



Islamic Instructional Methodology in the Thought of 'Ali Ahmad Madzkūr: A Theoretical Study

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Abstract:

This study responds to the increasing need to renew Islamic instructional methodologies in light of contemporary pedagogical developments and 21st-century competency demands. The contributions of 'Ali Ahmad Madzkūr are central to this effort, as he proposes an educational framework that integrates revelation, rational inquiry, and lived experience as the epistemic foundation of Islamic pedagogy. The research examines four principal methods formulated by Madzkūr—exemplary modeling, dialogic learning, problem-solving, and observation combined with experimentation—while situating them in conversation with Western educational perspectives, especially those of Dewey, Kolb, and Bandura. It also analyzes his emphasis on instructional media as tools for clarifying abstract ideas, fostering active engagement, and linking theoretical concepts with practical realities, supported by a reflective-diagnostic evaluation system. Using a library-based research design, the study employs thematic, comparative, and synthetic analyses grounded in Madzkūr's primary works and current pedagogical discourse. The findings show that his approach is integrative, merging ethical formation, rational development, and empirical inquiry into a unified pedagogical structure. Modeling cultivates moral character, discussion strengthens analytical thinking, observation and experimentation develop scientific habits of mind, and problem-solving enhances higher-order reasoning. Altogether, Madzkūr's framework aligns with modern educational theories while offering a distinctive spiritual dimension, making it a promising and adaptable model for Islamic education.

Keywords: *Islamic Learning Methodology; 'Ali Ahmad Madzkūr; Modern Pedagogy; Islamic Epistemology.*

Introduction

The development of Islamic instructional methodology reflects an urgent need to integrate moral values, epistemological frameworks, and pedagogical approaches in responding to the challenges of modern education. The global shift in educational orientation toward character formation, higher-order thinking literacy, and adaptive capabilities requires Islamic education not only to rely on its normative traditions, but also to develop methodologies that are relevant and responsive. In this context, the thought of 'Ali Ahmad Madzkūr becomes a significant reference, as he offers a methodological construct that unifies moral cultivation, spiritual refinement, and intellectual development as an integrated educational process. According to him, Islamic education is a process rooted in divine revelation while simultaneously engaging with human empirical experience. He emphasizes that:



الْتَّرْبِيَةُ فِي جَوْهِرِهَا عَمَلِيَّةٌ تُهَذِّبُ النَّفْسَ، وَتُوَجِّهُ الْعَقْلَ، وَتُنَقِّي الْقُدْرَةَ عَلَى النَّظَرِ وَالْعَقْلِ.¹

At its core, education is a process that refines the soul, directs the intellect, and develops the ability to contemplate and act.

With the advancement of modern learning methods—such as discussion, problem-solving, observation, and experimentation—there emerges a need to re-examine how Madzkūr integrates Islamic values with contemporary scientific approaches. He asserts that Islamic learning methods must be oriented toward moral and epistemic goals rather than merely imitating modern pedagogical trends. The curriculum according to Madzkūr is built upon three educational foundations and four conceptual pillars that encompass views of God, the universe, human nature, and social life². This idea aligns with recent research findings showing that the integration of spiritual values with modern learning strategies is able to deepen conceptual understanding while strengthening learners' character formation³. Recent studies even highlight that the misalignment between moral dimensions and instructional strategies often becomes the primary cause of the weak internalization of values in Islamic education.

This theoretical study focuses on Madzkūr's four principal methods—role modeling, dialogue, problem-solving, as well as observation and experimentation—which are understood as epistemological instruments designed to help learners perceive reality in an integral manner⁴. This perspective is reinforced by a number of studies asserting that Islamic pedagogy possesses a holistic character, integrating moral values, cognitive skills, and social competencies within a unified educational framework⁵. In addition to examining these methods, the present study expands its analysis to Madzkūr's epistemology, particularly the relationship among revelation, reason, and experience.³ Recent scholarship indicates that the integration of these three elements forms the foundation for the legitimacy of knowledge and the practice of Islamic education⁶.

¹ Ali Ahmad Madzkur, *Nażariyyah Al-Manābij Al-Tarbiyyah* (Kairo: Dar el-Fikr al-Aroby, 2006).

² Yanti Nurdyanti, Mohammad Yamin, and Izzudin Mustafa, 'The Curriculum Basis of Islamic Education Perspective Ali Ahmad Madzkur', *Nażbruna: Jurnal Pendidikan Islam* 5, no. 2 (23 May 2022): 555–71, <https://doi.org/10.31538/nzh.v5i2.2001>; Ali Ahmad Madzkur, *Manābij Al-Tarbiyah: Ususuhā Wa Taṭbiqātuhā* (al-Qohiroh: Dār al-Fikr al-‘Arabī, 2001).

³ Dewi Shara Dalimunthe, 'Transformasi Pendidikan Agama Islam: Memperkuat Nilai-Nilai Spiritual, Etika, Dan Pemahaman Keislaman Dalam Konteks Modern', *Al-Murabbi Jurnal Pendidikan Islam* 1, no. 1 (2023): 75–96.

⁴ Madzkur, *Nażariyyah Al-Manābij Al-Tarbiyyah*.

⁵ MUHAMMAD YAZID, 'Filsafat Islam Sebagai Landasan Pedagogi: Menciptakan Lingkungan Belajar Yang Inklusif Dan Holistik', *Jurnal Man-Anaa* 2, no. 1 (2025): 1–12; Siti Hanifah Parawansah and Ainur Rosiq Sofa, 'Pendekatan Komprehensif Berbasis Al-Qur'an Dan Hadits Dalam Pengembangan Pendidikan Islam: Integrasi Nilai, Metode, Evaluasi, Sosio-Kultural, Dan Kompetensi Pendidik', *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 2, no. 1 (2025): 187–205.

⁶ Irma Syafiqoh et al., 'METODOLOGI PENGEMBANGAN KEILMUAN: EPISTEMOLOGI 2 MENCAKUP (EXPLANATION) BAYANI,(INTUISI) IRFANI, DALAM PERSPEKTIF ISLAM DAN BARAT', *Jurnal Pendidikan Integratif* 6, no. 2 (2025).



Previous studies present a diverse picture regarding the integration of Islamic pedagogy and modern methods. Dube's study, for example, emphasizes that the combination of contemporary approaches and Islamic educational traditions can enhance learning quality, material relevance, and spiritual character formation⁷. Research on the integration of the *bayānī*, *burhānī*, and *‘irfānī* epistemologies demonstrates a holistic learning model that fosters critical reasoning as well as ethical-spiritual awareness⁸. Studies on Nurcholish Madjid's neo-modernism reveal the potential for harmonizing religious values with modern science⁹. Other research indicates that the effectiveness of religious education depends on the precision of methods, the use of media, and teacher competence¹⁰. Meanwhile, studies on the use of PowerPoint in Islamic Studies instruction at the University of Malaya show that media innovation can generate positive pedagogical and religious impacts¹¹. Nevertheless, these findings remain partial, as they have not examined in depth the relationship between Islamic instructional methods and the epistemological foundations that constitute their theoretical basis. Therefore, a comprehensive study of the integration between method and epistemology in Madzkūr's thought remains an open area of research.

