

Transformative Epistemology in Advancing Contemporary Islamic Education: Knowledge Reconstruction Integrative-Nuraniyah Perspective

Rinda Fauzian^{1*}, Juju Saepudin², Saehudin Saehudin³

¹Pascasarjana UIN Sunan Kalijaga Yogyakarta

²Badan Riset Inovasi Nasional

³STAI Al-Mas'udiyah Sukabumi

Submitted: 10-08-2025

Accepted: 13-09-2025

Published: 08-10-2025

Abstract

The aim of this study is to explore and analyze the concept of transformative epistemology in the development of contemporary Islamic education, with a focus on knowledge reconstruction from an integrative-nuraniyah perspective. This research adopts a qualitative approach with critical analysis of literature and concepts related to Islamic epistemology and contemporary Islamic education. Data were collected through library research, encompassing books, journal articles, and previous studies relevant to transformative epistemology, knowledge reconstruction in Islamic education, and the integration of spiritual aspects in teaching. The analysis process was carried out using a descriptive-analytical approach to identify gaps in the development of Islamic education and how transformative epistemology can provide solutions. The results show that transformative epistemology, which combines rational and spiritual dimensions, can serve as a strong foundation for reconstructing knowledge in contemporary Islamic education. This approach enables the development of a more comprehensive curriculum that emphasizes not only cognitive aspects but also spiritual and moral dimensions aligned with the demands of the times. The implementation of this epistemology has the potential to produce a generation that is not only intellectually capable but also ethically and spiritually aware. The implication of this research is the importance of integrating transformative epistemology into the Islamic education curriculum, with attention to spirituality and ethics, in order to address the increasingly complex challenges of contemporary education.

Keywords: epistemology, contemporary Islam, integrative-nuraniyah

*Corresponding author

ISSN: 2986-5883

22300012005@student.uin-suka.ac.id

INTRODUCTION

Islamic education has so far developed along two major spectrums: traditional education based on pesantren (Islamic boarding schools) and modern formal education based on the national system. While both have played significant roles, they are often perceived as falling short in fully addressing contemporary challenges—particularly in creating an Islamic knowledge system that is relevant to global dynamics. This shortcoming stems from the persistent dichotomy between revelation and reason, as well as between religious and secular sciences within Islamic educational epistemology.

According to several epistemological studies, Islamic education frequently remains trapped in the dualism between revelation and reason (Al-Qifari, 2021), or between religious knowledge and general knowledge. This separation creates a gap between the two disciplines, making it difficult to integrate religious knowledge with the development of modern science and technology. Therefore, a more holistic and integrative approach to Islamic education is needed—one that can bridge this divide and generate knowledge that is both relevant and contextual.

One emerging approach that has begun to attract attention in Islamic educational discourse is transformative epistemology based on the conscience (nuraniyah). This approach emphasizes the dialectical relationship between spirituality, rationality, and social reality, aiming to bridge the gap between revelation and reason. It does not rely solely on theoretical thought, but also incorporates practical elements into education, emphasizing that knowledge should not only be normative, but also applicable and contextual. As Gaffar (2025) states, this epistemology encourages the development of education that is more humanistic, inclusive, and grounded in universal spiritual values (Gaffar & Akhtar, 2025).

This article seeks to explore the potential of transformative-nuraniyah epistemology in the development of the Islamic education curriculum and how its reconstruction can open pathways to more contextual and applicable knowledge development. In this approach, Islamic education is not limited to the normative transmission of religious knowledge, but also aims to cultivate deep critical thinking skills that enable learners to analyze and evaluate knowledge in increasingly complex social and global contexts. Transformative-nuraniyah-based Islamic education encourages students not merely to receive information, but to question and reflect on their understanding of Islamic teachings by taking into account present social, political, and economic realities.

