

A Conceptual Model of Islamic Education Based on Integrative Epistemology

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Abstract: Contemporary Islamic education continues to face a dichotomy between religious knowledge and empirical sciences, creating fragmented curricula, learning processes, and educational outcomes. This study aims to formulate a conceptual model of Islamic education based on integrative epistemology that connects knowledge sources, curriculum, pedagogy, assessment, and institutional culture. Employing qualitative library research and conceptual framework analysis, classical and contemporary literature was examined through concept identification, assumption deconstruction, comparative analysis, relational synthesis, and theoretical validation. The results indicate that integration should extend beyond combining subject content by linking a tawhidic-axiological foundation with *bayani*, *burhani*, and *irfani* reasoning. The proposed model comprises five interrelated layers: tawhid, adab, and *maslahah*; an epistemic core; four operational pillars; a four-phase learning cycle; and learner outcomes. The operational pillars include interdisciplinary curriculum, dialogical-inquiry-reflective pedagogy, authentic character-spiritual assessment, and epistemically competent educators supported by a tawhid-oriented institutional culture. The learning cycle consists of textual-normative orientation, rational-empirical investigation, ethical-spiritual reflection, and transformative action. The model's novelty lies in its multi-layered architecture, which operationally connects ways of knowing with curriculum design, learning, assessment, and educational ecosystems.

Abstrak: Pendidikan Islam kontemporer masih menghadapi dikotomi antara ilmu keagamaan dan ilmu empiris yang melahirkan fragmentasi kurikulum, proses pembelajaran, dan capaian pendidikan. Penelitian ini bertujuan merumuskan model konseptual pendidikan Islam berbasis epistemologi integratif yang menghubungkan sumber pengetahuan, kurikulum, pedagogi, asesmen, dan budaya institusi. Penelitian menggunakan studi kepustakaan kualitatif dan analisis kerangka konseptual terhadap literatur klasik dan kontemporer melalui identifikasi konsep, dekonstruksi asumsi, perbandingan, sintesis relasional, dan validasi teoretis. Hasil penelitian menunjukkan bahwa integrasi tidak cukup dilakukan melalui penggabungan materi, tetapi harus menautkan fondasi tauhidik-aksiologis dengan nalar bayani, burhani, dan irfani.



Model yang dihasilkan mencakup lima lapisan saling terkait, yaitu fondasi tauhid, adab, dan masalah; inti epistemik; empat pilar operasional; siklus pembelajaran empat fase; dan luaran peserta didik. Pilar operasionalnya meliputi kurikulum interdisipliner, pedagogi dialogis-inkuiri-reflektif, asesmen autentik karakter-spiritual, serta pendidik berkompotensi epistemik yang didukung budaya institusi bertauhid. Siklus pembelajaran terdiri atas orientasi tekstual-normatif, investigasi rasional-empiris, refleksi etis-spiritual, dan aksi transformatif. Kebaruan model terletak pada arsitektur berlapis yang menghubungkan cara memperoleh pengetahuan dengan desain kurikulum, pembelajaran, asesmen, dan ekosistem pendidikan secara operasional.

INTRODUCTION

Contemporary Islamic education faces an increasingly visible paradox. On the one hand, Islamic educational institutions continue to expand, adopt digital technologies, and broaden access to knowledge. On the other hand, the structure of knowledge used in learning remains fragmented: religious sciences are positioned within a relatively separate normative domain, whereas science, technology, and social sciences are often taught as empirical knowledge presumed to be value neutral. This fragmentation generates learning that emphasizes the mastery of religious information without adequately cultivating critical reasoning, or, conversely, develops scientific competence without a sufficient ethical-spiritual orientation. Studies of knowledge integration in Islamic higher education and Islamic schools indicate that the main problem lies not only in the organization of subjects, but also in the paradigm governing the relationship among the sources, methods, and purposes of knowledge (Supratpto & Sumarni, 2022) (Yafiz & Daulay, 2023) (Dardiri, A, 2024).

