

## GOALS AND METHODS OF ISLAMIC EDUCATION MAJID IRSAN AL-KAILANI'S PERSPECTIVE

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### Abstract

*This study aims to: (1) Describe the biography of Majid Irsan Al-Kailani (2) Analyze the goals and methods of Islamic education from Majid Irsan Al-Kailani's perspective (3) Analyze the relevance of the development of goals and methods of Islamic education from Majid Irsan Al-Kailani's perspective with contemporary Islamic education. This type of research is qualitative research with library research method and figure study approach. The primary data source in this study is the book *Ahdaf at-Tarbiyah al-Islamiyah Dirasah Muqaranah baina Ahdaf at-Tarbiyah al-Islamiyah wa al-Ahdaf at-Tarbiyah al-Islamiyah* by Majid Irsan Al-Kailani and supported by Al-Kailani's works as well as books, journals, and scientific works related to the discussion in the study as secondary sources. The data analysis technique used is content analysis. The results of the study show that Majid Irsan Al-Kailani's thoughts on the goals and methods of Islamic education are very relevant to the present day. He formulated four main goals of education: the formation of good individuals (*al-fard al-shalih*), the Islamic family (*al-usrah al-muslimah*), the community of messengers (*ummah al-risalah*), and human brotherhood (*al-ukhuwah al-insaniyah*). All of these points culminate in the effort to produce complete human beings (*al-insan al-kamil al-raqi*) capable of realizing the vision of Islamic education by fostering a strong spiritual relationship between students and Allah SWT.*

**Keywords:** Goals and Methods of Islamic Education Majid Irsan Al-Kailani

### Abstrak

*Penelitian ini bertujuan untuk : (1) Mendeskripsikan riwayat hidup Majid Irsan Al-Kailani (2) Menganalisis tujuan dan metode pendidikan Islam Perspektif Majid Irsan Al-Kailani (3) Menganalisis relevansi perkembangan tujuan dan metode pendidikan Islam Perspektif Majid Irsan Al-Kailani dengan pendidikan Islam kontemporer. Jenis penelitian ini merupakan penelitian kualitatif dengan metode studi pustaka (library research) dan pendekatannya studi tokoh. Sumber data primer dalam penelitian ini adalah kitab *Ahdaf at-Tarbiyah al-Islamiyah Dirasah Muqaranah baina Ahdaf at-Tarbiyah al-Islamiyah wa al-Ahdaf at-Tarbiyah al-Islamiyah* karya Majid Irsan Al-Kailani dan didukung dengan karya-karya Al-Kailani juga serta buku-buku, jurnal, dan karya ilmiah yang berkaitan dengan pembahasan dalam penelitian sebagai sumber sekunder. Teknik analisis data yang digunakan adalah analisis isi (content analysis). Hasil penelitian menunjukkan bahwa pemikiran Majid Irsan Al-Kailani mengenai tujuan dan metode pendidikan Islam sangat relevan untuk masa kini. Beliau merumuskan empat tujuan utama pendidikan, yakni pembentukan individu yang baik (*al-fard al-shalih*), keluarga Islami (*al-usrah al-muslimah*), umat pengembang risalah (*ummah al-risalah*), dan persaudaraan insani (*al-ukhuwah al-insaniyah*). Seluruh poin tersebut bermuara pada upaya melahirkan insan paripurna (*al-insan al-kamil al-raqi*) yang mampu merealisasikan visi pendidikan Islam melalui terjalinnya relasi spiritual yang kuat antara peserta didik dengan Allah SWT.*

**Kata kunci:** Tujuan dan Metode Pendidikan Islam Majid Irsan Al-Kailani



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## INTRODUCTION

Education in Islam occupies a fundamental position as an instrument for the formation of humankind and civilization. The Qur'an emphasizes the importance of knowledge since the first revelation, which commanded humans to read (*iqra'*) as the foundation of Islamic epistemology. Education, in the Islamic perspective, is not merely a process of transferring knowledge, but rather a comprehensive effort to shape the complete human being (*al-insân al-kâmil*) with a balance between intellectual, spiritual, moral, and social aspects.<sup>1</sup>

The goal of Islamic education is clearly grounded in guiding humans to know and worship Allah SWT, while simultaneously enabling them to fulfill their role as caliphs on earth. Within this framework, education emphasizes not only the mastery of rational sciences but also the internalization of religious values and noble morals. Syed Muhammad Naquib al-Attas emphasized that the core goal of Islamic education is the achievement of *ta'dîb*, the instilling of *adab* (good manners) so that humans can place everything in its proper place and proportion.<sup>2</sup> Thus, Islamic education differs in principle from the secular education system which places more emphasis on pragmatic and utilitarian aspects.