This transformative epistemology blends spirituality with rationality, where religious knowledge is not taught merely as a set of dogmas, but is integrated with evolving general knowledge. For instance, research by Al-Qifari (2021) shows that Islamic education that incorporates both spiritual and rational aspects helps students better understand the world holistically, enabling them to form stronger connections between religious values and everyday life practices. As such, this approach allows for the development of more applicable knowledge that is relevant to global challenges and the needs of modern society, effectively bridging the gap between revelation and modern science.

The implementation of this approach in the Islamic education curriculum can support the development of a more contextual educational system, where the content taught is not limited to classical texts but also engages with contemporary issues facing humanity. As Fuad et al. (2023) note, Islamic education based on transformative epistemology creates space for more flexible and dynamic learning, focusing not only on theoretical knowledge but also on practical skills applicable in daily life. This aligns with the demands of the times, which call for an education system that goes beyond religious dogma and adapts to ongoing developments in science and technology. When applied effectively, this approach can enrich students' learning experiences while preparing them to face the increasingly global and plural world.

Therefore, transformative-nuraniyah epistemology in Islamic education opens up opportunities to develop curricula that are more inclusive, applicable, and relevant to the needs of the era. This approach not only strengthens deep religious understanding but also fosters the critical and creative thinking skills needed to meet social and global challenges. As Prasetya et al. (2021) assert, the application of this approach enables Islamic education to produce a generation that is not only intellectually capable but also morally and socially aware ready to take an active role in an increasingly interconnected and pluralistic society.

METHOD

This research is a qualitative study employing a philosophy of education approach, with a focus on deep understanding through critical hermeneutics. This approach was chosen to explore Islamic educational texts from multiple perspectives, aiming to understand how epistemological concepts can be translated into the development of a more relevant and applicable Islamic education curriculum. Critical hermeneutics, as a method of text interpretation, provides the opportunity to assess and critique assumptions embedded in traditional thought while opening possibilities

for new, more contextual understandings (Zembylas et al., 2017). This approach aligns well with the study's objective to reconstruct Islamic educational epistemology to be more responsive to the social and global challenges faced by modern societies.

The primary sources of data in this study include the works of prominent figures in Islamic education, such as Al-Attas, Muhammad Abduh, Syed Naquib al-Attas, and Muhammad Iqbal, as well as local thinkers like Nurcholish Madjid and Haidar Bagir. These works will be analyzed to understand how they construct and position the epistemology of Islamic education within their social and historical contexts. In addition, this research also involves observation and analysis of curricula from several progressive Islamic educational institutions in Indonesia, which provide insights into the practical application of epistemological principles in everyday educational practices. This limited case study in Indonesia is expected to offer deeper insights into the implementation of epistemology in the context of contemporary Islamic education (Piri & Avarsin, 2022).

The first stage of this analysis involves interpreting the epistemological meanings of Islamic education found in primary texts, such as the Qur'an, Hadith, and the works of classical and contemporary Islamic thinkers. The critical hermeneutic method allows researchers to extract deeper meanings from these texts, identify relevant values, and assess how Islamic epistemological concepts can be applied to modern education (Maskhuroh, 2021). This is essential to uncover epistemic dimensions that are not only normative but also contextual and applicable.

At this stage, the researcher will identify the transformational and nuraniyah (conscience-based) elements in the epistemological approaches employed by these Islamic education thinkers. Transformative-nuraniyah epistemology emphasizes the dialectical relationship between spirituality, rationality, and social reality, allowing Islamic education to evolve into a more inclusive and practical system. A study by Mahmudulhassan et al. (2025) shows that integrating ethical values into the Islamic education curriculum can enhance students' morality and social responsibility, while also developing the critical thinking needed to face global challenges.

The final stage of this analysis is the synthesis of epistemic values derived from primary texts with their application in developing the contemporary Islamic education curriculum. Islamic education is not solely about teaching religious knowledge but also about preparing students to understand and engage with global dynamics. Therefore, the integration of epistemic values into the curriculum should include elements that are relevant to the advancement of science and technology, while also introducing critical thinking skills necessary for solving complex social problems

(Zembylas et al., 2018). This approach is expected to open up space for the development of a more adaptive and contextual Islamic education curriculum—one that does not rely solely on religious dogma but also accommodates the progress of science and technology.