From an Islamic perspective, a strict separation between religion and science lacks a strong ontological basis because all reality is understood within the unity of Allah's creation. Qur'an 3:190-191 connects remembrance and reflection by inviting human beings to remember Allah while reasoning about the creation of the heavens and the earth. This relationship implies that revelation, reason, observation, and spiritual awareness are not mutually exclusive paths, but complementary means of understanding truth and directing action. (Al-Attas, 1999) regards education as the cultivation of adab so that knowledge is used appropriately, whereas (Al-Faruqi, 1982) emphasizes the reconstruction of disciplines within a *tawhidic* framework. (Kartanegara, 2005) and (Kuntowijoyo, 2006) subsequently developed ideas of knowledge integration and the science of Islam so that normative values do not remain doctrinal statements, but become foundations for interpreting reality and enabling social transformation.

The roots of this problem are epistemological, involving questions about where knowledge originates, how its truth is verified, and for what purposes it is used. The Islamic intellectual tradition recognizes diverse modes of reasoning, which (Al-Jabiri, 1991) categorized as *bayani*, *burhani*, and *irfani*. *Bayani* relies on text, language, and the authority of tradition; *burhani* employs rational argumentation, observation, and demonstration; and *irfani* concerns the disclosure of meaning through inner experience,

tazkiyah, and spiritual reflection. Each has strengths and limitations. *Bayani* operating alone may become closed textualism; *burhani* detached from ethical orientation may lead to instrumentalism; and *irfani* without textual and rational controls may fall into subjectivism. Integrative epistemology therefore does not indiscriminately merge the three, but establishes dialogue and mutual validation in accordance with the object, purpose, and context of learning (Utomo & Mu'anayah, 2020) (Fauzi & Chirzin, 2023).

Recent research has demonstrated important developments in integration practices. (Kurniasih et al., 2023) found that the integration of knowledge and faith may be developed through school vision, curriculum, and learning activities. (Rahmat, 2024) showed that integrated Islamic schools establish layers of integration at the conceptual level, in *qauliyah-kauniyah* content, and in academic-spiritual implementation. (Dardiri, A, 2024) stressed that an integrative curriculum requires continuity between school and family, whereas (Obaid et al., 2024) identified the importance of planning, implementation, and evaluation that embed Islamic values throughout school activities. At the philosophical level (Desfita et al., 2024) argued that knowledge integration should produce learning experiences that unite spiritual, intellectual, and practical dimensions. These findings reinforce the urgency of holistic education, but most studies remain focused on content combination, curriculum management, or particular institutional practices.

Studies of Amin Abdullah's integrative-interconnective paradigm have further expanded the discourse by connecting *hadarat al-nash*, *hadarat al-'ilm*, and *hadarat al-falsafah*. (Sufratman, 2022) and (Fian & Hidayat, 2023) showed that this approach creates a dialogical space among Islamic studies, science, and philosophy. (Rahmani et al., 2026) positioned it as an epistemological reconstruction that rejects both rigid disciplinary separation and uncritical acceptance of modern science. (Syafe'i & Riadi, 2026) similarly showed that Al-Attas's philosophical orientation and Al-Faruqi's methodological orientation can be synthesized for contemporary Islamic education. Nevertheless, an important gap remains: the absence of a multi-layered model that explicitly translates these epistemological foundations into curriculum design, pedagogical cycles, assessment, educator competence, and institutional culture.

This gap is significant because integration at the level of slogans or the addition of Qur'anic verses to science material does not necessarily change how learners construct knowledge. Substantive integration requires continuity among normative orientation, rational-empirical verification, ethical-spiritual reflection, and concrete action. Without such a sequence, Qur'anic verses may function merely as decorative legitimation, science may be used selectively to justify predetermined claims, and spiritual experience may receive no structured space for reflection. (Mirza, 2024) highlights the need for critical scientific consciousness in Muslim science education, while (Bagir, 2012) argues that the Islam-and-science agenda must move from abstract debate towards responsible knowledge practices. An integrative model of Islamic education must therefore explain how each epistemological mode operates and define the limits of its use.

Based on these considerations, this study aims to formulate a conceptual model of Islamic education based on integrative epistemology that connects sources of knowledge,

curriculum structures, learning processes, assessment, and educational ecosystems. It addresses three questions: (1) how can *bayani*, *burhani*, and *irfani* be related dialogically in Islamic education; (2) which components form the architecture of an integrative Islamic education model; and (3) how can the model be operationalised in curriculum and learning? The study does not seek to replace existing integration models, but to develop a more operational synthesis by drawing on Islamic epistemological traditions, the integrative-interconnective paradigm, and recent empirical findings in Islamic education.