However, in the contemporary context, the goal-oriented orientation of Islamic education faces serious challenges. Globalization, the development of information technology, the moral crisis, and the tide of secularization have influenced the educational paradigm. Many Islamic educational institutions tend to be trapped in a cognitive-instrumental orientation, thus neglecting the spiritual and moral dimensions of students.<sup>3</sup> As a result, Islamic education is often considered not fully capable of answering the needs of the times, especially in developing superior human resources with Islamic character.

Within the framework of modern thought, several figures have criticized this situation. Fazlur Rahman, for example, emphasized the importance of reconstructing the goals of Islamic education to integrate the intellectual heritage of Islam with the demands of modernity.<sup>4</sup> Meanwhile, Abdurrahman Mas'ud saw the need for Islamic education to be directed at developing social and cultural competencies, so as to produce graduates who are competitive and can contribute to society.<sup>5</sup> This shows that the formulation of Islamic educational goals should not be static, but rather

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<sup>1</sup> Departemen Agama Republik Indonesia, "Al-Qur'an Dan Terjemahannya," *Bandung: Syamil Cipta Media*, 2005.

<sup>2</sup> Muhammad Naquib Al-Attas, *The Concept of Education in Islam* (Muslim Youth Movement of Malaysia Kuala Lumpur, 1980).

<sup>3</sup> Azmil Hashim, "Persepsi Guru Pendidikan Islam Terhadap Ilmu Menurut Konsep Malakah Ilmiyyah Ibnu Khaldun," *Sains Humanika*, 2018.

<sup>4</sup> Darliana Sormin et al., "Inovasi Pembaharuan Pendidikan Muhammadiyah," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 02 (2022).

<sup>5</sup> Abdurrahman Mas' ud, *Menggagas Format Pendidikan Nondikotomik: (Humanisme Religius Sebagai Paradigma Pendidikan Islam)* (Gama Media, 2002).

dynamic, contextual, and civilization-oriented.

Majid Irsan Al-Kilani, a historian and contemporary Islamic educational thinker, makes a significant contribution to this debate. He asserts that the goal of Islamic education is not merely to cultivate ritually pious individuals, but also to produce a generation with historical awareness, moral integrity, and a vision of civilization. In one of his works, he wrote:

إنَّ التَّرْبِيَةِ الْإِسْلَامِيَّةِ تَحْدُفُ إِلَى بَنَاءِ إِلَّا نَسَانِ الصَّالِحِ الَّذِي يَجْمِعُ بَيْنَ أَصَالَةِ الْعِقِيدَةِ وَفَاعْلَيَّ الدُّورِ  
الْخَضَارِيِّ

(Islamic education aims to form pious people who integrate purity of faith with an active civilizing role).<sup>6</sup>

Al-Kilani's views are relevant in the context of Islamic education in Indonesia. The national education system does indeed aim to develop individuals who are faithful, pious, and have noble morals. However, in practice, there is still a gap between the ideal goals of education and the reality on the ground. Islamic educational institutions often face limitations in terms of curriculum quality, management, and graduate competitiveness in the global era.<sup>7</sup> Therefore, an in-depth study of the thoughts of figures such as Majid Irsan Al-Kilani is significant for reformulating the orientation of Islamic education goals that are complete, relevant, and applicable, so that they can answer the challenges of the times while maintaining Islamic identity.

Meanwhile, educational methods are a strategic aspect of the educational process, as they serve as a bridge between educational goals and the desired outcomes. In an Islamic context, educational methods are not merely technical but also integral means of internalizing Islamic values within students.<sup>8</sup>

The history of Islamic education since the time of the Prophet Muhammad (peace be upon him) demonstrates a variety of methods practiced, such as the lecture method (*al-khitâbah*), the dialogue method (*al-hiwar*), the role model method (*al-qudwah*), the advice method (*al-maw'izhah*), and the discussion and deliberation method. The Prophet Muhammad not only transmitted knowledge but also set an example in his daily behavior, thus making the educational process holistic: touching the mind, heart, and behavior.<sup>9</sup> This shows that the Islamic education method is

<sup>6</sup> Majid Arsan Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah," *Herndon Virginia: The International Institute of Islamic Thought*, 1997.

