

ISLAMIC EDUCATION METHODS IN THE BOOK TAṬAWWUR MAFHŪM AN-NAẒARIYYAH AL-TARBAWIYYAH AL-ISLÂMIYYAH KARYA MÂJID IRSÂN AL-KAILÂNY

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Abstract

This study aims to analyze: (1) the biography of Mâjid Irsân Al-Kailâny, the author of Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah, (2) the Islamic educational methods found in Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah, and (3) the relevance of the development of Islamic educational methods in this book to contemporary educational methods today. This research is a qualitative study with a library research approach. The primary data source in this study is Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah by Mâjid Irsân Al-Kailâny, supported by scholarly books and journals related to the discussion in this research as secondary sources. The data analysis technique used is content analysis. The results of this study indicate that Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah by Mâjid Irsân Al-Kailâny contains various Islamic educational methods that are highly relevant to the development of contemporary Islamic education. He applies a variety of methods, sometimes using the lecture method, dialogue method, advice method, and discussion method. These methods are used depending on the conditions and circumstances of the learners. The Islamic educational methods in this book have strong relevance to the development of Islamic educational methods in the modern era. The relevance of the development of Islamic educational methods in Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah to contemporary educational methods remains highly applicable, not only within households but also in classrooms and schools. In general, these methods complement and support each other.

Keywords: Islamic Educational Methods, Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah, Mâjid Irsân Al-Kailâny.

Abstrak

Penelitian ini bertujuan untuk menganalisis: (1) mendeskripsikan biografi Mâjid Irsân Al-Kailâny pengarang kitab Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah, (2) Untuk menganalisis metode pendidikan Islam apa saja yang terdapat dalam kitab Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah. (3) Untuk menganalisis relevansi perkembangan metode pendidikan Islam dalam kitab Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah tersebut dengan metode pendidikan kontemporer pada saat ini. Penelitian ini merupakan penelitian kualitatif dengan pendekatan studi pustaka (library research). Sumber data primer dalam penelitian ini adalah kitab Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah Karya Mâjid Irsân Al-Kailâny didukung dengan buku-buku karya ilmiah dan jurnal yang berkaitan dengan pembahasan dalam penelitian sebagai sumber sekunder. Teknik analisis data yang digunakan adalah analisis isi (content analysis). Hasil penelitian menunjukkan bahwa kitab Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah Karya Mâjid Irsân Al-Kailâny ini memuat berbagai metode pendidikan Islam yang sangat relevan bagi perkembangan pendidikan Islam masa kini. ia menerapkan metode yang bervariasi, terkadang Mâjid Irsân Al-Kailâny menggunakan metode ceramah, metode dialog, metode nasihat, metode diskusi. Kesemua metode tersebut beliau lakukan tergantung pada kondisi dan keadaan peserta didik. Metode pendidikan Islam dalam kitab ini memiliki relevansi yang kuat dengan upaya perkembangan metode pendidikan Islam di era modern. Adapun relevansi perkembangan metode pendidikan Islam dalam kitab Taṭawwur Maḥmûm An-Naẓariyyah Al-Tarbawiyah Al-Islâmiyyah tersebut dengan metode pendidikan kontemporer masih sangat relevan dan

dapat diterapkan dalam pendidikan bukan hanya dalam rumah tangga tapi juga di ruang-ruang kelas dan sekolah. Secara umum, metode metode tersebut saling menunjang antara satu dengan lainnya.

Kata Kunci: Metode Pendidikan Islam, Taṭawwur Maḥmūm An-Naẓariyyah Al-Tarbawīyyah Al-Islāmiyyah, Mâjid 'Irsân Al-Kailâny



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INTRODUCTION

Learning methods are a crucial segmentation of learning strategies. Methods function as a way of presenting, explaining, giving examples, and practicing so that the desired target can be achieved. A teacher can choose the appropriate instructional method, because not all methods are suitable for the target to be achieved.¹ In the teaching and learning process, the teacher has the right to choose the method to be used from among the many methods in order to deliver teaching materials in order to achieve the instructional objectives that have been set and have been adjusted to the material and students to be delivered.