In addition, this article offers a systematic comparison between Madzkūr's ideas and Western educational theories to identify points of convergence, philosophical differences, and potential integration within the context of modern Islamic education. Recent studies indicate that approaches such as problem-solving, inquiry, and discovery learning can be adopted in Islamic education as long as they are directed toward moral and spiritual goals¹². This comparison is presented in the form of a narrative table as an effort to map Madzkūr's methodological position more explicitly. The inclusion of this comparative analysis also aims to fill the research gap regarding the dialogue between Islamic pedagogy and modern educational theories, which has thus far been discussed only conceptually without a clear methodological mapping.

⁷ Swani Dube and Karma Zheba, 'Integrating Modern Pedagogies into Islamic Education: Bridging Tradition with 21st-Century Innovation', *JMPI: Jurnal Manajemen, Pendidikan Dan Pemikiran Islam* 3, no. 2 (2025), <https://doi.org/https://doi.org/10.71305/jmpi.v3i2.567>.

⁸ Rumina Rumina, 'INTEGRASI EPISTEMOLOGI ISLAM DALAM METODE PENDIDIKAN: PENDEKATAN FILSAFAT PENDIDIKAN ISLAM', *INOVATIF: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan* 11, no. 2 (20 September 2025): 215–33, <https://doi.org/10.55148/inovatif.v11i2.1884>.

⁹ Amin Rais Iswanto and Kholid Mawardi, 'Integrasi Islam Dan Sains: Model Neo-Modernis Prespektif Nurcholish Madjid', *Jurnal Kependidikan* 12, no. 1 (29 May 2024): 69–84, <https://doi.org/10.24090/jk.v12i1.9802>.

¹⁰ Muhammad Ikhlas Rosele, Firman Mansir, and Nurul Aisyah, 'ISLAMIC EDUCATION METHOD IN IMPROVING THE RELIGIOUS LEARNING QUALITY IN MADRASAH IBTIDAIYAH', *AULADUNA: Jurnal Pendidikan Dasar Islam* 11, no. 1 (19 June 2024): 1–9, <https://doi.org/10.24252/auladuna.v11i1a1.2024>.

¹¹ Ashraf M. Zedan, Mohd Yakub Zulkifli Bin Mohd Yusoff, and Mr. Roslan Bin Mohamed, 'An Innovative Teaching Method in Islamic Studies: The Use of PowerPoint in University of Malaya as Case Study', *Procedia - Social and Behavioral Sciences* 182 (May 2015): 543–49, <https://doi.org/10.1016/j.sbspro.2015.04.776>.

¹² Agus Saputra, 'Pengaruh Model Discovery Learning Terhadap Hasil Belajar PAI Di Era Kurikulum Merdeka', *Jurnal Ilmu Tarbiyah Dan Keguruan* 3, no. 1 (2025): 90–97.

Ultimately, this study is expected to provide a theoretical contribution to the development of Islamic educational methodology as well as serve as a reference for lecturers, researchers, and education practitioners. The integration of traditional Islamic methods with modern scientific approaches is a strategic necessity to respond to the demands of the twenty-first century, which emphasize the cultivation of moral character, higher-order thinking skills, creativity, and life competencies. Madzkür's conceptual framework—which views education as an integral process between ethics and intellect—constitutes an important foundation for the development of an Islamic educational methodology oriented toward forming individuals who are both morally grounded and intellectually competent. Accordingly, this research not only redefines the position of Madzkür's methodology within the discourse of Islamic education but also offers an alternative model relevant to the reformulation of contemporary Islamic pedagogy.

Methods

This study employs a library-based research design of an exploratory–comparative nature¹³, positioning the major work of 'Ali Ahmad Madzkür-*Nazariyyah Al-Manahij Al-Tarbiyyah*—as the primary sources containing the original formulation of Islamic instructional methodology. The specification of this library research type is intended to distinguish it from ordinary descriptive studies and to present a deeper analytical orientation. The secondary sources consist of recent scholarly articles, modern pedagogical literature, and studies on Islamic educational methodology, all of which are employed to expand the comparative scope and strengthen the analytical framework of the research. Data were collected through documentation and critical reading of primary and supporting texts, a method chosen for its alignment with the systematic and verifiable nature of library research.

The data analysis was carried out through three interrelated stages. First, a thematic categorization was conducted to map the structure of Islamic instructional methodology according to Madzkür. This stage involved identifying key terms, grouping related concepts, and determining the main themes based on Madzkür's theoretical framework. Second, a comparative analysis was undertaken between Madzkür's thought and modern educational theories, including Dewey's problem-solving model, Kolb's experiential learning theory, Bandura's social learning theory¹⁴, and the approach of dialogic teaching in contemporary pedagogy¹⁴. Third, a theoretical synthesis was developed to connect the conceptual map with the needs of Islamic education in the modern era.

¹³ Muhammad Nasir and Sunardi Sunardi, 'Reorientasi Pendidikan Islam Dalam Era Digital: Telaah Teoritis Dan Studi Literatur', *Al-Rabwah* 19, no. 1 (2025): 56–64.

¹⁴ Ahmad Reza Aditiya, 'TEKNIK ANALISIS DATA DALAM PENELITIAN SOSIAL KEAGAMAAN', n.d.



This synthesis stage simultaneously served to answer the research questions and to demonstrate the relevance of the analysis to the objectives of the study.

The validity of the data is maintained through methodological validation, which includes a critical reading of Arabic texts, content triangulation between primary and secondary sources, and an examination of the consistency of educational terminology within the context of classical Arabic. This procedure refers to qualitative research validity standards, particularly the model of document triangulation and terminological verification. This approach ensures that the interpretation of Madzkūr's thought is comprehensive, contextual, and aligned with the needs of contemporary Islamic education¹⁵. By establishing a more systematic methodological structure, this study clearly demonstrates how library research and comparative analysis are employed to achieve the research objectives

Results and Discussion

1. The General Framework of Madzkūr's Islamic Education Methodology

The findings of the study indicate that the methodological framework of instruction formulated by 'Alī Ahmad Madzkūr constitutes a comprehensive pedagogical construct oriented toward the holistic development of the human person. In *Manahij at-Tarbiyah al-Islamiyyah*, Madzkūr emphasizes that Islamic education is grounded upon three fundamental pillars: *al-qiyam* (values), *al-fikr* (rationality), and *al-khibrat* (experience). He explicitly states that,

إِنَّ التَّرْبِيَةَ الْإِسْلَامِيَّةَ لَا تَتَحَدَّدُ بِتَقْلِيلِ الْمَعَارِفِ فَقَطْ، بَلْ بِبَيْنَ إِلَّا سَانِ وَصِيَاغَةِ عَقْلِهِ وَأَخْلَاقِهِ وَخِبْرَاتِهِ¹⁶

This means that Islamic education is not merely a process of transferring knowledge; rather, it is the reconstruction of the intellect, the cultivation of morality, and the shaping of meaningful experience. From this paradigm, instructional methods are viewed as strategic instruments for integrating spiritual, cognitive, and empirical dimensions in a comprehensive manner.