RESULT AND DISCUSSION

Transformative-Nuraniyah Epistemology: Integrating Spirituality and Rationality

Transformative-nuraniyah epistemology promotes the idea that knowledge is not solely acquired through reason or texts, but also through the purification of the heart (tazkiyah al-nafs) and social contemplation. Within this approach, Islamic education is expected not only to focus on intellectual development but also on the spiritual dimension that shapes students' moral and social character. Fauzi (2025) explains that this epistemology integrates 'ilm (knowledge), hikmah (wisdom), and amal shalih (righteous action) as a foundation for harmonizing cognition, affection, and action within Islamic education. This creates a more holistic educational model, in which the spiritual and rational aspects complement and reinforce one another, rather than being perceived as separate entities. This approach enables students to develop a deeper understanding of religious knowledge while simultaneously introducing them to broader social realities, thereby equipping them to act ethically and responsively within society (Yussof, 2020; Gaffar & Akhtar, 2025).

The transformative-nuraniyah approach leads to an education that not only emphasizes theoretical understanding but also promotes practical implementation in daily life. As noted by Yussof (2020), education that integrates both spiritual and rational dimensions can produce a generation that is not only intellectually capable but also equipped to face social and global challenges with deep-rooted values. This is particularly crucial for contemporary Islamic education, which must adapt to changing times without compromising religious teachings. Thus, transformative-nuraniyah epistemology facilitates an integrated education grounded in the evolving needs of the era while preserving core Islamic spiritual values.

Within this epistemology, three interrelated dimensions are emphasized: 'ilm (knowledge), hikmah (wisdom), and amal shalih (righteous action). 'Ilm refers to knowledge acquired through revelation and reason; hikmah is the wisdom gained through life experience and reflection; and amal shalih refers to actions based on religious understanding and moral values. Together, these form the basis of a holistic Islamic education approach, which not only focuses on religious textual mastery but also on the cultivation of meaningful social engagement (Gaffar & Akhtar, 2025;

Yussof, 2020; Al-Qifari, 2021). Islamic education, in this sense, is expected to produce individuals who are not only academically proficient but also wise and capable of contributing positively to their social environments.

Integrating hikmah into Islamic education teaches students to understand and apply religious knowledge within a broader social context, including addressing issues in the economic and political realms. In this framework, hikmah does not merely imply a literal understanding of religious texts but involves deep reflection that links Islamic teachings with contemporary challenges. This enriches students' comprehension of how religion and science can work together to achieve a higher goal: fostering a just, peaceful, and prosperous society (Al-Qifari, 2021; Yussof, 2020; Gaffar & Akhtar, 2025).

Tazkiyah al-nafs, or purification of the soul, is a key concept in transformative-nuraniyah epistemology that integrates spiritual dimensions into the educational process. According to Abidin et al. (2024), tazkiyah al-nafs focuses on cleansing the soul and enhancing moral awareness, which in turn shapes individuals to become more responsible and socially conscious. This purification process enables students not only to understand knowledge theoretically but also to apply it in their lives with empathy and responsibility. In Islamic education, tazkiyah al-nafs creates a space for students to deeply internalize the meaning of Islamic teachings while strengthening their ability to interact positively with society (Gaffar & Akhtar, 2025; Yussof, 2020; Al-Qifari, 2021).

Teaching tazkiyah al-nafs also serves as a foundation for moral character development, which is vital in responding to the challenges of globalization that often introduce values conflicting with Islamic teachings. This highlights the importance of Islamic education that focuses not only on intellectual comprehension but also on character formation grounded in noble values. Thus, tazkiyah al-nafs plays a crucial role in producing individuals who are not only knowledgeable but also socially empathetic and spiritually aware. Moreover, education based on tazkiyah can help prevent the misinterpretation or distortion of religious teachings, which are sometimes misused by certain groups within society (Al-Qifari, 2021; Yussof, 2020).