The novelty of this article lies in the formulation of a multi-layered integration architecture. Integration begins with the foundations of tawhid, adab, and *maslahah*; proceeds through dialogue among *bayani*, *burhani*, and *irfani*; is translated into four operational pillars involving curriculum, pedagogy, character-spiritual assessment, and educator competence and institutional culture; and is implemented through a cycle of textual orientation, rational-empirical investigation, ethical-spiritual reflection, and transformative action. Within this architecture, educational success is evaluated not merely by the quantity of religious content or the sophistication of methods, but by the alignment among ways of knowing, learning, acting, and pursuing humane purposes. Its theoretical contribution is to clarify the relationship between epistemology and educational design, while its practical contribution is a set of indicators for curriculum reformulation, learning design, and implementation research in madrasahs, Islamic schools, *pesantren*, and Islamic higher education institutions.

METHOD

This study employed a qualitative approach through library research and the development of a conceptual article. A conceptual design was selected because the study did not test relationships among variables; rather, it identified constructs, explained relationships among them, and generated a theoretical model for subsequent empirical examination. The model-building process followed the principles of conceptual framework analysis by tracing concepts distributed across scholarly traditions, mapping their meanings, critiquing their assumptions, and synthesizing them into a coherent structure (Jabareen, 2009) (Jaakkola, 2020). A directed narrative review enabled dialogue between foundational classical sources and recent empirical publications that demonstrate contemporary implementation needs (Snyder, 2019). As a library-based conceptual study, it involved no field site, human participants, or research informants.

Primary conceptual sources included works on *Bayani-Burhani-Irfani* epistemology, tawhid and the Islamization of knowledge, adab, integration-interconnection, and knowledge integration in Islamic education. Secondary sources consisted of journal articles published from 2020 to 2026 on integrative curriculum, holistic education, science-religion integration, digital literacy in Islamic Religious Education, character assessment, and integrated Islamic school curricula. Searches combined the keywords 'Islamic education epistemology', 'knowledge integration', '*bayani burhani irfani*', 'integrative Islamic education', 'Islam and science', 'integrated Islamic curriculum', and 'holistic Islamic education'. Literature was purposively selected

on the basis of direct relevance to the research focus, clarity of argument or method, publication traceability, and contribution to at least one component of the proposed model.

Analysis proceeded in five stages. First, core concepts and semantically related terms were identified. Second, underlying assumptions were deconstructed by distinguishing symbolic, content-based, methodological, and epistemological forms of integration. Third, perspectives were compared to identify points of convergence, differences, and the risks created when one mode of knowing dominates the others. Fourth, relational synthesis connected the model's foundation, epistemic processes, operational domains, supporting factors, and educational outcomes. Fifth, theoretical validation examined internal consistency and compared the emerging architecture with empirical findings on Islamic education curricula and learning. These stages and their conceptual outputs are presented in Table 1.

Conceptual trustworthiness was maintained through source triangulation, repeated reading, cross-reference tracing, and the search for cases that could challenge the proposed architecture. The model was considered adequate when each component had a clear function, relationships among components could be explained, and its implications could be translated into educational practice. Analytical transparency was maintained by distinguishing conclusions derived from literature, the researchers' synthesis, and propositions that still require empirical testing. Because this is a conceptual study, external validity cannot yet be established; the model is therefore positioned as a framework that must be adapted to educational level, institutional characteristics, subject area, and socio-cultural context.

Table 1.
Stages of Analysis and Conceptual Outputs

Stage	Analytical focus	Guiding question	Conceptual output
Identification	Core concepts and terms	What are the sources, methods, and purposes of knowledge?	Initial construct list
Deconstruction	Assumptions and forms of integration	Is integration symbolic, content-based, methodological, or epistemic?	Conceptual categories and boundaries
Comparison	Relationships among perspectives	What are the strengths, limitations, and meeting points of <i>bayani</i> , <i>burhani</i> , and <i>irfani</i> ?	Complementarity matrix
Synthesis	Relationships among components	How is epistemology translated into curriculum, pedagogy, assessment, and culture?	Model architecture
Theoretical validation	Coherence and applicability	Is the model internally coherent and consistent with recent empirical findings?	Propositions and implementation indicators