Madzkūr subsequently formulates various instructional methods as practical manifestations of this epistemological framework. Methods such as role modeling, giving advice, habituation, discussion, observation, experimentation, problem-solving, as well as the utilization of media and evaluation, are positioned not simply as teaching techniques, but as an integrated system that operates synergistically¹⁷. Through this system, the development of morality, the strengthening of

¹⁵ Muhammad Sukma Aji and Zainal Arifin, 'Kritik Sosial Dalam Novel Orang-Orang Oetimu Karya Felix K. Nesi Serta Relevansinya Sebagai Bahan Ajar Di SMA: Tinjauan Sosiologi Sastra', *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya* 2, no. 1 (2021): 72–82.

¹⁶ Madzkur, *Nazariyyah Al-Manahij Al-Tarbiyyah*.

¹⁷ Ali Ahmad Madzkur, *Turuqu Tadrisi Al-Luqati Al-'Arabiyyah* (Oman: Dār al-Masīrah, 2010), 38–40; Madzkur, *Nazariyyah Al-Manahij Al-Tarbiyyah*; Madzkur, *Manahij Al-Tarbiyah: Ususuhā Wa Taṭbiqatuhā*, 223.

reasoning, and the formation of scientific skills in learners are directed to proceed in harmony with the principles of value, rationality, and experience that form the foundation of Islamic education according to Madzkür.

2. The Method of Exemplary Modeling (*al-Qudwah*)

The method of exemplary modeling occupies the most prominent position in education because it is regarded as the approach most closely associated with achieving success. This view is emphasized in the Arab literature:

الْقُدُوْسُ هِيَ أَفْضَلُ وَسَائِلِ التَّرْبِيَّةِ عَلَى الْإِلْطَاقِ وَأَقْرَبُهَا إِلَى النَّجَاحِ؛ إِذْ يَقُوْمُ الْمَنْهَجُ التَّرْبَوِيُّ الْإِسْلَامِيُّ عَلَى أَنْ يَرَى الطَّفَلُ وَالْمُجَتَمِعُ فِي الْمُرْبِيِّ نَمُوذْجًا حَيًّا تَتَجَسَّدُ فِيهِ مَبَادِيُّ الْإِسْلَامِ وَقِيمَتُهُ، فَيَلْتَقِطُهَا الْمُتَرَبِّيُّ بِوَعِيَّهِ وَبِغَيْرِ وَعِيَّهِ مِنْ خَلَالِ سُلُوكِ الْمُعَلِّمِ وَوَالِدِيهِ وَقَادِهِ الْمُجَتَمِعِ.¹⁸

Exemplary modeling is the most superior means of education and the closest to attaining success. This method is based on the principle that the child and society must see in the educator a living model in whom Islamic principles and values are embodied, so that learners absorb these values consciously or unconsciously through the behavior of teachers, parents, and community leaders. This idea forms the initial foundation of Madzkür's thought regarding the importance of actual behavioral models in the educational process¹⁹.

Madzkür places exemplary modeling as the primary foundation in the structure of his educational philosophy. He affirms that a role model possesses a far more powerful influence than verbal instruction. To reinforce his argument, Madzkür refers to the word of Allah in Qur'an Surah al-Ahzab verse 21:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرِ وَذَكَرَ اللَّهَ كَثِيرًا﴾

The verse, "Indeed, in the Messenger of Allah you have an excellent example for anyone who hopes for Allah and the Last Day and remembers Allah much," illustrates that exemplary conduct is a fundamental pillar of character formation in Islam. Madzkür emphasizes that moral education cannot rely solely on theory or abstract advice; values are internalized when educators embody them in daily life. By demonstrating integrity and consistent ethical behavior, teachers provide a living model for students, linking moral principles with their practical application. Exemplary modeling, therefore, serves both to shape behavior and to bridge the gap between moral concepts and their tangible expression in everyday life.

﴿فَكَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَادِيًّا وَمُرْبِّيًّا بِسُلُوكِهِ الشَّخْصِيِّ، وَلَيْسَ فَقْطُ بِالْكَلَامِ الَّذِي يَنْطَقُ بِهِ، فُرَأَتْ أُوْفَ حَدِيبَيًّا﴾²⁰

¹⁸ Madzkur, *Nazariyyah Al-Manābij Al-Tarbiyyah*, 360–63.

¹⁹ Madzkur, *Manābij Al-Tarbiyah: Ususuhā Wa Taṭbiqatuhā*, 236.

²⁰ Madzkur, *Nazariyyah Al-Manābij Al-Tarbiyyah*.



The Prophet—peace be upon him—was a guide and educator through his personal conduct, not merely through the words he uttered, whether Qur'an or Hadith. This statement illustrates that the influence of an educator's conduct surpasses that of verbal instruction. Madzkūr's perspective also aligns with Bandura's social learning theory, which posits that humans learn through observing authoritative figures. The convergence between the Islamic approach and modern theory underscores that the method of exemplary modeling holds strong relevance in contemporary education, both theologically and scientifically²¹.

3. The Discussion Method (*al-Munāqashah*)

Madzkūr views discussion activities as an intellectual space capable of stimulating students' cognitive energy. Through structured conversation, learners are guided to process ideas, weigh opinions, and cultivate intellectual courage. For him, discussion is not merely an exchange of answers but a process of constructing a more mature worldview. He emphasizes that dialogue plays a crucial role in training students to argue in a healthy and constructive manner. In his view, learners gain opportunities to test the knowledge they possess while simultaneously broadening their perspectives through the opinions of others. This positions discussion as a naturally occurring medium for practicing critical thinking. Madzkūr states that,

وَالْمُنَاقَشَةُ هِيَ أَنْ يَشْتَرِكَ الْمَدْرَسُ مَعَ الْمُتَعَلِّمِينَ فِي فَهِمِ وَتَعْلِيلِ وَتَفْسِيرِ وَتَقْويمِ مَوْضُوعٍ أَوْ فِكْرَةٍ أَوْ عَمَلٍ أَوْ مُشْكِلَةٍ مَّا،
وَبَيَانِ مَوَاطِنِ الْاِخْتِلَافِ وَالْاِتْفَاقِ فِيمَا بَيْنَهُمْ، مِنْ أَجْلِ الْوُصُولِ إِلَى قَرَارٍ²²

This statement affirms that discussion is the joint participation of teachers and learners in understanding, analyzing, interpreting, and evaluating a particular topic, idea, task, or problem, while clarifying the points of difference and agreement among them in order to reach a decision. Discussion is therefore understood as a bridge toward more reflective and in-depth learning between educators and learners in collaboratively constructing knowledge. Based on this, Madzkūr stresses that discussion activities must be clearly guided and remain aligned with learning objectives. Structured interaction enables learners to move beyond merely listening toward building real understanding. His view aligns with contemporary dialogic pedagogy, which positions communication as the core of meaningful learning²³.