Wina Sanjaya stated that, in learning strategies, methods are an urgent part of education in order to achieve the targets that have been set.² Furthermore, Jalaluddin and Usman Said explained that the method is a style of delivering teaching materials to students. From the opinions of these experts, it can be concluded that the learning method is a style that must be carried out in the learning process that takes place between educators and students so that the formulated targets are achieved.³

The study of methods is indeed a topic of discussion that is always current and interesting, because methods also determine the success or failure of the educational process carried out in achieving educational goals. For that reason, methods must be developed dynamically in accordance with the needs and demands of the times.⁴

The development of education in terms of content and institutions is always followed by developments in the field of educational methodology.⁵ The same thing happened in the history of

¹ Martinis Yamin, *Desain Baru Pembelajaran Konstruktivistik* (Jakarta: Referensi, 2012).

² Wina Sanjaya, *Kurikulum Pembelajaran: Teori dan Praktik Pengembangan Kurikulum Tingkat Satuan Pendidikan (KTSP)* (Jakarta: Prenada Media Group, 2008).

³ A.T. Sikumbang et al., "Digital Da'wah Indonesia Ulema in the Discourse of Theology," *Pharos Journal of Theology* 105, no. 1 (2024): 1–14, <https://doi.org/10.46222/pharosjot.1051>.

⁴ Salminawati, *Filsafat Pendidikan Islam: Membangun Konsep Pendidikan yang Islami* (Bandung: Citapustaka Media Perintis, 2015).

⁵ Aulia Rahma Ritonga et al., "Developing a Sexual Harassment Prevention Model Through the 'Courageous Campus' Campaign: A Counseling-Based Approach in Higher Education in Medan City," *Educational Process International Journal* 14, no. 1 (2025), <https://doi.org/10.22521/edupij.2025.14.76>.

Islamic education.⁶ From the simplicity of educational methodology applied in the early era, Muslims were later known as a people who developed various educational methods. As a general statement, Islamic civilization is recorded as a civilization that developed empirical methods in the development of science and religious knowledge.⁷

Education is a process of activities in achieving certain goals in students. The goals of education are not merely tangible in the form of material that can be directly witnessed, but it is also a whole of a person's personality and concerns all aspects of his life. One of the most important aspects in the development and improvement of education is using teaching methods properly and correctly. An educator who is always involved in the learning process, if he really wants his goals to be achieved effectively and efficiently, is not enough to just master the material. He must master various techniques or methods of delivering material and be able to use the right method in the teaching process, according to the material he teaches and the abilities of the students who receive it.⁸

The term method comes from two words, namely Meta and Hodos, Meta means through while Hodos means path or way. So, the method can be understood as a path that must be taken or passed to reach a certain path. If associated with education, then the method is the path or way taken to achieve educational goals. In Arabic, the word method is expressed in various words, sometimes the words Ṭarîqah, al-Manhaj, and al-Waṣîlah are used. Al-Ṭarîqah means path, al-Manhaj means system, while al-Waṣîlah means intermediary or mediator.

The Arabic word that is closer to the method is al-Ṭarîqah which means strategic steps prepared to do a job. The words al-Ṭarîqah are also often found in the Qur'an. According to Muhammad Fuad Abd Baqy, as quoted by Abuddin Nata,⁹ that in the Qur'an al-Ṭarîqah is repeated nine times. This word is sometimes associated with the object being referred to, such as hell so that it becomes the path to hell (QS: An-Nisâ'/4: 169), sometimes associated with the nature of the path, such as al-Ṭarîqah Mustaqîmah, which means the straight path (QS: Al-Aḥqâf/46: 30), sometimes associated with the path in a certain place, such as al-Ṭarîqah fî al-bahr which means the (dry) path in the sea (QS: Ṭâhâ/20: 77) and sometimes al-Ṭarîqah means the solar system or sky (QS: Al-Mu'minûn/23: 17).

As for the method of education, according to Ibn Taimiyyah quoted by Mâjid Irsân Al-

⁶ M.A. Dalimunthe et al., "Challenges of Islamic Education in the New Era of Information and Communication Technologies," *HTS Theologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8608>.

⁷ Hasan Asari, *Sejarah Pendidikan Islam: Membangun Relevansi Masa Lalu, Masa Kini, dan Masa Depan* (Medan: Perdana Publishing, 2018).