Transformative-nuraniyah epistemology offers significant contributions to the development of contemporary Islamic education. In educational systems based on this epistemology, there is an integration between religious values and modern knowledge, allowing students not only to master Islamic sciences but also to adapt to the rapid changes of the modern world. This approach motivates students to apply their learning in everyday life—not just in religious aspects but also in broader social,

economic, and political contexts. Therefore, Islamic education that integrates spiritual and rational dimensions can cultivate individuals better prepared for the challenges of the age while maintaining the integrity of Islamic teachings (Gaffar & Akhtar, 2025; Yussof, 2020).

In the context of global Islamic education, the application of transformative-nuraniyah epistemology can introduce a more inclusive approach that is open to cultural diversity and societal values. This is essential for developing a generation that not only appreciates diversity but also contributes to the creation of peace and social justice. For example, Islamic educational institutions in Indonesia that adopt this approach can empower students to engage with broader societal issues such as climate change, social justice, and economic inequality, all while upholding deeply rooted Islamic values

A More Holistic and Contextual Islamic Education

Islamic education developed on the basis of transformative-nuraniyah epistemology tends to be more holistic, humane, and contextual. This approach does not solely focus on intellectual aspects but also integrates the spiritual, emotional, and social dimensions of students. As noted by Yussof (2020), a holistic Islamic education teaches students to apply the knowledge they acquire in everyday life and encourages them to actively contribute to the betterment of society. This concept emphasizes the comprehensive development of students—cognitively, affectively, and psychomotorically—so they can become well-balanced individuals, intellectually, morally, and spiritually (Rahila & Khozin, 2024; Saepudin, 2024).

This holistic Islamic education also introduces a broader understanding of the integration between religious knowledge and general sciences, forming the foundation for producing students who are not only academically competent but also socially conscious. As Saepudin (2024) explains, this approach highlights the importance of balancing scientific instruction with the moral character development of students, which must be cultivated alongside their understanding of Islamic values. Consequently, a holistic and contextual Islamic education does not merely emphasize the memorization of religious texts but also involves students in social action and empathy-building, helping them grasp the relevance of Islamic teachings in addressing contemporary challenges (Rahila & Khozin, 2024; Fauzian, 2024).

For instance, research conducted by Fatimah and Sumarni (2024) shows that education integrating students' spiritual, emotional, and intellectual aspects enhances their understanding of the relationship between general knowledge and religious

values. Education based on these principles—through self-reflection and social contemplation—can foster more mature, empathetic characters, enabling students to contribute positively to society. This demonstrates that a more holistic Islamic education can provide space for balanced personal development encompassing knowledge, morality, and social engagement.

This approach not only enriches the learning experience but also creates opportunities for students to explore their potential in a deeper and more comprehensive manner. By integrating spiritual dimensions, Islamic education not only cultivates intellectual intelligence but also shapes students into individuals with heightened spiritual awareness who live in accordance with the moral values taught in Islam. For example, a study by Rahila and Khozin (2024) reveals that holistic Islamic education enhances students' understanding of profound Islamic values and fosters a greater sense of social responsibility. Through this approach, Islamic education can play a vital role in shaping a generation better equipped to respond to social changes, global challenges, and the moral crises confronting contemporary society (Saepudin, 2024; Rahila & Khozin, 2024).

The implementation of this holistic educational model, according to Saepudin (2024), also plays a crucial role in strengthening the relationship between students, families, and communities. By bringing students closer to relevant religious and social values, Islamic education based on the transformative-nuraniyah approach opens avenues for students to be more actively involved in their social environments. This enables them to respond to changes more wisely and in a manner grounded in Islamic teachings that are relevant to the current context.