RESULT AND DISCUSSION

Result

The Dichotomy of Knowledge as an Epistemological Problem

The literature synthesis indicates that the dichotomy of knowledge in Islamic education operates across at least four layers. First is a source dichotomy, in which revelation is positioned only as a source of religious knowledge, while nature and social experience are treated as separate scientific domains. Second is a methodological dichotomy, in which textual reasoning does not engage with empirical verification, or empirical methods are assumed to require no normative consideration. Third is a purpose dichotomy, in which academic achievement is separated from the cultivation of adab and public benefit. Fourth is an institutional dichotomy, in which religious education teachers and teachers of general subjects work within curricular spaces that lack joint planning. This pattern explains why the integration of content does not always result in integrated thinking. Studies in Islamic higher education institutions show that integration policies have developed, but implementation varies according to institutional support and lecturers' perceptions (Supratpto & Sumarni, 2022) (Yafiz & Daulay, 2023) (Ubaidila & Mustamir, 2023).

The dichotomy is also evident in two pedagogical extremes. The first is normative-dogmatic learning, which positions learners as recipients of conclusions but provides insufficient space to test arguments, interpret data, and understand social complexity. The second is technocratic learning, which strongly prioritizes measurable competencies while neglecting questions of value, purpose, and the consequences of knowledge. Both extremes produce personal fragmentation: learners may possess religious knowledge without the capacity to apply it to real problems, or technical competence without a robust moral compass. (Al-Attas, 1999) A concept of adab reminds us that the educational crisis is not merely a shortage of information, but a failure to place knowledge appropriately within an order of meaning and action.

Knowledge integration should therefore be understood as the organization of relationships rather than the elimination of differences. Each discipline has distinctive objects, methods, and standards of evidence. Islamic education need not turn religious texts into science textbooks, nor grant science authority to decide every metaphysical or moral question. What is required is critical interconnection: revelation provides ethical orientation and a horizon of meaning; reason and empirical experience explain mechanisms and factual conditions; spiritual reflection cultivates sensitivity of conscience; and social practice becomes a field for testing responsibility. This view is consistent with multidimensional integration, which requires connections among aims, processes, actors, and contexts rather than merely placing two bodies of knowledge within one curriculum document (Pohl et al., 2021) (Desfita et al., 2024).

Architecture of Integrative Epistemology: *Bayani, Burhani, and Irfani*

The architecture begins with a *tawhidic*-axiological foundation. Tawhid is understood as the principle of the unity of reality, the source of truth, and the orientation of devotion, rather than merely as doctrinal content. This foundation is enriched by adab,

understood as the capacity to place knowledge appropriately, and *maslahah*, understood as an orientation towards benefit. Within this foundation, the pursuit of knowledge is not value-free, yet it remains open to criticism and discovery. (Al-Faruqi, 1982) emphasizes the unification of the Islamic intellectual heritage with modern disciplines, while (Al-Attas, 1999) stresses the reform of worldview and foundational concepts. Their synthesis produces two simultaneous demands: the reconstruction of perspective and the reconstruction of educational practice. (Edison et al., 2022) and (Syafe'i & Riadi, 2026) likewise affirm that the Islamization of knowledge must operate at both epistemological and methodological levels.

In the proposed model, *bayani* functions as a normative orientation. Learners study the Qur'an, hadith, and the Islamic scholarly tradition while attending to linguistic context, the purposes of the Sharia, the history of interpretation, and the diversity of scholarly opinions. *Bayani* does not close inquiry; instead, it provides values, concepts, and ethical boundaries as starting points for dialogue. *Bayani*-oriented learning must therefore move beyond memorization towards the ability to read sources, distinguish evidence from interpretation, and understand general principles relevant to contemporary issues. (Fauzi & Chirzin, 2023) show that Qur'anic educational epistemology is important for connecting divine, human, and scientific dimensions.

Burhani functions as an instrument of analysis and verification. At this stage, learners formulate problems, collect data, compare explanations, assess source credibility, and construct arguments. *Burhani* enables religious teachings to encounter reality productively, so ethical decisions are not based on inaccurate assumptions about facts. In digital literacy, for example, the prohibition against disseminating unverified information should be translated into skills for checking sources, tracing data, identifying algorithmic bias, and assessing social consequences. The development of Islamic Religious Education e-modules and digital literacy indicates that technology can broaden learning, but it still requires designs that cultivate discipline, critical reasoning, and responsibility (Hamdi & Jumrodah, 2023).