⁸ Yofiendi Indah Indainanto et al., "Islamic Communication in Voicing Religious Moderation as an Effort to Prevent Conflicts of Differences in Beliefs," *Pharos Journal of Theology*, no. 104(4) (August 2023), <https://doi.org/10.46222/pharosjot.104.415>.

⁹ Abudin Nata, *Filsafat Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2005).

Kailâny, there are two, namely: First, Ṭarîqah 'ilmiyyah which is related to the building of delivering knowledge including teaching media, curriculum and balance between theoretical and practical. The method used is *uslûb al-hikmah*, *al-Mau'izah al-ḥasanah* and *Jâdal al-ḥasan*. Second, Ṭarîqah al-Irâdah which is a method that encourages good deeds, namely by understanding the Qur'an, giving alms, leaving evil deeds, and worship.

As for Mâjid Irsân Al-Kailany, he is a professor in the field of education, including he has also completed a book on the development of Islamic education theory, in this book Mâjid Irsân Al-Kailany explains some of the influences and developments of Islamic education from every era, from the classical era to the contemporary era until now. In Islamic education, many things must be done in its renewal, one aspect that must be renewed is regarding the existing educational methods.

RESEARCH METHODS

To analyze the data obtained in the book, the author uses data instruments with content analysis so that all data obtained will be seen scientifically for its accuracy, the characteristics of library research are as follows: First. This library research has several special characteristics, including; This research deals directly with text or numerical data, not with the field or eyewitnesses, in the form of events, people or other objects. Second,. The data is ready to use, meaning that researchers do not go anywhere, except only dealing directly with data sources that already exist in libraries and online media.¹⁰ Third, Data in the library is generally a secondary data source, meaning that researchers obtain this data from second hand rather than the original first hand in the field. Fourth, The condition of the data in the library is not divided by space and time.¹¹ The analysis of the study in this study was carried out by qualitative data analysis with deductive and interpretive analysis instruments. Deduction is a step of analysis from general things to specific things. Interpretative means interpreting, making interpretations, but which are not subjective (according to the taste of the person interpreting) but rather based on objective facts to achieve objective truth.¹²

¹⁰ A.R. Ritonga, M.A. Dalimunthe, and E. Januarini, "Utilization of Digital Media in Improving Student Literacy (Case Study at SDN 10 Rantau Selatan," *CONTENT: Journal of Communication Studies* 2, no. 2 (2024): 1–8.

¹¹ Mustika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017).

¹² Syahrin Harahap, *Metodologi Studi Tokoh & Penulisan Biografi* (Jakarta: Prenada, 2011).

RESULTS AND DISCUSSION

The Relevance of Educational Methods in the Book of *Taṭawwur Mafhûm Al-Naẓariyyah Al-Tarbawīyyah Al-Islâmiyyah* with Today's Education

Learning methods are important instruments in the learning process that have theoretical and practical value. Learning methods are also important variables in the learning process that affect learning outcomes. Muhaimin emphasized that in the process of implementing Islamic religious education, an appropriate method is needed, in order to achieve the desired educational goals. The description and method of Islamic education applied by the Prophet Muhammad SAW. Is a past history that needs to be revealed again as a comparative material, a source of ideas and a description of strategies to make the implementation of the Islamic education process a success.¹³

Education is always developing and always faced with changes in the times. Therefore, education must follow these changes, if education does not follow the rhythm of change, then education will be left behind by the pace of development of the times itself. Therefore, education must be relevant to the changes in the times and the needs of society in that era, both changes in the dimensions of concepts, materials and curriculum, functions and objectives of education, also including the educational methods used. Contemporary Islamic education is faced with the challenges of modern human life. Thus, Islamic education must be directed at the needs of changes in modern society as well.

In facing a change, a new paradigm design is needed to face new demands. In the context of education and the role of educators in transferring knowledge to their students, they should take knowledge and materials as well as educational methods for their students from the Qur'an and the Sunnah of the Prophet and spread the morals of the salaf as-salih generation among their students. Therefore, an educator should emulate the means and methods used by the Prophet SAW in treating and educating his students (Companions) such as the Lecture Method, Dialogue Method, Advice Method, Discussion Method, Rihlah Method, and Diploma Award Method.