<sup>7</sup> Ramasamy Kandasamy et al., "Thermophoresis and Variable Viscosity Effects on MHD Mixed Convective Heat and Mass Transfer Past a Porous Wedge in the Presence of Chemical Reaction," *Heat and Mass Transfer* 45, no. 6 (2009): 703–12.

<sup>8</sup> Rofiqoh Rofiqoh, "Perubahan Perilaku Remaja Pengikut Tarekat Naqsyabandiyah Syekh Muhammad Nur Ali Alkholidi Di Desa Hutapuli Kecamatan Siabu," preprint, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, 2023.

<sup>9</sup> Stavros Kalogiannidis et al., "Assessing the Impact of Communication on Customer Relationship Marketing: A Case Study of Mobile Telecom Companies," *WSEAS Transactions on Business and Economics* 20 (2022): 2713–28, <https://doi.org/10.37394/23207.2023.20.231>.

not rigid, but flexible, according to the needs and character of the students.

Throughout history, Muslim scholars and educators have also emphasized the importance of appropriate methods. Ibn Khaldun, for example, asserted that overly harsh teaching methods can actually stifle creativity and hinder students' personality development.<sup>10</sup> Meanwhile, Al-Ghazali in *Ihya' Ulumiddin* emphasized the importance of a persuasive approach and moral example in the educational process, because this leaves a greater impression on the souls of students than mere formal lectures.<sup>11</sup> Thus, the Islamic educational method basically emphasizes the balance between knowledge transfer, character formation, and empowerment of reason.

However, in the context of contemporary Islamic education, the issue of methods remains a challenge. Many Islamic educational institutions are still dominated by conventional lecture methods that focus on memorization, while interactive methods such as discussions, case studies, and problem-solving are often not optimally implemented.<sup>12</sup> As a result, the learning process tends to be monotonous, lacks critical thinking, and fails to connect knowledge to the realities of life. This situation runs counter to the spirit of Islamic education, which fundamentally encourages active student involvement in the learning process.

Furthermore, globalization and the development of digital technology also demand updates to Islamic education methods. Today's young generation is a digital native generation, more responsive to interactive, visual, and participatory approaches. If Islamic education methods fail to adapt, there is a risk of a communication gap between educators and students. Therefore, developing Islamic education methods that are relevant to the needs of the times is a necessity.<sup>13</sup>

In this regard, Majid Irsan Al-Kilani's thinking makes a significant contribution. He emphasized that Islamic educational methods must remain grounded in the Quran, Sunnah, and the legacy of Islamic scholars, yet at the same time be contextual, taking into account the realities of students and the challenges of the times.<sup>14</sup> This view is in line with contemporary views which emphasize the need to integrate classical methods with modern methods to produce Islamic education that is creative, critical, and solution-oriented.

Thus, the study of Islamic educational methods, particularly from the perspective of Majid Irsan Al-Kilani's thought, is highly relevant. This is crucial for strengthening the orientation of

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<sup>10</sup> Riri Nurandriani and Sobar Alghazal, "Konsep Pendidikan Islam Menurut Ibnu Khaldun Dan Relevansinya Dengan Sistem Pendidikan Nasional," *Jurnal Riset Pendidikan Agama Islam*, 2022, 27–36.

<sup>11</sup> Santi Riyati Nasution, "Pergeseran Nilai-Nilai Pendidikan Islam Di Kalangan Remaja Desa Mandasip Kecamatan Simangambat Kabupaten Padang Lawas Utara," preprint, UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan, 2024.

<sup>12</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Logos Wacana Ilmu, 1999).

<sup>13</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Prenada Media, 2019).

<sup>14</sup> Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah."

Islamic education so that it is not trapped in stagnant traditional patterns but is able to produce a generation of Muslims who are faithful, knowledgeable, and prepared to face global dynamics.<sup>15</sup>

Majid Irsan Al-Kailani is a prominent figure in Islamic educational thought who has contributed greatly to the world of education and is known in the eastern part as a prominent thinker in Islamic education who analyzes education from the most basic aspects such as vision and mission and others to specific aspects such as curriculum and teaching and learning processes.