Irfani functions as a process of internalization and the refinement of ethical-spiritual awareness. After texts have been understood and facts analyzed, learners are invited to engage in *muhasabah*, recognize moral consequences, examine intention, and consider how actions affect themselves, others, and the environment. *Irfani* does not replace evidence and argument; rather, it prevents knowledge from ending as cognitive ability alone. This dimension supports intellectual honesty, empathy, humility, and willingness to correct oneself. The integration of values and morality in Islamic education requires educator exemplarity, social experience, and an environment that supports internalization, not merely verbal explanation (Afif et al., 2023).

The relationship among the three modes of reasoning is circular and corrective. *Bayani* examines whether conclusions are consistent with normative principles and do not distort texts; *burhani* examines whether claims are supported by reasons and evidence; and *irfani* asks whether knowledge produces clarity of conscience and responsibility. When tensions arise, learners do not select one mode absolutely but consider the type of question being addressed. Questions concerning the meaning of

worship primarily require *bayani*, questions concerning the effectiveness of a learning method require *burhani*, and the cultivation of sincerity requires *irfani* practice. Complex issues such as environmental degradation, artificial intelligence, social inequality, and digital media ethics, however, require all three simultaneously.

Formulation of the Integrative Islamic Education Conceptual Model

The synthesis produced a model consisting of five interrelated layers. The first layer is the foundation of *tawhid*, *adab*, and *maslahah*. The second is the *Bayani-Burhani-Irfani* epistemic core, which operates through mutual validation. The third comprises four operational pillars: curriculum integration, pedagogical integration, character-spiritual assessment, and the integration of institutional culture with educator competence. The fourth is a learning cycle that transforms epistemic relationships into learning experiences. The fifth is a set of learner outcomes consisting of religious literacy, critical-scientific reasoning, moral-spiritual maturity, and social-ecological responsibility. This layered structure confirms that integration is not a one-time activity, but a system connecting direction, process, environment, and outcomes.

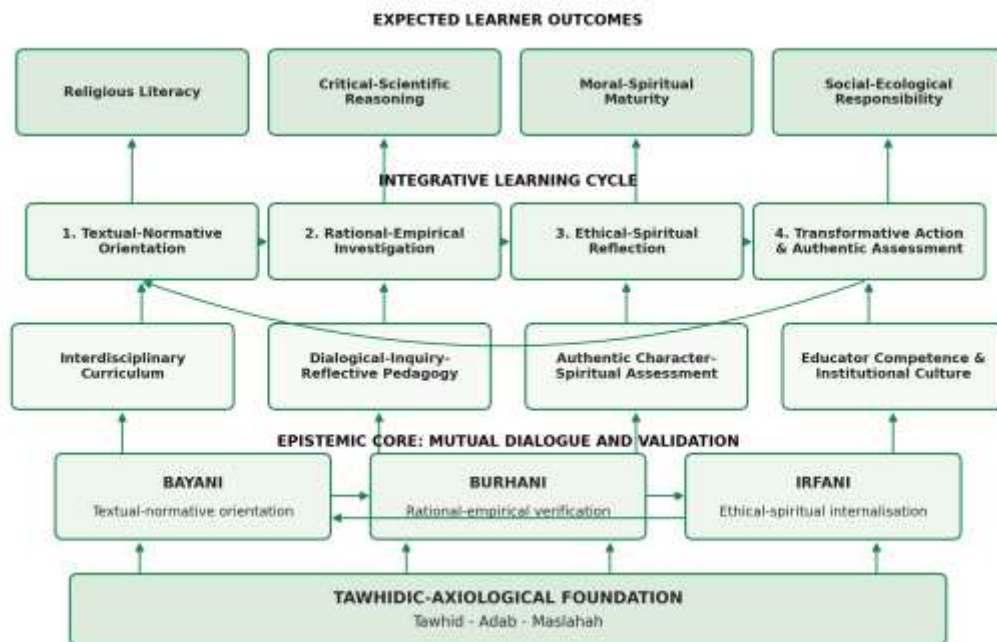


Figure 1.
Architecture of the Integrative Epistemology-Based Islamic Education Model

The curriculum integration pillar requires connections at the levels of objectives, content, learning experiences, and evaluation. A curriculum cannot become integrative merely by labelling subjects 'Islamic'; it must formulate competencies that unite religious understanding, analytical ability, and ethical action. Learning themes may be organised interdisciplinarily around real issues such as digital ethics, health, environmental responsibility, economic justice, or social relationships. (Hidayah et al., 2023a) show that a holistic curriculum must balance material and spiritual life, individual and social dimensions, and knowledge and morality. (Rahmat, 2024) also demonstrates that an

integrated Islamic school curriculum moves from conceptual foundations towards content and implementation. The present model extends this work by adding an epistemic logic that explains how texts, data, reflection, and action are connected.