This is where the intersection or red line lies between the Prophet's educational method and the contemporary Islamic educational method that is used or applied in contemporary Islamic education. So we can see how relevant the Prophet's educational method is to contemporary Islamic education.¹⁴

¹³ M.A. Dalimunthe et al., "Deconstructing Islamic Cyberculture: Mitigating Inferiority and Cancel Culture in Virtual Space," *OPINI: Journal of Communication and Social Science* 1, no. 2 (2024): 12–26.

¹⁴ A.M. Syam et al., "Islamic Philosophy: A Comparative Perspective between Ibnu Khaldun and Karl Marx," *SYAHADAT: Journal of Islamic Studies* 1, no. 2 (2024): 55–72.

Lecture Method

This method is often used by the Prophet Muhammad SAW, especially after he received the Revelation in the form of the Qur'an and its explanations. When receiving revelation from Allah, either directly or through the Angel Gabriel, he often conveyed it to his companions through lectures. However, it is also often done through the pulpit of Friday sermons or other sermons. Therefore, the lecture method is also the same as the sermon method. This method is one of the most widely used methods in preaching and educating his companions. In contemporary Islamic education, lectures are the method most widely used by educators.¹⁵

This is because the lecture method is easy to do without much cost and can produce a number of learning materials with many students, can repeat lessons if necessary. For example in the matter of monotheism. The use of the lecture method for monotheism material is very appropriate. Because in the monotheism material there are some materials that are difficult to demonstrate and difficult to discuss, such as the meaning of faith, monotheism, or the Oneness of Allah and other attributes of Allah.¹⁶ This method can be used to explain the problem to the most detailed level. In this context, a teacher will provide an explanation according to their own way with the aim that students can know and understand what the teacher is saying.

Dialogue Method (Hiwar)

The question and answer method is a learning method that emphasizes the way the teacher delivers learning materials by asking questions and students provide answers. This method is intended to review previous lessons so that students can focus their attention again on the progress that has been achieved so that they can continue to the next lesson. This method can stimulate students' attention, can be used as perception, interlude, and evaluation.¹⁷

The dialogue or question and answer method is a method that allows for direct communication between educators and students, so that this communication shows a reciprocal relationship between teachers and students.¹⁸ This method aims to find out to what extent the subject matter has been mastered by students, to stimulate students to think and provide opportunities for students to raise problems that they do not understand. How many hadiths of the Prophet Muhammad SAW are present with nuances of educational dialogue. This method is in line with what has been emphasized by psychologists recently. This means that educational

¹⁵ Bukhari Umar, *Hadis Tarbawi: Pendidikan dalam Perspektif Hadis*, cet. I (Jakarta: Amzah, 2012).

¹⁶ Sigit Setiawan, *Nyalakan Kelasmu: 20 Metode Mengajar dan Aplikasinya* (Jakarta: Grasindo, 2013).

¹⁷ S. Kholil et al., "Strengthening Religious Moderation through PTKIN and SIT Collaboration to Build Social Harmony," *JIPi (Jurnal Ilmu Perpustakaan dan Informasi)* 9, no. 2 (2024): 228–36.

¹⁸ F. Harianto, N.R. Ohorella, and M. A. Dalimunthe, "Kompetensi Komunikasi Guest Service Agent dalam Mendorong Kepuasan Tamu MH Hotel Ipoh Malaysia," *Komunika* 19, no. 2 (2023): 30–35.

dialogue methods are very important to strengthen information during learning and make lessons more interesting and enjoyable and there is participation from students

This method is often repeated in his sayings, if it shows something, it must be none other than that every word spoken by this unlettered Prophet is the truth, and the teachings of Islam are suitable for every time and place. In educating, students are not enough to just listen to lessons or advice and practice them without a firm belief.¹⁹ The most important thing in education is that everyone must feel confident in understanding and comprehending everything he does. Because in this case there is no time for small talk and assumptions. Because, this is religion and after that there is only heaven and hell. So, the problem requires more evidence than feelings.

As mentioned in the hadith at the beginning of this discussion is one of the methods used by the Prophet in interacting with his friends. And here it can be used as an example of how he taught students with the dialogue method. In contemporary Islamic education, the dialogue method is still a relevant method to be applied in the world of contemporary education. However, the dialogue method can function well if there is transactional communication supported by a high interest for educators and students to find out the answers to the problems faced. Likewise, this method is more alive if it can arouse motivation for educators and students to find the essence of what is being sought.