There is a concern that has arisen regarding the sustainability of Islamic education, in fact it is also a concern that has been expressed by many figures in Islamic education before, such as Syed Muhammad al-Naquib al-Attas, Isma'il Raji al-Faruqi, Hasan Langroll, Khursid Ahmad, Ziauddin Sardar, Hamid Hasan al-Bilgrami, Syed Sajjad Husein, Syed Ali Ashraf and others. al-Faruqi even stated that the crisis in the educational aspect was the most difficult experienced by the Islamic world, both at the conceptual level and at the application level.<sup>16</sup>

## RESEARCH METHODS

The type of research in this thesis, entitled "Analytical Study of the Goals and Methods of Islamic Education of Majid Irsan Al-Kailani," is qualitative research. According to Moleong, qualitative research is research that aims to understand phenomena that occur to research subjects, such as behavior, perception, motivation, actions, and others, is holistic and described in the form of sentences in a specific, natural context using natural methods.<sup>17</sup>

This research uses a library research methodology by analyzing the content (content analysis) so that all the data obtained can 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 deal directly with data sources that already exist in libraries and online media. Third, data in libraries are generally secondary data sources, meaning that researchers obtain this data secondhand, not originally from firsthand in the field. Fourth, the condition of the data in the library is not divided by space and time.<sup>18</sup>

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<sup>15</sup> Syafruddin Pohan et al., "Fenomena Lunturnya 3 Makna Kata (Tolong, Maaf Dan Terimakasih) Dalam Etika Komunikasi Di Kota Medan," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2024): 479–88.

<sup>16</sup> Jalaluddin Rakhmat, *Islam Alternatif* (Mizan, 1989).

<sup>17</sup> J Moleong Lexy, "Penelitian Kualitatif," *Bandung: PT Remaja Rosdakarya*, 2008.

<sup>18</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

## RESULTS AND DISCUSSION

### The Relevance of Majid Irsan Al-Kailani's Thoughts to Islamic Education in Indonesia

Majid Irsan Al-Kailani places the goal of Islamic education on the development of a complete human being oriented towards *tauhid* (the formation of divine awareness), *tazkiyah* (the purification of the soul/morals), the development of individual potential to become active social-political cadres of the community, and the formation of strong human *ukhuwah* (community solidarity). These ideas are formulated as a vision and mission of education that connects personal development (individual) with the social transformation of the community.<sup>19</sup>

Therefore, there are several discussions that we have raised and that are relevant to the goals of Islamic education in Indonesia, including;

1. Orientation to faith and morals. Al-Kailani emphasized that the primary goal is the development of faith and morals (purification of the soul) as the foundation of all educational goals. This aligns with the formulation of the goals of Islamic education in Indonesia, which places the formation of individuals with faith, piety, and noble character as the primary goal of religious learning.
2. Integration between spirituality and social life. Al-Kailani does not view education merely as personal worship; it sees it as a means of producing cadres capable of driving social change. In the Indonesian context, with its tradition of Islamic boarding schools (*pesantren*), madrasahs (Islamic schools), and religious education services in public schools, this focus is relevant for strengthening the role of Islamic institutions in national character building and social service.
3. Emphasis on a curriculum based on Islamic epistemology. Al-Kailani emphasizes the need for a curriculum that is not merely a transfer of information, but also the formation of epistemic insight (how to acquire and interpret knowledge from an Islamic perspective). This is relevant to efforts in Indonesia to make PAI (Islamic Religious Education) function not only as ritual content, but also to shape an Islamic worldview in various fields of knowledge.

Based on the above relevance, there are several real implications that can be adopted:

1. Goal-driven integrative curriculum: explicitly includes the dimensions of *tauhid* and *tazkiyah* at every level (not just Islamic Religious Education subjects), e.g., value integration modules in general subjects, social project-based learning to train brotherhood and leadership.<sup>20</sup>

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<sup>19</sup> Minhah Makhzuniyah and Misyka Nuri Fatimah, "Differentiation Of Learning Styles In The Al-Qur'an: Analytical Study of Learning Stories in the Al-Quran," *IQ (Ilmu Al-Qur'an): Jurnal Pendidikan Islam* 7, no. 01 (2024): 61–77.