A Learning Approach Based on Spiritual Humanism

The learning approach based on spiritual humanism introduces a new dimension to Islamic education—one that is more holistic, integrating religious and spiritual values with social aspects to form individuals who are not only intellectually capable but also possess a strong moral consciousness. This approach enables students to gain a deeper understanding of religious values by directly connecting them to their everyday life experiences (Hamidah, 2022). This inwardly reflective approach does not merely present students with religious theories, but also gives them opportunities to reflect on their actions and their social consequences, thus strengthening their moral and social awareness. Such education encourages students not only to understand religious knowledge, but to apply it in socially engaged and empathetic ways, as demonstrated in action-oriented Islamic education (Gaffar & Akhtar, 2025).

For instance, the curriculum implemented at Institution A—known for its spiritual humanism-based learning approach—encourages student participation in various social action programs that foster character development and social responsibility. These programs go beyond academic achievement by emphasizing the cultivation of social and moral values. These programs show that Islamic education is not limited to religious instruction, but also seeks to form a generation capable of contributing meaningfully to an increasingly plural and globally connected society. This approach introduces a more inclusive model of education, integrating knowledge, morality, and social awareness, in alignment with the fundamental principles of Islam.

Spiritual humanism in Islamic education teaches students to build character through social action, empathy, and cooperation—fundamental components in forming a generation that not only understands religious theory but is also ready to act. Education that emphasizes inner experience and social contemplation helps students become more sensitive to global issues, such as social inequality, environmental degradation, and other pressing societal concerns—challenges that are increasingly relevant in a rapidly evolving and digitally connected world (Gaffar & Akhtar, 2025; Yussof, 2020).

This spiritual humanism-based approach not only involves theoretical instruction but also encourages the real-world application of religious values through meaningful actions that benefit the community. For example, by involving students in social projects that support their character development as individuals who care about others, this model prepares them to become change agents capable of making a positive impact in society. Spiritual humanism-based education enables students to develop social awareness while strengthening their moral and spiritual integrity. Therefore, Islamic education grounded in spiritual humanism does not focus solely on religious knowledge but also promotes a more comprehensive and balanced personal development that integrates spiritual, moral, and social dimensions.

Implications of Transformative-Nuraniyah Epistemology in Islamic Education

The transformative-nuraniyah epistemological approach challenges rigid and overly textualist models of Islamic education. Many Islamic educational institutions remain trapped in methods that emphasize memorization of religious texts and rigid dogmas, while the need to shape moral and social character that responds to societal change is often neglected. As Yussof (2020) explains, this approach encourages Islamic education to better accommodate the social and emotional dimensions of students,

which should not be overshadowed by purely cognitive aspects. In this context, a more inclusive and contextual form of Islamic education provides students with opportunities to develop critical thinking skills, which are essential for addressing complex social issues. It enables education to produce individuals who not only understand religious teachings but can also respond to social changes with empathy and responsibility.

For example, the implementation of transformative-nuraniyah epistemology in Islamic educational institutions offers a new direction for tackling contemporary issues such as moral crises, social injustice, environmental degradation, and social disintegration. Emphasizes that this approach serves as a bridge connecting religious teachings with emerging societal problems (Gaffar & Akhtar, 2025). Consequently, Islamic education based on this epistemology not only focuses on religious knowledge but also on practical skills required to address increasingly complex social issues, including social inequality, environmental damage, and intergroup tensions (Yussof, 2020; Alimah, 2020; Ibrahim et al., 2024).

Furthermore, transformative-nuraniyah epistemology allows Islamic education to adapt to the rapid advancements of science and technology without losing its spiritual foundation. By integrating spirituality into the curriculum, this approach helps students understand and apply scientific knowledge within a deeper moral framework. As Yussof (2020) points out, through this approach, Islamic education plays a dual role—not only advancing religious knowledge but also shaping students' character so they become responsible individuals who contribute to society and the universe. This approach emphasizes the importance of using knowledge for the collective good rather than for individual gain, which is the essence of Islam as *rahmatan lil-'alamin* (a mercy to all creation).