Madzkūr's perspective demonstrates that discussion is not only a method for exchanging opinions but also a pedagogical process that fosters active intellectual engagement among students.

²¹ Sumianto Sumianto, Adi Admoko, and Radeni Sukma Indra Dewi, 'Pembelajaran Sosial-Kognitif Di Sekolah Dasar: Implementasi Teori Albert Bandura', *Indonesian Research Journal on Education* 4, no. 4 (2024): 102–9.

²² Madzkur, *Nazariyyah Al-Manābij Al-Tarbiyyah*, 362–65.

²³ Heri Ismanto, Rian Antony, and Carolus Borromeus Mulyatno, 'Pengalaman Komunikasi Dialogis Para Guru Dalam Meningkatkan Kualitas Layanan Pendidikan: Teachers' Dialogic Communication Experiences in Improving the Quality of Educational's Service', *Wacana: Jurnal Bahasa, Seni, Dan Pengajaran* 8, no. 1 (2024): 18–26.

In this context, the teacher's role is not merely that of an information provider, but a facilitator who directs the flow of dialogue so that it remains focused, critical, and oriented toward instructional goals. Through discussion, learners are encouraged to weigh ideas, test arguments, and collectively construct meaning, allowing the learning process to shift from mere information absorption to the formation of deeper understanding. Moreover, the mechanisms of attentive listening and offering alternative viewpoints make learning more open, democratic, and responsive to diverse perspectives. Thus, discussion-as understood by Madzkür-reflects the importance of cultivating a productive dialogic space in education to develop critical, reflective, and collaborative thinking skills among students.

Madzkür classifies the discussion method into two principal forms-free discussion (المناقشة الحرة) and directed or guided discussion (المناقشة الموجهة أو المضبوطة)-each with distinct instructional functions. Free discussion is designed to stimulate spontaneous, creative, and varied ideas through an open brainstorming process, giving learners of all ages the freedom to explore new concepts and alternative solutions without restriction or dominance, though its unstructured nature often requires considerable time and may not lead to a definitive conclusion. Conversely, directed discussion maintains the objective of eliciting students' ideas but within a more focused, structured, and teacher-guided framework to ensure alignment with learning goals. This controlled format enables the group to reach clearer decisions while still engaging learners as active participants in the dialogic process, thereby preserving the fundamental essence of *munāqaṣah* even when conducted in a more regulated manner.

4. The Method of Observation (*al-Mulāḥadzah*)

According to Madzkür, observation is not merely an ordinary act of looking, but a scientific process that demands precision, orderliness, and the ability to read details systematically, for through *al-mulāḥazah* learners are guided to examine phenomena carefully until they are able to recognize patterns, essential information, and the causal relationships hidden behind apparent reality. This idea aligns with the Qur'anic exhortations that repeatedly command humans to see, observe, and contemplate God's creation as the foundation of correct and directed thinking, thereby showing that active observation constitutes part of the intellectual ethos of Islam. Madzkür reinforces this principle through his statement, *الملاحظة نشّكل مدخلًا لبناء التفكير العلمي*, which affirms that observation serves as an entry point for constructing scientific reasoning. Accordingly, observation becomes the initial foundation upon which deeper analysis, logical reasoning, and scientific



inference rest, since scientific thinking emerges from a synthesis of sensory experience, rational interpretation, and directed reflection²⁴.

In the tradition of Islamic education, this principle aligns with the understanding that any effective method or tool-whether rooted in classical scholarship or emerging from modern innovation-is valid as long as it eases the learning process and supports curriculum goals. Grounded in the Islamic principle of *raf' al-haraj* (removal of hardship) and the need to connect abstract concepts with lived experience, this framework places the method of observation) in a central position as a means of presenting sensory reality to deepen students' understanding, reflecting the innate human tendency from early life to use visual media to comprehend the world. The Qur'an, as the primary educational source in Islam, reinforces this approach by portraying numerous life scenes through vivid and concrete imagery that stimulates imagination and clarifies meaning; a prominent example is the story of the two sons of Adam, in which God shows Qābil how to bury his brother through the actions of a crow, as stated in the Qur'anic verse.

﴿فَبَعَثَ اللَّهُ عَرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيهِ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ﴾

By observing the scene directly, Qābil became aware of his own inability and felt deep remorse for his deed, turning the moment into an early exemplar of educational practice grounded in direct, divinely guided observation. This episode took place in the initial stages of human history, when Qābil committed the first act of murder while lacking any knowledge of burial rites, and the consequences of his wrongdoing extended beyond himself to his slain brother and to future human societies, since he had inaugurated the path of evil. His remorse, captured in the Qur'anic verse, reflects how *al-mulāhazah* can awaken moral consciousness even when it arises after significant harm has already occurred.

﴿يَا وَيَّا وَيَّا أَعْجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغَرَابِ فَأَوَارِي سَوْءَةَ أَخِي﴾

The narrative illustrates how observation functions as a catalyst for moral awareness, although in Qābil's case such awareness emerged only after severe harm had unfolded across both his worldly and spiritual existence. It simultaneously presents a vivid depiction of wrongdoing, aggression, and unjustified transgression, while underscoring the necessity of *qiṣāṣ* as established by the shari'ah to maintain social stability. The Qur'an intensifies this portrayal by describing the state of the corpse-motionless, decaying, and emitting an intolerable odor-as a pedagogical moment rooted in direct observation (الَّتَّعْلُمُ بِالْمُلَاحَظَةِ الْمُبَاشِرَةِ). Collectively, these elements demonstrate that

²⁴ Madzkar, *Nażariyyah Al-Manābij Al-Tarbiyyah*, 369–73.

this event stands as early evidence of an observational methodology divinely employed to inculcate moral values, impart wisdom, and foster correct understanding in human beings.

When linked with modern educational perspectives, Madzkür's view corresponds with the concept of scientific inquiry, which positions observation at the core of science-based learning. Within this framework, observation is not only the initial step but also an integral part of the scientific thinking cycle involving hypothesis formation, verification, and continuous reflection²⁵. Therefore, the relevance of Madzkür's observational methodology remains strong for 21st-century education, which demands evidence-based and critical thinking skills.