<sup>20</sup> Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah."

2. Strengthening character education and spiritual assessment: adding non-cognitive assessment instruments (reflection, morals, community service) that are consistent with the objectives of Al-Kailani tazkiyah so that "learning outcomes" are not just exam scores but also changes in attitudes and behavior.
3. Teacher development as a role model (teacher as exemplar): Al-Kailani emphasizes exemplary behavior; therefore, teacher professional development programs (in-service training) must combine pedagogical competence and spiritual depth so that teachers are able to deliver transformative mau'izah, dialogue, and discussion.
4. Involvement of community institutions (Islamic boarding schools, Islamic organizations, and families): The implementation of Al-Kailani's goals is most effective when there is a synchronized educational ecosystem between schools, Islamic boarding schools, and homes. A formal collaboration model between madrasas and Islamic boarding schools can strengthen the formation of socio-religious cadres.<sup>21</sup>

The Irsan Al-Kailani Mosque emphasized that the goals of Islamic education are universal and contextual, as they address the root of human problems across time. He wrote:

الأهداف التربوية الإسلامية تظل صالحة لكل عصر، لأنها تستمد مقوماتها من الوحي، وتستجيب  
لحاجات الإنسان في مختلف البيئات والأزمان.

(The goals of Islamic education are always relevant for every era, because they are sourced from revelation and answer human needs in various environments and times).<sup>22</sup>

This expression shows that Islamic education has not lost its relevance in the modern era, because its orientation is based on divine principles that transcend the changes of time.

In the contemporary context, Al-Kailani's thoughts are relevant to the global crisis: moral degradation, the commercialization of education, and the secularization of knowledge. Modern education tends to be utilitarian, while Islamic education, as Al-Kailani emphasized, emphasizes the balance of faith, knowledge, and good deeds. This aligns with Al-Ghazali's idea that knowledge without spiritual values only leads to social and spiritual destruction.<sup>23</sup>

Abdurrahman An-Nahlawi emphasized that contemporary Islamic education must be able to instill faith while simultaneously addressing the challenges of modernity. This thinking underscores Al-Kailani's relevance: the goal of Islamic education is not merely normative, but also applicable in addressing the needs of the times, such as globalization and digital technology.

<sup>21</sup> Salminawati Salminawati, *Filsafat Pendidikan Islam: Membangun Konsep Pendidikan Yang Islami*, Citapustaka Media Perintis, 2011.

<sup>22</sup> Indonesia, "Al-Qur'an Dan Terjemahannya."

<sup>23</sup> L Hidayat Siregar, "Tarekat Naqsyabandiyah Syaikh Abdul Wahab Rokan: Sejarah, Ajaran, Amalan, Dan Dinamika Perubahan," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 35, no. 1 (2011): 131.

Naquib al-Attas emphasized that the primary problem with contemporary education is the loss of adab (traditional values). He stated that the crisis of modern civilization stems from the separation of knowledge from faith. Thus, Al-Kailani's idea that the goal of Islamic education should be to produce people of faith, knowledge, and good deeds is the answer to the major problems of the modern world.<sup>24</sup>

Ahmad Tafsir emphasized that the relevance of Islamic education in Indonesia lies in its ability to integrate faith and modern science. This thinking aligns with Al-Kailani, who rejected the dichotomy between religious and general education.

Hasan Langgulung sees the relevance of the goal of Islamic education in its ability to balance individual and societal orientations. In the contemporary era, Islamic education is required not only to produce a workforce but also to build civilization. This echoes Al-Kailani's call to make education the driving force behind the revival of the community.<sup>25</sup>

Syamsul Nizar emphasized that Islamic education must be transformative, namely, developing a generation capable of internalizing Islamic values and contributing to the development of modern civilization. The relevance of this view to Al-Kailani lies in his belief that the goal of Islamic education is not merely to preserve heritage but also to address contemporary challenges with an Islamic vision.

The relevance of Al-Kailani's Islamic educational goals lies in their universal and dynamic orientation. Amidst the currents of globalization, secularization, and moral crisis, Al-Kailani's perspective presents a normative framework that goes beyond teaching knowledge, but also instills faith and encourages practical action. Compared to Western educational paradigms, such as John Dewey's, which emphasizes learning by doing for social pragmatism, Al-Kailani emphasizes learning by believing and acting, grounded in revelation. Thus, Islamic education, from Al-Kailani's perspective, provides a conceptual and practical alternative to addressing contemporary educational challenges.