The pedagogical integration pillar positions teachers as designers of knowledge experiences rather than transmitters of material. Appropriate pedagogy combines dialogue, inquiry, problem- and project-based learning, social practice, and spiritual reflection. Dialogue tests textual understanding and diverse perspectives; inquiry develops evidence; projects connect knowledge with action; and reflection examines motivation and moral consequences. Learning is therefore learner-centered without abandoning the authority of values. Teachers remain exemplars and guides, but exercise authority through reasoned explanation, scholarly honesty, and personal example rather than by closing spaces for questioning.

The character-spiritual assessment pillar shifts evaluation from the dominance of cognitive tests towards authentic assessment of process and impact. Assessment addresses the quality of source interpretation, the strength of arguments and evidence, the ability to adopt ethical perspectives, behavioral consistency, and contribution to problem solving. Instruments may include discussion rubrics, reflective journals, portfolios, project reports, observations of habituation, peer assessment, and learning conferences. Spiritual assessment should not claim access to learners' inner states; it should use observable indicators such as honesty, responsibility, empathy, discipline, openness to correction, and willingness to improve action.

Institutional culture and educator competence are prerequisites for implementation. An integrative curriculum will remain weak if teachers continue to work in isolation, leaders assess only administrative completion, and school culture contradicts the values taught. (Dardiri & Su'aidi, 2024) show that school-family integration strengthens learning experiences, while (Obaid et al., 2024) stress alignment among objectives, strategies, content, and evaluation. Educators' epistemic competence includes the capacity to read religious sources responsibly, understand the foundations of scientific methods, manage dialogue, recognize the limits of their expertise, and facilitate reflection. Cross-disciplinary teacher collaboration, professional learning communities, and joint thematic planning are therefore essential institutional mechanisms.

Figure 1 presents the relationship among the model's components. The *Bayani-Burhani-Irfani* core is not arranged as a rigid hierarchy, but as a set of epistemic resources that correct one another. This core is translated into four operational pillars and enacted through the learning cycle. Tawhid, adab, and *maslahah* form the foundation of the system because they establish its ethical orientation. The learner outcomes at the final layer indicate that integration aims not merely to produce a curriculum that appears unified, but to develop learners who read texts responsibly, evaluate evidence critically, internalise values, and act for the common good.

Operational Learning Cycle of Integrative Education

The model is operationalised through four learning phases. The first is textual-normative orientation. The teacher introduces a real problem, maps learners' prior knowledge, and guides them to identify relevant principles from the Qur'an, hadith, or Islamic intellectual heritage. At this stage, texts are not immediately treated as final answers, but as sources of values and questions. A digital ethics theme, for example, may begin with the principles of *tabayyun*, the prohibition of *ghibah*, the duty to protect human dignity, and the obligation to speak truthfully. Learners distinguish text, interpretation, and contextual application in order to avoid oversimplification.

The second phase is rational-empirical investigation. Learners collect data on patterns of misinformation, algorithmic characteristics, the effects of cyberbullying, or social media habits. They learn to examine website credibility, compare information, interpret simple statistics, and test causal relationships. For environmental themes, investigation may include a school waste audit, measurement of plastic use, interviews with canteen managers, and policy analysis. This *burhani* phase grounds moral decisions in verified realities rather than in good intentions or assumptions alone.

The third phase is ethical-spiritual reflection. Data and normative principles are brought together through dilemma discussions, reflective journals, *tadabbur*, or *muhasabah*. Learners consider who is affected, which values are at stake, what biases they hold, and how intention influences action. Reflection may use questions such as: Is this information accurate? Is sharing it beneficial? Could anyone be harmed? Can this action be justified before Allah and society? This phase creates space for *irfani* while remaining guided by text and evidence.