5. The Experimental Method (*al-Tajrībah*)

The experimental method (*ṭarīqat al-tajriba*) is one of the instructional approaches that aligns with the principles of Islamic education because it places learners in an active learning process through direct observation and hands-on experience. The text explains that Islam accepts every method that can facilitate the educational process—whether classical or modern—as long as it supports the implementation of learning. This is emphasized in the following Arabic statement:

إِنَّ الْمَنْهَجَ الْإِسْلَامِيَّ يَسْتَوِعُ كُلَّ وَسِيلَةٍ كَرِيمَةٍ مِّنَ الْوَسَائِلِ الْمُعْيِنَةِ عَلَى التَّعْلِيمِ وَالتَّعْلُمِ، قَدِيمَةً كَانَتْ أَوْ حَدِيثَةً²⁶

Which means that any instructional method that brings ease may be used within Islamic education. The text stresses that learning should not rely solely on memorization or verbal explanation; rather, it must build a bridge between theoretical concepts and empirical experience. This idea appears in the expression:

إِشْاءٌ جُسْرٌ بَيْنَ عَالَمِ الْمَعْانِي وَالْأَفْكَارِ النَّظَرِيَّةِ، وَعَالَمِ الْحَرَكَاتِ وَالْتَّجَارِبِ مِنْ أُسُسٍ عَمَلِيَّةٍ التَّعْلِيمِ

The passage emphasizes that an effective educational process must blend theory and practice in a balanced way, and Madzkür considers the experimental method essential for enabling learners to grasp concepts through concrete, evidence-based experience. By serving as a bridge between abstract ideas and observable reality, experimentation deepens understanding because students actively test and verify information rather than merely receive it. This method therefore stimulates critical reasoning, improves precision, and nurtures learner independence in constructing knowledge. The text further illustrates this principle by noting that the Qur'an itself employs an experimental approach in educating humanity, providing observable examples such as the episode in which God sent a crow to teach the son of Adam how to bury a corpse.

فَقَدْ أَرْسَلَ اللَّهُ لِهَا بَلَى عَرَابًا لِيُعَلِّمَهُ كَيْفَ يُؤْرِي سَوْءَةَ أَخِيهِ

²⁵ Nuryani Y Rustaman, 'Pendidikan Dan Penelitian Sains Dalam Mengembangkan Keterampilan Berpikir Tingkat Tinggi Untuk Pembangunan Karakter', in *Proceeding Biology Education Conference: Biology, Science, Environmental, and Learning*, vol. 8, 2011, 15–34.

²⁶ Madzkur, *Nazariyyah Al-Manābijj Al-Tarbiyyah*, 369–73.



The reference to Qur'an 5:31 demonstrates that direct observation has been a foundational mode of instruction taught by God since the earliest stages of human history. Madzkūr situates this principle within the broader Islamic intellectual tradition, which has long emphasized empirical inquiry through observation and experimentation, a legacy embodied by classical scholars such as Ibn al-Haytham, who placed testing and verification at the heart of scientific investigation. This connection shows that empirical methods are not foreign to Islamic thought but constitute a deeply rooted intellectual heritage that grants the experimental approach strong historical and epistemological legitimacy. A further Qur'anic illustration appears in the story of Prophet Ibrahim, who was commanded to experiment with four birds to comprehend the reality of resurrection, underscoring that knowledge is acquired through concrete, experiential action. Although not directly shown in the provided excerpt, the text affirms that Islamic education has historically presented Qur'anic narratives through mushāhadah and tajriba, as reflected in the subsequent quotation.

وَيَعْرِضُ لَهُمْ صُورَ الْخَبَرِ الْكَرِيمِ فِي مَشَاهِدِ الْمُلَاحَظَةِ وَالْتَّجْرِيَةِ

The statement indicates that the Qur'an illustrates many phenomena through scenes that can be observed and tested. Madzkūr further asserts that:

الْتَّجْرِيَةُ تُحَقِّقُ صِدْقَ الْمَفَاهِيمِ وَتَفْتَحُ أَبْوَابَ الْاِكْتِشَافِ

an expression that highlights the dual function of experimentation. The citation shows that experimentation not only verifies the truth of concepts but also stimulates the emergence of new knowledge. He views scientific progress as arising when students are willing to test, observe, and interpret the results of their experiments. Thus, experimentation trains intellectual courage while opening broader horizons of thought.

The experimental method, rooted in Islamic educational thought, is more than a modern technique; it is a fundamental approach that unites reasoning, direct experience, and sensory involvement. In Arabic language teaching, it can be applied in phonetic, morphological, syntactic, and communicative exercises, enabling students to test meaning, sound changes, and sentence patterns firsthand. This practical engagement reinforces conceptual understanding while fostering analytical, creative, and problem-solving skills. Madzkūr's perspective also aligns with contemporary experiential learning models, such as Kolb & Kolb's cycle of experience²⁷, reflection, conceptualization, and application, showing that this method reflects a strong intellectual heritage and remains relevant to today's educational emphasis on critical and logical thinking.

6. Problem-Solving Method (*Hall al-Mushkilah*)

²⁷ Wifqi Rahmi, 'Analytical Study of Experiential Learning: Experiential Learning Theory in Learning Activities', *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 2 (2024): 115–26.

According to Madzkür, problem-solving activities are understood as an integral part of the educational process that encourages deep intellectual engagement. He views this activity as a concrete manifestation of the principle of *ta'aqqul*, which requires learners to think logically. In addition, the process reflects the value of *tadabbur*, which invites individuals to examine issues carefully and thoughtfully. Thus, problem solving is not merely a technical strategy but also a reflective activity within Islamic education. Madzkür emphasizes that the ability to solve problems must become a primary goal in the development of learners. He underscores this through his statement:

تَنْمِيَةُ الْقُدْرَةِ عَلَى حَلِّ الْمُسْكَلَاتِ مِنْ أَسَاسِيَّاتِ التَّرْبِيَّةِ الْإِسْلَامِيَّةِ

Developing the ability to solve problems is one of the fundamental principles of Islamic education. This citation demonstrates that the skill of problem solving must not be separated from the Islamic education curriculum. It also forms the basis for developing mature and responsible thinking. Through this statement, Madzkür further elaborates the concept of the problem-solving method and reinforces it with the following definition:

عَمَلِيَّةُ حَلِّ الْمُسْكَلَاتِ هِيَ عَمَلِيَّةُ نَشَاطٍ عَقْلِيٍّ عَالِيٍّ، لِأَنَّهَا تَحْتَوِي عَلَى عَمَلِيَّاتٍ عَقْلِيَّةٍ كَثِيرَةٍ مُتَعَدِّدَةٍ، مِثْلَ التَّذَكُّرِ، وَالْفَهْمِ، وَالتَّطْبِيقِ، وَالتَّحْلِيلِ، وَالتَّرْكِيبِ، وَالاسْتِبْصَارِ، وَالتَّحْجِيرِ، وَالْتَّعْمِيمِ، وَغَيْرِ ذَلِكَ مِنَ الْعَمَلِيَّاتِ الْعَقْلِيَّةِ وَالْمَهَارِيَّةِ وَالْأَنْفَعَالِيَّةِ الْمُتَدَاخِلَةِ.²⁸

He explains that problem solving is a highly complex intellectual activity because it requires the engagement of multiple higher-order thinking processes. These include the abilities to recall, understand, apply concepts, analyze, synthesize, exercise insight, abstract, and generalize. All of these elements integrate with skills and emotional factors, making the problem-solving process a rich and multilayered mental activity.