Majid Irsan Al-Kailani emphasized that methods in Islamic education have a strategic role as a means of achieving educational goals. He wrote

إِنَّ الْوَسَائِلُ وَالْأَسَلِيبُ التَّرَبُوِيَّةُ فِي الْإِسْلَامِ يَجُبُ أَنْ تَنْسَجُمْ مَعَ الْأَهْدَافِ، وَأَنْ تَرَاعِيْ طَبَيْعَةَ الْمُتَلَعِّمِ  
وَوَاقِعَهُ، حَتَّىْ تَؤْتَيِّ ثَمَارَهَا فِي بَنَاءِ الْإِنْسَانِ الْمُسْلِمِ

(The methods and means of education in Islam must be in line with the objectives, and take into account the conditions and realities of the students, in order to produce results in forming a Muslim personality) (Al-Kailānī, 1993: 45).

<sup>24</sup> Carmen McCain, "Islam and Modernity," *The Wiley-Blackwell Companion to African Religions*, Wiley Online Library, 2012, 355–64.

<sup>25</sup> Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Dewan Bahasa dan Pustaka, 1991).

This statement demonstrates that Islamic educational methods are not merely technical but also have a philosophical basis and normative values. Their relevance to contemporary education lies in their flexibility in responding to the needs of the times while maintaining the Islamic spirit.

### 1. Lecture Method (al-Muḥādarah / al-Talqīn)

Al-Kailani emphasized that the lecture method is effective in conveying normative knowledge and the basic principles of Islamic teachings. Lectures allow for the direct transfer of values from educator to student. Historically, the Prophet Muhammad (peace be upon him) frequently employed this method in his sermons.<sup>26</sup>

Contemporary relevance: Although the lecture method is often criticized for being passive, it remains relevant for moral and spiritual education and strengthening faith. An-Nahlawi emphasized that lectures are essential for conveying verses from the Qur'an and Hadith in the process of internalizing values.<sup>27</sup> Ahmad Tafsir added that in Indonesia, lectures are a main tradition in Islamic boarding school and madrasa education.<sup>28</sup>

### 2. Dialogue Method (al-Hiwār)

Al-Kailani wrote that dialogue is a Qur'anic method, as the Qur'an frequently depicts dialogues between God and His servants, or between prophets and their followers. Dialogue serves to develop critical thinking and train students in presenting arguments.<sup>29</sup>

Contemporary relevance: the dialogue method is highly suited to the demands of modern student-centered learning. Al-Ghazali in *Iḥyā'* emphasized the importance of mudhākarah (scientific dialogue) to strengthen knowledge. Naquib al-Attas also emphasized that Islamic education must develop the etiquette of thinking through critical dialogue.<sup>30</sup> In the digital era, the dialogue method can be adapted in the form of interactive learning through online platforms.

### 3. Method of Advice (al-Maw'izah)

According to Al-Kailani, counseling is a method that emphasizes the heart and spiritual dimensions. He wrote that education is not just about knowledge; it must be accompanied by a touch of counsel that moves the hearts of students.<sup>31</sup>

Contemporary relevance: In modern education, the affective aspect is often

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<sup>26</sup> Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah."

<sup>27</sup> Al-Attas, *The Concept of Education in Islam*.

<sup>28</sup> Suhendri Suhendri, "Meditasi Dalam Islam Analisis Ayat-Ayat Tafakur Dalam Tafsir Al-Azhar Dan Tafsir Ibnu Katsir," preprint, Institut PTIQ Jakarta, 2024.

<sup>29</sup> Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah."

<sup>30</sup> Muhammad Naguib Al-Attas, "Konsep Pendidikan Dalam Islam," (*No Title*), 1987.