The application of values-based approaches in Islamic education is highly relevant in the context of globalization and rapid social change. This model emphasizes not only mastery of religious sciences but also the development of moral and social character, enabling individuals to become more sensitive to societal and environmental needs. Islamic education oriented toward peace and justice teaches the importance of connecting religious understanding with daily life practices, focusing on students' contributions to creating a peaceful and just society. This is consistent which indicate that Islamic education based on transformative-nuraniyah epistemology strengthens students' character in terms of social justice and environmental awareness. Such education opens the door for students to become not just memorizers of religious texts but also social change agents with moral

consciousness who can make positive contributions to society (Gaffar & Akhtar, 2025; Ibrahim et al., 2024).

Islamic education holds significant potential to instill values of peace that can mitigate violence and social tensions. In the context of secondary education, values such as tolerance, empathy, and justice provide a foundation for nurturing a generation that is not only intellectually capable but also able to live harmoniously within a plural society (Fauzian et al., 2021). This approach introduces educational concepts aimed at developing individuals who not only understand religious texts but are also committed to contributing to social well-being. Moreover, R'Boul (2021) highlights that Islamic values emphasizing justice and equality strongly support values-based education in creating an inclusive society that respects diversity. Learning grounded in such values not only equips students with knowledge but also introduces them to their social responsibilities within their communities.

A values-based approach also provides students with opportunities to interact and collaborate in social activities that foster character development. Research by Santoso and Khisbiyah (2021) found that values-based education, which integrates Islamic teachings with social action, plays a key role in shaping a generation capable of addressing global challenges related to social injustice, intergroup conflicts, and environmental destruction. This type of education cultivates empathy and a sense of responsibility toward the environment, enabling students to become not merely preservers of religious texts but also constructive and sustainable agents of social change (Santoso & Khisbiyah, 2021). Therefore, implementing values-based Islamic education that prioritizes peace and justice is highly relevant amidst ongoing global dynamics, as it shapes individuals who excel not only in knowledge but also in fostering peace, justice, and social harmony within society.

CONCLUSION

The transformative-nuraniyah epistemological approach offers the opportunity to create a more holistic, humane, and contextual Islamic education. In this paradigm, education focuses not only on mastering religious knowledge or religious texts but also on developing the moral and social character of students who are capable of adapting to changing times. This approach integrates three key dimensions: spirituality, rationality, and sociality, which support and enrich Islamic education. Islamic education based on this epistemology is more responsive to contemporary challenges, such as moral crises and social injustice, as it delves into the relationship between spirituality and everyday life practices. This approach not only teaches

students to understand religious teachings but also instills social awareness and prepares them to become positive agents of change in society. One of the main implications of this approach is the introduction of moral and social dimensions into the Islamic education curriculum, making it more comprehensive. The application of this epistemology allows Islamic education to remain relevant amidst the rapid development of science and technology. Education that integrates spiritual values with practical knowledge enables students to apply their learning in ways that are more applicable and beneficial to society. Islamic education based on transformative-nuraniyah epistemology can produce students who are not only intelligent in scientific knowledge but also possess high moral awareness and the ability to contribute to creating positive societal change. This approach teaches students to use their knowledge responsibly for the common good, making them individuals who are not only skilled but also guided by conscience. Thus, Islamic education based on transformative-nuraniyah epistemology holds great potential in shaping a generation that excels not only in religious knowledge but also in social and moral character.