Advice Method (Mauizhoh)

The Mauizhoh Advice Method, which is educating by giving advice, proverbs, or advice. This method is more effective for students who, due to their limited thinking abilities, tend to adopt a taqlid attitude in accepting the truth, such as students who are still unable to think conceptually and adults in the general community.

Giving advice should not only be carried out in late childhood. From early childhood, giving advice, especially regarding Islamic concepts, should be implemented. This is done because the advice will leave a good impression on the child. As his age progresses, this impression will take root in the child.

The early scholars began to advise their children with religious principles from early childhood, namely when the child began to be able to speak. They taught their children to say *Laa Ilaha illallah* seven times with the aim that the sentence would be the first sentence they uttered. As the Messenger of Allah SAW once taught a child from Bani Abdul Muthalib when explaining the word of Allah SWT in the letter *Al-Isra'* / 17 verse 111. The Messenger of Allah SAW taught the verse seven times. 'Ali bin Hasan also taught his son seven times to say, "say I believe in

¹⁹ Syaikh Abdel Daem Kaheel, *Rahasia Sunnah Nabi*, cet. I, Terj. Muhammad Misbah (Jakarta: Pustaka al-Kautsar, 2014).

Allah and disbelieve in taghut.²⁰

The implications of the Mauizhoh method in Islamic education are the provision and delivery of information that can provide knowledge, attitudes and skills to do good in order to achieve the welfare of the people in order to serve Allah SWT. In other words, the method is carried out by means of information and oral narration by an educator to his students in the classroom.²¹ The presentation of the Advice method can use aids, such as objects, whiteboards, pictures, sketches, slides, maps, computers, LCDs, and so on.

Giving advice or Mauizhoh is an important and often effective job in Islamic education. Indicators of this can be seen from its criteria, where the Advice method contains correct explanations and information and contains values of benefit and requires good activities to devote oneself to Allah SWT. Which is done consistently and with full responsibility.²²

Discussion Method (Asy-Shura)

The discussion method is an activity of exchanging information, opinions and elements of experience on a regular basis. According to Gulo (2002) the discussion method is an appropriate learning method to improve the quality of interaction between students. The aim is to obtain a clearer and more thorough mutual understanding of something, in addition to preparing and finalizing joint decisions.

Among the methods of the Prophet Muhammad SAW, in teaching is by means of discussion, dialectic, making logical comparisons, and psychological approaches. He did this to remove doubt and falsehood from the heart of someone who thinks that falsehood is good. In addition, this method is done to implant suggestions about the truth in the heart of someone who was previously reluctant and tended to stay away from the truth.²³ The method used by the Prophet Muhammad SAW. This is a guide for teachers and educators to use logical and rational comparisons if the situation does indeed demand to do so. Using the discussion method in learning is the right strategy to increase students' creativity and understanding.

Applying the discussion method in learning is the right strategy to improve creativity and understanding of students. With discussion, students' intellectual needs will be well satisfied. Discussion will also stimulate their linguistic intelligence. Students will be trained to speak in public and can convey ideas well. Discussion will make students accustomed to thinking

²⁰ Adnan Hasan Salih Baharis, *Mendidik Anak Laki-Laki*, terj. Syhabuddin (Jakarta: Gema Insani Press, 2007).

²¹ Laila Binti Abdurrahman Al-Juraibah, "Mendidik dengan Islam: Meneladani Nabi dalam Mendidik Buah Hati," in *Diterjemahkan oleh Ibnu Muslih* (Klaten: Inas Media, 2012).

²² Abdul Mujib and Mudzakkir, *Ilmu Pendidikan Islam*, cet. I (Jakarta: Kencana Prenada Media, 2006).

²³ Guddah, *Abdul Fattah Abu. Ar-Rasul al-Mu'allim wa Asalibuhu fi al-Ta'lim* (Riyadh, 1995).

logically. They will be trained to answer, respond, correct various ideas that arise in the discussion. With discussion, a situation will be created where students can express their ideas.²⁴

Human thinking is like a cloud that continuously pours rainwater. Therefore, giving students the opportunity to express their ideas through verbal language is a very good step in the learning process. One of the opportunities they can get is through class discussions. Giving students the opportunity to express their ideas can be done in various situations. Not only to enrich students' understanding of a lesson but also for other activities such as extracurricular activities, group activities and even class picnic proposals.