<sup>31</sup> Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah."

neglected. However, Hasan Langgulung emphasized that Islamic education must address the psychological dimension, not just the cognitive. Syamsul Nizar also emphasized that Islamic education is morally transformative, and that advice is an effective instrument for internalizing values.<sup>32</sup>

#### 4. Discussion Method (al-Munāqashah)

Al-Kailani explained that discussion is a participatory method that involves students in the learning process. Discussions foster a collective spirit, train critical thinking, and foster deliberation.<sup>33</sup>

**Contemporary relevance:** Discussions are highly aligned with the 21st-century educational paradigm, which emphasizes collaborative learning. An-Nahlawi stated that discussions teach students to respect others' opinions. Ahmad Tafsir views discussions as a means of democratic education in schools.<sup>34</sup> Thus, the discussion from Al-Kailani's perspective is in line with the demands of modern education which emphasizes creativity and collaboration.

The four methods proposed by Al-Kailani demonstrate the flexibility of Islamic education: lecture (authoritative), dialogue (interactive), advice (affective), and discussion (collaborative). In a contemporary context, these methods can be integrated with modern educational technologies, such as e-learning and blended learning. Compared to the Western paradigm, Al-Kailani's method is more holistic, combining cognitive, affective, and spiritual aspects. This is the primary relevance of Islamic educational methods: adaptive to changing times, yet rooted in the values of revelation.

## CONCLUSION

Mâjid 'Irsân Al-Kailâny was a Jordanian scholar, historian, and educator who dedicated his life to the development of Islamic education. He was born in the village of Al-Shajara, Ramša District, Irbid Province (northern Jordan) in 1355 AH/1937 AD (Al-Kailâny, 1995: 407), to a humble family with a father who worked as a farmer. Al-Kailâny also has a lineage that continues to the great Sufi figure, Sayyid Shaykh Abdul Qâdir Al-Jîlâny. Throughout his life, he devoted all his abilities, energy, and wealth to educating his children and instilling beneficial knowledge, accompanied by sincere devotion to the Muslim community. He was also known for his noble morals, especially in honoring his mother. Al-Kailâny grew up in a large family with nine siblings (five boys and four girls) and had six children: Muhammad bin Mâjid 'Irsân Al-Kailâny, Sayyid bin

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<sup>32</sup> Isa Anshori, "Dinamika Pesantren Muhammadiyah Dan Nahdlatul Ulama: Perspektif Sosial, Ideologi Dan Ekonomi," preprint, Nizamia Learning Center Ruko Valencia AA-15 Sidoarjo, 2020.

<sup>33</sup> Al-Kailani, "Ahdaf At-Tarbiyah Al-Islamiyah."

<sup>34</sup> Suhendri, "Meditasi Dalam Islam Analisis Ayat-Ayat Tafakur Dalam Tafsir Al-Azhar Dan Tafsîr Ibnu Katsîr."

Mâjid 'Irsân Al-Kailâny, Abdul Qâdir bin Mâjid 'Irsân Al-Kailâny, and three daughters named 'Āisyah, Asmâ', and Bayân binti Mâjid 'Irsân Al-Kailâny.

Majid 'Irsan al-Kailani's thinking on the goals of Islamic education stems from the view that education is not merely a process of transferring knowledge, but rather a process of developing a complete human being in line with the vision and mission of the Islamic message. He emphasized that Islamic education must integrate three main dimensions: the formation of a sound faith, the strengthening of noble morals, and the development of human potential to prosper the earth according to Allah's law. He viewed that Islamic education must balance the spiritual, intellectual, social, and physical dimensions, thus producing humans capable of carrying out the function of the caliphate on earth. This process necessitates the integration of religious knowledge and worldly knowledge, as well as synergy between theory and practice in everyday life. Thus, al-Kailani's thinking concludes that the ultimate goal of Islamic education is the formation of a person of faith, knowledge, morals, and good deeds who can be a blessing to the universe. This is the essence of the concept of At-tarbiyah Al-Islamiyyah, according to him, an education that leads humans to total servitude to Allah, while maximizing human potential for the benefit of this world and the hereafter.

Majid Irsan Al-Kailani's thinking, with its emphasis on *tawhîd* (monotheism), *tazkiyah* (community service), the formation of social cadres, and a curriculum based on Islamic epistemology, strongly aligns with the goals of Islamic education in Indonesia. However, for this relevance to be tangible (not merely conceptual), it requires translation into a concrete curriculum, teaching methods, assessments, and teacher training that are sensitive to Indonesia's socio-cultural context. Careful and evidence-based implementation will make Al-Kailani's ideas a productive source of inspiration for Islamic education in Indonesia.

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