Madzkür emphasizes that problem solving is far more than the act of finding answers; it is a complex intellectual process that engages multiple cognitive faculties at once-such as recalling information, understanding concepts, applying knowledge, analyzing and synthesizing data, and forming abstractions and generalizations-to produce insightful and creative solutions. He also stresses that success in this process relies not only on cognitive capacity but on affective qualities like perseverance, motivation, resilience, and self-control. For Madzkür, problem-solving ability is a vital competency that must be fostered from an early age because it functions both as an academic asset and an essential life skill, shaping learners into independent and adaptable individuals capable of addressing challenges through systematic and thoughtful approaches. Within the framework of Islamic education, he positions problem-solving skills as a foundational element of the learning

²⁸ Madzkur, *Nazariyyah Al-Manābij Al-Tarbiyyah*, 365–68.



process and asserts that educators have a responsibility to cultivate these abilities progressively so that students are equipped to confront a wide range of intellectual and everyday challenges.

Madzkūr's perspective aligns closely with the concept of problem-solving learning proposed by John Dewey. For Dewey, problem solving represents the application of the scientific method to address human problems, ranging from simple everyday issues to complex social challenges, and even abstract logical questions. Thus, he views the problem-solving method as a form of productive thinking that encourages learners to develop analytical and creative capacities. Dewey also positions students as active subjects who play a central role in seeking and constructing solutions within every learning process. The harmony between Madzkūr's ideas and Dewey's theory demonstrates that the problem-solving approach holds strong relevance for modern Islamic education²⁹, particularly in shaping learners who are critical, independent, and capable of addressing various issues systematically³⁰.

7. Instructional Media (*Wasā'il ilu at-Ta'iimiyyah*)

Madzkūr is recognized as one of the early thinkers who emphasized the importance of using visual and audio media in the Islamic educational process. He believed that instructional media serve as a bridge connecting abstract concepts with the concrete experiences encountered by learners. For Madzkūr, media are not considered supplementary tools but an integral part of the learning process that enhances depth of understanding. His ideas later became the foundation for pedagogical approaches grounded in direct experience as part of instructional activities. In his thought, Madzkūr explains that educational media play a crucial role in facilitating the comprehension of complex theoretical concepts. His statement,

الوسائلُ التعليميةُ تُحوّلُ المعانِي المُجرّدةَ إِلَى خَبْرَاتٍ حَيَّةٍ

Demonstrates his conviction that media are capable of transforming abstract ideas into concrete learning experiences. This perspective reflects his progressive vision regarding the role of media in education, namely as a means that brings learners closer to and more engaged with the material being studied³¹.

Madzkūr's approach highlights the close link between learners' experiences and their cognitive readiness, asserting that visual and auditory stimulation can enrich their internal knowledge structures and support a more natural internalization of meaning, thereby reinforcing the role of

²⁹ Rida Wardatul Saura et al., 'Pendekatan Pedagogis Problem-Solving Dalam Pendidikan Islam Untuk Mengatasi Degradasi Akhlak Remaja', *Jurnal Ilmu Pendidikan Dan Sosial* 4, no. 2 (2025): 163–77.

³⁰ Ifah Khadijah et al., 'Pengaruh Problem Based Learning Terhadap Kemampuan Memecahkan Masalah Peserta Didik', *Jurnal Pendidikan Indonesia: Teori, Penelitian, Dan Inovasi* 5, no. 4 (2025).

³¹ Madzkur, *Nazariyyah Al-Manabij Al-Tarbiyyah*, 369–73.

media as an essential bridge in the learning process³². This view aligns with Qur'anic educational principles, as reflected in the phrase إِنَّ الْمَنْهَجَ الْإِسْلَامِيَّ يَسْتَوِعُ كُلَّ وَسِيلَةٍ كَرِيمَةٍ which indicates that Islam accommodates diverse beneficial media—traditional or modern—as long as they enhance comprehension and intellectual growth. The Qur'an itself makes use of vivid imagery, narrative forms, and artistic representations, as suggested by وَاسْتَعْمَلَ الصُّورَ الْمُجَسَّمَةَ, and it also models experiential learning through stories such as the account of Prophet Adam in فَبَعَثَ اللَّهُ عَرَابًا. Together, these examples show that Islamic education prioritizes learning through observation and direct experience as effective ways to make complex concepts clearer and more meaningful.

Instructional media in Islam do not merely address the intellectual aspect but also the emotional and moral consciousness of learners. This is reflected in the statement: الْقُرْآنُ يُخَاطِبُ الْعُقْلَ وَبُحْرَكُ الْمَشَاعِرَ, which affirms that ideal media must be capable of stirring the soul while enlightening the intellect. These principles remain highly relevant to modern educational practices that utilize audiovisual tools, simulations, and interactive models. Contemporary findings even reinforce Madzkūr's perspective, as research indicates that multimodal media enhance learning retention and motivation³³. This shows that Madzkūr's ideas remain current and contribute significantly to the development of contemporary Islamic educational methodologies.

8. Evaluation (*al-taqwīm*)

In *Nazariyyah al-Manahij al-Tarbiyyah*, Madzkūr asserts that evaluation is an integral component of the entire educational process and is not limited merely to measuring learning outcomes. According to him, evaluation serves as a means to ensure continuous improvement in learning. He explains that the concept of evaluation in Islam, or *al-taqwīm*, is defined as:

عَمَلِيَّةٌ جَمِيعٌ بَيَانَاتٍ أَوْ مَعْلُومَاتٍ عَنْ ظَاهِرَةٍ، أَوْ عَمَلٍ، أَوْ مَوْقِفٍ، وَتَحْلِيلَهَا، وَتَقْسِيرَهَا، وَتَقْويمَهَا فِي ضَوْءِ مَعَابِرٍ مُعَيَّنَةٍ، بِقَصْدٍ اسْتِخْدَامِهَا فِي إِصْدَارِ حُكْمٍ، أَوِ اتَّخَادِ قَرْأٍ، وَالنَّقْوِيمُ — بِهَذَا الْمَفْهُوم — عَمَلِيَّةٌ تَتِمُّ وَفَقَ مَعَابِرٍ³⁴

That is, a process of collecting, analyzing, interpreting, and assessing data concerning a phenomenon, action, situation, or behavior based on specific standards for the purpose of making a judgment or decision. Thus, evaluation is understood as a systematic effort to assess an individual's action or behavior through objective guidelines. For Madzkūr, the essence of evaluation does not lie in comparing an individual with his peers, but in determining whether each person has attained the required level of performance—as affirmed in the words of God which indicate that the quality of deeds is the criterion for reward.

³² Madzkur, *Manahij Al-Tarbiyah: Ususnya Wa Taṭbiqatnya*, 233.

³³ Kyana Listia Octora et al., 'Analisis Gaya Belajar Visual Dan Auditori Terhadap Motivasi Belajar Di SMP Negeri 1 Greged', *COUNSELIVE: Life Counseling Journal* 1, no. 1 (2025): 36–43.

