heavens and the earth, and all that Allah has created, and the nearness of their destruction? So in what other news will they believe after the Quran?

To interact with the universe requires a perfect toolkit of knowledge, meaning it requires the participation of both revelation, mind, and senses. Technology resulting from the experience of nature (Al-Kaun), which is not accompanied by the knowledge of religious science will lead to poverty, disease, and defeat, bringing mankind back into doubt, delusion, apostasy to idolatry which results in a decline in civilization.

Islamic education always pays attention to the balance between various fundamental aspects, including the balance between the world and the hereafter, between knowledge and charity, the relationship with God and fellow human beings, rights and obligations. [32] The balance between the affairs of the world and the hereafter in Islamic teachings must be a concern.

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[31] Mâjid Irsân Al-Kîlânî. *ibid*.p. 84-85.

[32] Istiqomah Nurul Azizah et al., 'Konsep Pendidikan Islam Dalam Pembentukan Kehidupan Manusia Yang Seimbang', *Al-Tarbiyah : Jurnal Ilmu Pendidikan Islam* 2, no. 3 (18 April 2024): 12–28, doi:10.59059/al-tarbiyah.v2i3.1146.

The balance of Islamic education in Al-Kailani is on the strong desire (Iradah) that is good and the explorative ability (Al-Qudrah At-Taskhir) of individuals. In Islamic education al-Kailani does not separate between the science of diniyyah and the science of kauniyyah, both are mutually correlated in shaping the progress of civilization. The messenger was sent by Allah to teach and educate people so that they can achieve happiness in both realms. The implication is that education must always be directed to achieve happiness in the world and the hereafter.[33] This is in line with the Word of Allah Swt. in QS. Al-Qashas:77, as follows: Translation: "And seek in what Allah has bestowed upon you (the happiness) of the Hereafter, and do not forget your share of (the pleasures of) the worldly life. The above verse gives advice to build a balance between worldly and ukhrawi affairs, not separating or contradicting. Therefore, Islamic education must be in harmony and in accordance with the objectives of Islamic education and there is no dispute in its principles. Micro, the Islamic education system refers to the process of spiritual, intellectual, and physical development. All three are also at the same time as the main target of the implementation of Islamic education[34], namely the formation of strong faith, broad knowledge, and the ability to do righteous deeds.[35] Two classifications of knowledge are listed, namely: First, parennial knowledge, which is knowledge based on divine revelation, as stated in the Qur'an and Prophetic Hadith. Second, non-eternal knowledge, namely the quantitatively developed natural and applied sciences. [36] This classification aims to return science to its original source (God's revelation) and its historical source (Muslim civilization). Islam justifies the classification of science, but does not justify the dichotomy. Al-Kailani's concept of Islamic education can be a solution to the chaos of Indonesian education, if applied in totality both in theory and practice, because education in Indonesia still gives birth to a generation that is materially oriented, not yet to the level of pious and productive humans.

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[33] Dodi Ilham, 'Persoalan-Persoalan Pendidikan Dalam Kajian Filsafat Pendidikan Islam', *Didaktika: Jurnal Kependidikan* 9, no. 2 (4 May 2020): 179–88, doi:10.58230/27454312.22.

[34] Hasan Langgulung, *Manusia Dan Pendidikan: Suatu Analisa Psikologi Dan Pendidikan*, 3rd ed. (Jakarta: PT Alhusna Zikra, 1995).

[35] Jusuf Amir Feisal, *Reorientasi Pendidikan Islam*, 1st ed. (Jakarata: Gema Insani Press, 1995).

[36] Hasan Langgulung, *Asas-asas Pendidikan Islam…ibid*, h. 396

D. CONCLUSION

The balance of Islamic education based on Tawhid holistically must be able to lead students to understand the task of their caliphate on earth as managers, developers, preservers, and prosperers, not exploiters, destroyers, and triggers of various natural disasters. human relations with world life are interpreted as tests and competitions (ibtilâ' wa munâfasah), competitive and highly competitive. Islamic education requires students to have a high ethos of science and charity, so that they are able to compete and become superior humans (high achievers).

Therefore, al-Kilani's Islamic education focuses on balancing the desire (iradah) and Explorative ability through the relationship of diniyyah science and kauniyah science, the reciprocity between the experience of the universe, social experience and religious experience and being able to foster a fighting spirit for productive, creative, and sincere, intelligent, hard, thorough, and quality work ethic. This is an answer to the problem of education today, it still looks mutually inclined to the opposite so that it never merges, so that it can connect and explore between religion and kauniyyah. Then the balance of holistic Islamic education not only realizes the importance of being careful and vigilant (taqwa), feeling watched by God and angels in all aspects of life, but also acting accountable and ashamed before humans and God. That way, anything done by products (graduates) of holistic Islamic education can always be accounted for (ahsan 'amala or best performance).

Islamic educators in providing direction or motivation to students by fostering motivation to build themselves according to their talents and creativity. Motivation is one of the elements of power that encourages students to do something to achieve the desired goal. The power to do something is basically driven by various kinds of needs and desires to be fulfilled.

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