The fourth phase is transformative action and authentic assessment. Learners design actions such as a *tabayyun* campaign, digital ethics guidelines, a waste-reduction programme, social service, or recommendations for school policy. Products and processes are assessed with rubrics covering the accuracy of religious sources, data quality, solution feasibility, collaboration, integrity, and impact. The cycle may be repeated because the results of action generate new data and further questions. This pattern is consistent with the view that transdisciplinary integration is an interactive process requiring learning from action and feedback (Pohl et al., 2021).

The cycle can be applied across subject areas. In Islamic Religious Education, emphasis may be placed on relationships among scriptural evidence, lived reality, and moral formation. In science, teachers may connect the investigation of nature with ecological stewardship without reducing the standards of scientific methods. In social sciences, learners may analyse poverty or conflict through data, principles of justice, and empathic experience. In higher education, the cycle may support integrative research that combines normative questions, disciplinary methods, and reflection on impact. (Wulan et al., 2021) show that the integration of science, technology, and Islamic values can be directed towards learning outcomes; the present model adds epistemic and assessment mechanisms to structure that relationship.

Operational indicators for each component are summarised in Table 2. These indicators are not uniform for all institutions. Primary madrasahs may use simple language and projects, while universities may develop more complex textual studies, empirical research, and ethical analysis. The constant principle is the traceable relationship among sources, methods, reflection, and action. Integration can consequently be audited through evidence in planning and learning experiences, rather than through institutional vision statements or terminology alone.

Table 2.
Operational Indicators of the Integrative Model

Component	Operational indicators	Examples of evidence
Tawhidic-axiological foundation	Objectives explicitly connect knowledge, adab, service, and <i>maslahah</i> .	Curriculum objectives; institutional policies; unit plans
<i>Bayani</i>	Texts are read contextually; evidence is distinguished from interpretation; ethical boundaries are identified.	Text-analysis tasks; source maps; interpretive discussion rubrics
<i>Burhani</i>	Claims are supported by credible data, logical reasoning, comparison, and verification.	Inquiry reports; data sheets; source-evaluation rubrics
Irfani	Learners examine intention, moral consequences, empathy, and responsibility.	Reflective journals; <i>muhasabah</i> prompts; ethical dilemma discussions
Interdisciplinary curriculum	Real problems connect religious knowledge, sciences, social realities, and action.	Thematic maps; collaborative lesson plans; project briefs
Integrative pedagogy	Dialogue, inquiry, projects, social practice, and reflection are sequenced coherently.	Observation records; learning scenarios; learner products
Authentic assessment	Assessment evaluates source accuracy, evidence quality, ethics, integrity, collaboration, and impact.	Portfolios; project rubrics; peer assessment; learning conferences
Educator competence and culture	Teachers collaborate across disciplines and model epistemic honesty and institutional values.	Joint planning records; professional learning communities; school practices

Discussion

The proposed model extends the integrative-interconnective paradigm by positioning *bayani*, *burhani*, and *irfani* as traceable learning mechanisms. Amin Abdullah's paradigm provides a framework for dialogue among text, science, and philosophy, but its implementation frequently remains at the level of institutional metaphors or disciplinary groupings. (Rahmani et al., 2026) emphasize that integration must be critical and reflective rather than an unconditional acceptance of modern

science. The present article translates this principle into mutual validation: texts guide values, evidence tests factual claims, and reflection examines the moral quality of action. Epistemology thereby becomes not merely content in the philosophy of education, but an operational grammar for learning.

The model also brings together two major orientations in the Islamization of knowledge. From Al-Attas, it takes the importance of adab, worldview, and the ordering of meaning; from Al-Faruqi, it takes the need to reconstruct disciplines, curricula, and institutions. (Syaefudin, 2023) identifies differences between Al-Faruqi's Islamization of knowledge and Kuntowijoyo's prophetic social science, yet both reject the separation of knowledge from social responsibility. The model therefore does not merely insert values into existing disciplines; it also encourages the production of questions, data, and actions grounded in the problems of Muslim communities and humanity. Its *maslahah* orientation prevents integration from becoming an identity project closed to criticism.