³⁴ Madzkur, *Nazariyyah Al-Manahij Al-Tarbiyyah*, 379–80.



﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً﴾

Madzkūr further emphasizes that work standards in Islam do not stop at the mere execution of a task; they demand the highest possible quality—doing with excellence—a principle expressed in the Islamic concept of الإِتقانِ فِي الْعَمَلِ. This principle is reinforced in the saying of the Prophet ﷺ: «إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلْتُمْ أَحَدُكُمْ عَمَلاً أَنْ يُتَقَدِّمَ الْمُتَقَدِّمُ فِي التَّقْوِيمِ»، which indicates that the quality of one's performance is highly valued in Islamic law. According to Madzkūr, *ihsān* in work requires two essential elements: maximum effort in fulfilling one's duties and sincere intention directed solely to God. Based on this, he concludes that الإِتقانُ (precision and quality) and الإِخْلَاصُ (sincerity) are the two principal criteria for the acceptance or rejection of a deed. With these principles, he states that التَّصْوُرُ الْإِسْلَامِيُّ is a process of diagnosis and improvement aimed at enhancing the quality of learning and ensuring the achievement of predetermined educational goals. Therefore, Islam does not approve of evaluation models based on peer comparison (المُقَارَنَةُ بَيْنَ الْأَقْرَانِ) because such practices may lead to complacency even when performance standards have not been met.

Furthermore, Madzkūr warns that granting students graduation without achieving the level of الإِحْسَانِ may cause negative consequences for society, as low-quality performance will affect the overall standard of social life. He explains that the accuracy of evaluation tools must be measured through صِدْقَهَا فِي قِيَاسِ الْأَدَاءِ—that is, the extent to which the tool validly measures students' performance and determines their distance from the established standards. These standards serve as the basis for making educational decisions and determining the direction of necessary improvements. From this foundation, Madzkūr asserts that evaluation from an Islamic perspective is constructive and transformative because its ultimate objective is تَحْسِينُ الْأَدَاءِ وَتَطْوِيرُ الْعَمَلِ—the continuous enhancement and development of performance. Evaluation is not understood merely as assigning grades or rankings, but as an instrument guiding learners toward the highest quality attainable according to the established standards.

In addition, Madzkūr views evaluation as a process that must be fair, diagnostic, and oriented toward continuous improvement. He believes that the primary function of evaluation is to help teachers accurately understand learners' needs and adjust instructional strategies accordingly³⁵. This view is closely aligned with contemporary concepts of formative assessment in modern education, which emphasize the role of evaluation in improving the learning process rather than merely assessing final outcomes. Brookhart (2023), for instance, emphasizes that good assessment is one

³⁵ Madzkur, *Manahij Al-Tarbiyah: Ususuhā Wa Taṭbiqatuhā*, 261.

that provides teachers with information for making effective instructional decisions³⁶. Therefore, Madzkür's ideas are strongly relevant to contemporary approaches such as standards-based assessment and authentic assessment, both of which emphasize quality, process, goal attainment, and continuous improvement in learning.

9. Synthesis: Epistemological Unity in Madzkür's Method

Conceptually, Madzkür emphasizes that education is a comprehensive process of shaping the human person, in which knowledge is acquired through three primary sources: revelation, reason, and empirical experience. He asserts that education can only be understood within the framework of the *maqāṣid al-sharī'ah* and human needs³⁷. Thus, learning is not merely the transfer of information but an integrative process that connects the divine dimension with real-life contexts. This framework affirms that spiritual and practical values must operate in harmony within every educational practice.

Madzkür's epistemology positions reason as an essential tool, not only for understanding the revealed texts but also for analyzing experience and evaluating the educational methods being applied. This underscores the importance of critical and reflective thinking in every learning activity³⁸. Reason functions as a dual instrument: as a bridge for interpreting divine values and as a mechanism for empirical verification of educational practices. Consequently, the integration of rationality and experience enables learners to internalize knowledge holistically.

Besides that, Madzkür considers empirical experience an inseparable component of the educational process. Observation, experimentation, and real-life practice serve as means to test the relevance of knowledge to the needs of daily human life³⁹. This epistemological framework emphasizes that revelation and reason alone are insufficient without the involvement of experience as the driving force of contextual learning. Such an educational model enables the attainment of balance between spiritual values, intellectual development, and the practical competencies of learners.

Furthermore, this approach affirms that Islamic education, according to Madzkür, is adaptive to social dynamics and the needs of contemporary human life. The integration of revelation, reason, and experience becomes the foundation of a learning methodology that is both responsive and relevant to the challenges of the twenty-first century⁴⁰. With such an epistemological framework,

³⁶ Ida Wahyu Wijayati, 'Urgensi Memahami Ketiganya Bagi Guru Dan Mahasiswa Pendidikan', *Asesmen Pembelajaran: Teori Dan Praktik* 34 (2025); Susan M. Brookhart, 'Assessment Literacy in a Better Assessment Future', *Chinese Journal of Applied Linguistics* 46, no. 2 (27 June 2023): 162–79, <https://doi.org/10.1515/CJAL-2023-0202>.

³⁷ Madzkur, *Naṣariyyah Al-Manahij Al-Tarbiyyah*.

³⁸ Madzkur.

³⁹ Nasir and Sunardi, 'Reorientasi Pendidikan Islam Dalam Era Digital: Telaah Teoritis Dan Studi Literatur'.

⁴⁰ Muhammad Abrar, 'Pendidikan Islam Dalam Perspektif Epistemologi Islam: Tantangan Dan Peluang Abad 21', *Jurnal Seumubeuet* 4, no. 1 (2025): 44–59.



educators can design learning strategies that not only emphasize knowledge but also cultivate character and analytical abilities. This underscores the position of Islamic education as a process of holistic human transformation, rather than a mere transmission of information.

10. The Relevance of Madzkūr's Instructional Methodology to Modern Pedagogy

As a result of the research, the following table summarizes an in-depth comparison between Madzkūr's methodological framework and the theories of John Dewey, Kolb, and Bandura. This comparison highlights the points of convergence and divergence in their pedagogical orientations, with a particular emphasis on epistemology, educational objectives, learning methods, and the roles of teachers and learners.