REFERENCES

- Abidin, N., Samad, S. A., & Samad, M. A. (2024). Dasar epistemologi dalam filsafat pendidikan Islam. *Mudarrisuna*, 9(2), 454-470. <http://dx.doi.org/10.22373/jm.v9i2.5183>
- Alimah, A. (2020). Contemplative and transformative learning for character development in Islamic higher education. *Ulumuna*, 24(1), 1-23. DOI:10.20414/ujs.v24i1.384
- Al-Qifari, A. (2021). Epistemologi pendidikan Islam. *Jurnal Pendidikan Kreatif*, 2(1), 16-30. DOI:10.24252/jpk.v2i1.22543
- Fauzian, R. (2024). Holistic Scientific Thinking: A New Path to Contemporary Islamic Studies. *Online Journal of Research in Islamic Studies*, 11(2), 117–128.
- Fauzian, R., Ramdani, P., & Yudiyanto, M. (2021). Penguatan Moderasi Bergama Berbasis Kearifan Lokal dalam Upaya Membentuk Sikap Moderat Siswa Madrasah. *Al-Wijdan*, 6(1), 1–14.
- Gaffar, Abdul & Jamil Akhtar. (2025). Inclusive Tawhid as an epistemology of Islamic education. *FIKROTUNA: Jurnal Pendidikan dan Manajemen Islam*, 15(1), 135-148. <https://doi.org/10.32806/jf.v15i1.833>

- Hamidah, N. N. (2022). Penguatan Humanisme Pendidikan Agama Islam dalam Mewujudkan Merdeka Belajar di Era Society 5.0. *Gunung Djati Conference Series*, 10.
- Ibrahim, M., Shahidullah, I., Okundaye, Z., & Menezes, A. (2024). Addressing contemporary ethical and moral issues through Islamic education. *Journal on Islamic Studies*, 45(3), 112-125.
- Mahmudulhassan, M., Abuzar, M., Ahmed Khondoker, S. U., & Khanom, J. (2025). The integration of Islamic epistemology in ethical and multicultural education: Pedagogical strategies and challenges. *Multicultural Islamic Education Review*, 2(2), 123-134. DOI: 10.23917/mier.v2i2.7612
- Maskhuroh, L. (2020). Implikasi hermeneutik Al-Qur'an dalam epistemologi Islam. *Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman*, 9(2), 261-274. DOI: 10.54437/urwatulwutsqo.v9i2.212
- Piri, R., & Avarsin, S. M. (2022). Educational philosophy of Islamic hermeneutics and its application in curriculum studies. *DAYAH: Journal of Islamic Education*, 9(1), 45-60. DOI: 10.22373/jie.v0i0.10317.
- Prasetia, S. A., Asrohah, H., Najiyah, S. F., & Arif, S. (2021). Epistemic rationality in Islamic education: The significance for religious moderation in contemporary Indonesian Islam. *Ulul Albab: Jurnal Studi Islam*, 22(2), 127-139.
- Rahila, A., & Khozin, K. (2024). Holistic curriculum development in Islamic religious education institutions in primary schools or Madrasah Ibtidaiyah. *Dirosat: Journal of Education, Social Sciences & Humanities*, 2(2), 67-82. DOI: <https://doi.org/10.58355/dirosat.v2i2.67>
- R'Boul, H. (2021). Alternative theorizing of multicultural education: An Islamic perspective on interculturality and social justice. *Journal for Multicultural Education*, 15(2), 45-60. DOI: 10.1108/jme-07-2020-0073.
- Saepudin, A. (2024). Holistic Islamic education: Assessing the impact of integrative curricula on moral and spiritual development in secondary schools. *International Journal of Science and Society*, 6(1), 1238-1249. DOI: <https://doi.org/10.54783/ijsoc.v6i1.1238>
- Santoso, M Abdul Fatah & Khisbiyah, Y. (2021). Islamic humanism education for peacebuilding and social cohesion. *Indonesian Journal of Islam and Muslim Societies*, 11(1), 185-207. DOI : 10.18326/ijims.v11i1.185-207
- Yussof, H. B. (2020). The importance of tawhīdic epistemology in the modern science education curriculum. *Journal of Islamic Science Education*, 1(1), 50-65.

Zembylas, M., Loukaidis, L., Antoniou, M., & Lesta, S. (2018). Enacting critical hermeneutics in religious education: epistemological tensions, contextual realities, and teachers' challenges. *Journal of Beliefs & Values*, 39(4), 399-415.