Compared with previous studies of integrative curricula, the model's contribution lies in the explicit relationship between epistemology and evidence of learning. (Kurniasih et al., 2023), (Rahmat, 2024), (Dardiri & Su'aidi, 2024) and (Obaid et al., 2024) have shown the importance of vision, curriculum structure, school activities, and family partnership. The present model adds audit questions: Which texts are used and how are they interpreted? Which data are collected and how are they verified? What reflection occurs? Which actions result? How is change assessed? These questions help editors, reviewers, curriculum developers, and researchers distinguish substantive from symbolic integration.

The first practical implication is the need to develop educators' epistemic competence. Professional development should not focus exclusively on learning devices and technology, but should also cultivate contextual textual interpretation, data literacy, ethical reasoning, dialogue facilitation, and reflective assessment. The second implication is the restructuring of collaboration. Teachers of Islamic Religious Education, science, social studies, and language need joint planning time to formulate themes, questions, sources, and rubrics. The third implication is the reform of assessment governance so that spiritual and character outcomes are not reduced to compliance scores. The fourth is the strengthening of institutional culture: school decisions, teacher-learner relationships, technology use, and environmental management should exemplify the values being taught.

Implementation should proceed gradually. The first stage is a curriculum audit to map points of fragmentation and opportunities for integrative themes. The second is the development of one or two learning units each semester using the four-phase cycle. The third includes observation, teacher reflection, learner feedback, and rubric revision. The fourth expands implementation across subjects and strengthens institutional policy. A gradual strategy reduces the risk of administrative burden and allows evidence of practice to be collected. Experience with holistic curriculum implementation indicates that a strong vision does not automatically produce balance among knowledge, skills, and attitudes without adequate resources and continuous evaluation (Hidayah et al., 2023b).

The model has several limitations. First, it is based on literature synthesis; its effectiveness for learning outcomes has not been tested. Second, *bayani*, *burhani*, and *irfani* belong to complex epistemological traditions, and reducing them to pedagogical phases may diminish their philosophical depth if the model is applied mechanically. Third, Islamic educational contexts are highly diverse, requiring indicators to be adapted to learners' age, institutional type, discipline, and local culture. Fourth, moral-spiritual assessment demands caution so that it does not become intrusive surveillance of inner piety.

Future research should include expert validation, design research, and implementation testing. Expert validation is needed to assess the model's epistemological, pedagogical, and linguistic accuracy. Design research may develop modules on digital ethics, ecology, health, or social justice. Implementation studies may employ mixed methods to measure changes in religious literacy, critical thinking, moral reasoning, social engagement, and teacher perceptions. Comparative studies across institutions are also needed to identify leadership, cultural, and teacher-competence factors influencing success. Through this agenda, the conceptual model may develop into an empirically tested and contextually adaptive framework.

CONCLUSION

This study concludes that the dichotomy of knowledge in Islamic education is not primarily a problem concerning the number of religious and general subjects, but a problem in the relationships among the sources, methods, purposes, and practices of knowledge. Integrative epistemology offers a response by positioning *bayani*, *burhani*, and *irfani* as distinct but complementary modes of reasoning. *Bayani* provides normative orientation, *burhani* provides analysis and verification, and *irfani* deepens internalization and ethical-spiritual awareness. They are united by the foundations of tawhid, adab, and *maslahah* and regulated through dialogue according to the type of question and evidence required.

The resulting conceptual model has five layers: a tawhidic-axiological foundation, the *Bayani-Burhani-Irfani* epistemic core, four operational pillars, an integrative learning cycle, and learner outcomes. The operational pillars are interdisciplinary curriculum, dialogical-inquiry-reflective pedagogy, authentic character-spiritual assessment, and institutional culture supported by educators' epistemic competence. The model is enacted through textual orientation, rational-empirical investigation, ethical-spiritual reflection, and transformative action. This architecture is the article's principal contribution because it connects epistemological discourse with observable curriculum and learning indicators.

Practically, the model may be used as a framework for auditing and developing learning in madrasahs, Islamic schools, *pesantren*, and Islamic higher education institutions. Implementation should begin gradually through teacher capacity building, cross-disciplinary collaboration, the development of learning units, and continuous evaluation. Because the model remains conceptual, further studies are required for expert validation and empirical testing in diverse contexts. Such development may

support Islamic education in forming learners who understand religious teachings, master scientific knowledge, demonstrate integrity and spiritual depth, and act for social and ecological benefit.

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