Table 1. Comparison Between Madzkūr's Islamic Pedagogical Methodology and Western Educational Theories

Aspect	Thought of 'Ali Ahmad Madzkūr	Western Theories (Dewey, Kolb, Bandura)
Epistemological Foundation	Based on revelation, reason, and experience. Knowledge is hierarchical: divine values are the primary source; reason functions as the tool for interpreting reality; and experience serves as moral-empirical verification.	Based on empiricism, pragmatism, and constructivism. Knowledge is constructed through direct experience, observation, and social reconstruction.
Educational Goals	Formation of <i>insān kāmil</i> : the integration of ethics, intellect, and action. Education is oriented toward character development and value formation.	Development of autonomous, critical, creative, and adaptive individuals. Focused on problem-solving abilities and social participation.
Concept of Human Nature & Learning	Humans are viewed as moral beings endowed with innate purity (<i>fītrah</i>), rationality, and spiritual responsibility. Learning is a process of self-purification and potential development.	Humans are active organisms who learn through interaction with their environment. Learning is a change in behavior and cognition through experience.
Primary Methods	Modeling, habituation, counsel, dialogue, observation, experimentation, problem-solving, and the use of media—all framed within ethical values.	Experiential learning (Kolb), problem solving (Dewey), modeling and observational learning (Bandura), and inquiry-based learning.
Sources of Knowledge	Revelation (primary), reason (secondary), experience (complementary).	Environment, empirical experience, social interaction, and self-reflection.
Role of the Teacher	A moral figure, principal role model, spiritual-intellectual mentor, value facilitator, and guide of learning experiences.	A facilitator of learning processes and designer of activities, not the main moral exemplar.
Role of the Learner	An active subject who harmonizes intellect, heart, and action. Learners participate in value internalization.	An active subject who constructs knowledge through experience, exploration, and interpretation.
Learning Media	Narrative, visual, and demonstrative media to bridge abstract values with concrete experience.	Media function to enhance cognitive effectiveness and multisensory experience.

Observation & Experimentation	Observation fosters scientific tafakkur; experimentation serves as both empirical and moral verification.	Observation as part of scientific inquiry; experimentation as the foundation of modern science.
Evaluation	Goal-based (criterion-referenced). Does not compare students. Emphasizes diagnosis and improvement, not competition.	Formative assessment, portfolios, self-reflection, and criterion-referenced assessment.
Value Orientation	Ethics (akhlāq) as the central axis. Divine values frame the entire learning process.	Humanistic-secular orientation; values depend on socio-cultural context.

The table above provides a concise overview of the methodological orientation between Madzkūr's Islamic educational approach and various modern pedagogical frameworks. In Madzkūr's perspective, education cannot be separated from the foundation of revelation and the formation of moral character; therefore, methods such as exemplary modeling, discussion, observation, experimentation, and problem solving are not merely instructional techniques but instruments for the internalization of values. This epistemological orientation is rooted in the conviction that knowledge is a trust that must be understood, practiced, and utilized ethically.

The Western theoretical frameworks used for comparison—particularly those of Dewey, Kolb, and Bandura—emphasize different focal points. Dewey highlights experience-based problem solving, Kolb emphasizes the cycle of experiential learning, while Bandura develops observational learning through modeling. All three offer effective learning mechanisms; however, they do not explicitly place transcendent foundations as moral anchors in the way Madzkūr does.

Madzkūr's educational approach integrates ethical, rational, and empirical dimensions, placing modern techniques within an Islamic value framework to cultivate holistic human development. Western theories provide effective tools, while Islamic epistemology guides moral direction and educational purpose. His balanced methodology—combining modeling, discussion, observation, experimentation, and problem solving—fosters critical thinking, scientific attitudes, and practical skills, with learning media bridging abstract concepts and concrete experience, forming an interconnected system that nurtures both intellect and character.

When compared with contemporary educational theories, Madzkūr's methods show numerous points of convergence. Exemplary modeling corresponds to Bandura's modeling in social learning theory⁴¹; discussion aligns with dialogic pedagogy⁴²; observation parallels scientific inquiry; experimentation corresponds to Kolb's experiential learning; and problem solving is parallel to

⁴¹ A Bandura and P Hall, 'Albert Bandura and Social Learning Theory', *Learning Theories for Early Years* 78 (2018): 35–36.

⁴² Linda M Carpenter, Taylor Murphy, and Tim M P Tait, 'Phenomenological Cornucopia of SU (3) Exotica', *Physical Review D* 105, no. 3 (2022): 35014.



Dewey's approach⁴³. However, Madzkūr provides an ethical–spiritual framework not explicitly present in Western theories.

Experimentation in Madzkūr's framework aligns with experiential learning, in which learners verify concepts through direct experience, thereby generating deep understanding. Problem solving parallels problem-based learning models, encouraging learners to become independent and creative solution-finders⁴⁴. Madzkūr stresses that every method must be directed toward moral and epistemic aims, not merely cognitive or formal achievement. This integration distinguishes Madzkūr's approach from Western methods, which are often secular and instrumental.

Madzkūr's evaluative orientation prioritizes goal-based assessment, diagnostic insight, and reflective practice rather than competition, aligning closely with the principles of criterion-referenced measurement⁴⁵. Such evaluation ensures the simultaneous attainment of moral, cognitive, and practical learning outcomes while promoting ongoing improvement for both teachers and students. Within this framework, Madzkūr advances an integrative pedagogical model that unites ethical values, critical reasoning, and practical skills, complementing numerous modern educational theories yet distinguishing itself through the inclusion of a spiritual–transcendent dimension that enriches the learning process. Consequently, his perspective provides a strategic foundation for shaping contemporary Islamic educational models that are holistic, value-driven, and responsive to the demands of the twenty-first century.

Conclusion

This study highlights that 'Alī Aḥmad Madzkūr's approach significantly strengthens Islamic learning methodology by integrating moral values, cognitive skills, and practical abilities. His four pillars-exemplary conduct, dialogue, problem-solving, and observation/experimentation-are structured within a clear evaluative framework, ensuring effective and measurable learning. These findings clarify the features of Madzkūr's methods and their relevance to contemporary education. Madzkūr's thought also holds strong relevance in the context of modern education, as it balances the spiritual, cognitive, and functional development of learners. The diagnostic-reflective evaluation model he proposed creates room for continuous improvement for both teachers and students,

⁴³ Gunawan Gunawan et al., 'Multimodal Approaches In Problem-Based, Project-Based, And Inquiry-Based Learning Models In Science Education: A Systematic Literature Review', *Indonesian Journal Of Stem Education* 7, no. 1 (2025): 1–17.

⁴⁴ Iga Mas Darwati and I Made Purana, 'Problem Based Learning (PBL): Suatu Model Pembelajaran Untuk Mengembangkan Cara Berpikir Kritis Peserta Didik', *Widya Accarya* 12, no. 1 (2021): 61–69.

⁴⁵ M. Brookhart, 'Assessment Literacy in a Better Assessment Future'.

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while also providing strategic guidance for designing adaptive learning. The conceptual contribution of this study lies in affirming Madzkür's epistemological and methodological framework as a theoretical foundation for the development of an integrative Islamic pedagogy.

Moreover, this study has certain limitations, primarily due to its theoretical nature and the lack of empirical testing of Madzkür's ideas in actual learning practice. Therefore, further research with a more applied approach is required through the development of implementable models in schools or pesantren, comparative studies across countries, and the formulation of diagnostic-reflective evaluation instruments. Classroom experiments testing the combination of Madzkür's methods within the context of 21st-century learning are also important to strengthen empirical evidence and support the advancement of Islamic educational policies. The emphasis on the urgency of further research simultaneously reinforces the study's contribution to developing an Islamic learning model that is more relevant, humane, and character-oriented.

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