In today's modern world of education, the discussion method has been widely practiced by educators, especially among university students, with the term class seminar. This method is very good for stimulating and generating students' learning motivation to learn to analyze a problem and have the courage to raise it.²⁵

Using a logical discussion method in providing answers is a good way. Because, this method can make the knowledge delivered enter the hearts and minds of the listeners. As expected. By paying attention to the use of simple words in discussions, it will make students play an active role in discussions so that dynamic interactions occur.²⁶ Presenting simple problems that are easy for students to understand is a method that is often used by the Prophet. The Prophet made it simple and easy for students to understand, such as in the story of a Badui Arab who asked about his child who was born with black skin. The Prophet then gave an example that was easy for the man to understand, namely a camel.

Among the advantages of the Prophet's Education method is that he made discussion as one of the means to convey Islamic teachings to his companions, he was happy if there were companions who asked questions or opinions. In several narrations, he appears enthusiastic about teaching his companions with the discussion method as explained in chapter III regarding the discussion method.

CONCLUSION

Mâjid 'Irsân Al-Kailâny is a thinker, historian and educator from Jordan who has dedicated himself to the world of Islamic education. Mâjid 'Irsân Al-Kailâny was born in Jordan, precisely in Al-Shajara village, Ramša District/Regency (far north of Jordan) Irbid Province in

²⁴ Khairunnas, *Mencetak Para Juara dalam 12 Bulan* (Jakarta: Elex Media Komputindo, 2011).

²⁵ Hasan N.N.N. Humaizi, M.A. Dalimunthe, and E. Ramadhani, "Harmony in Virtual Space: Forum Kerukunan Umat Beragama (FKUB) Development Communication in Creating Digital Literacy Based on Religious Moderation," *Journal of Infrastructure, Policy and Development* 8, no. 7 (2024): 4299, <https://doi.org/10.24294/jipd.v8i7.4299>.

²⁶ Imron Fauzi, *Manajemen Pendidikan ala Rasulullah*, vol. 1 (Yogyakarta: Ar-Ruzz Media, 2012).

1355 AH / 1937 AD (Al-Kailâny, 1995: 407) from a father who worked as a farmer, Mâjid 'Irsân Al-Kailâny is also of the same lineage as Sayyid Shaykh Abdul Qâdir Al-Jîlâny. During his lifetime, Mâjid 'Irsân Al-Kailâny spent everything he had on his children by teaching and giving them useful knowledge and dedicating himself to the Islamic community and he also respected his mother very much with noble morals. Mâjid Irsân Al-Kailâny has nine siblings (five boys and four girls), and he has six children (three boys and three girls). The names of Mâjid 'Irsân Al-Kailâny's children are Muhammad bin Mâjid 'Irsân Al-Kailâny, Sayyid bin Mâjid 'Irsân Al-Kailâny. 'Aisyah bint Mâjid 'Irsân Al-Kailâny, Asmâ' bint Mâjid 'Irsân Al-Kailâny, Bayân bint Mâjid 'Irsân Al-Kailâny, and Abdul Qâdir bin Mâjid 'Irsân Al-Kailâny. In the context of education, Mâjid 'Irsân Al-Kailâny in the book *Taṭawwur Mafhûm An-Nazariyyah Al-Tarbawîyyah Al-Islâmiyyah* applies various methods. Sometimes Mâjid 'Irsân Al-Kailâny uses the lecture method, the dialogue method, the advice method, the discussion method. He does all these methods depending on the conditions and circumstances of the students. That's how great he is, he can occupy and use these methods depending on the place, object and situation of the people he educates. Mâjid 'Irsân Al-Kailâny's educational method is still relevant and can be applied in education not only in households but also in classrooms and schools. In general, these methods support each other. Therefore, it cannot be said that one method is superior to another. All of them are a unity in the educational process and therefore must be applied in a balanced and proportional manner according to the needs and conditions of education and the students themselves. It is clear that there is a fairly close relevance between the educational methods in this book and Islamic education today. This shows the consistent attitude of Islam which continues to revive the tradition as the Prophet Muhammad did. Likewise, this is proof that the Islamic educational methods in this book are still up to date and still suitable for use in contemporary Islamic education.

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