

Planning in Islamic Education Management: A Study of Irfani's Epistemological Perspective

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ABSTRACT

This study aims to examine planning management in Islamic education with the perspective of Irfani's epistemology, which emphasizes the spiritual and intuitive dimension in the educational process. This approach is integrated with the epistemology of Bayani and Burhani as initiated by Muhammad Abed Al-Jabiri, to create a holistic and comprehensive education system. This research uses a qualitative method with documentation-based data collection techniques and in-depth interpretation of Al-Jabiri's main works, such as *Takwin al-'Aql al-'Arabi*, as well as other supporting literature. Data analysis is carried out through data reduction, data presentation, and drawing conclusions using an interpretive and holistic approach. The results of the study show that planning in Islamic education management based on Irfani's epistemology emphasizes the depth of spirituality, which is complemented by Bayani's normative foundation and Burhani's rational analysis. Irfani's approach encourages inner experience, contemplation, and transcendental relationships with God, which provides a balanced dimension between the mundane and ukhrawi aspects in educational planning. The discussion also found that this approach can strengthen the vision and mission of Islamic education in building the character of kamil people who are integrity, intellectually intelligent, and morally and spiritually responsible. In conclusion, the integration of these three epistemologies, in particular with an emphasis on the Irfani perspective, offers a holistic planning framework, making Islamic education more relevant and adaptive to the challenges of the times, without neglecting the spiritual values and morality that are its essence.

Keywords: management planning; epistimology irfani; islamic education

INTRODUCTION

Islamic education management emphasizes the importance of integrating the three epistemological approaches proposed by Abid Al-Jabiri, namely bayani, irfani, and burhani, in designing a holistic and balanced education system (Anam et al., 2024; Fahrudin, 2024; Ritonga & Saputra, 2025). The bayani approach is oriented towards obedience to revelation, thus ensuring that Islamic education remains based on the moral and ethical values contained in religious teachings. The irfani approach emphasizes the spiritual aspects and inner development of students, with the aim of creating a balance between spiritual and temporal development. Meanwhile, the burhani approach provides a rational basis in education by encouraging critical thinking and scientific solutions that are relevant to the challenges of the times, without neglecting Islamic principles. By integrating these three approaches, Islamic education management not only focuses on academic intelligence, but also on the formation of moral and spiritual character, thus producing individuals who have a balance in intellectual, social, and spiritual aspects in accordance with the overarching Islamic principles of kaaffah (Kadis et al., 2023; Narsinh et al., 2013; Nasucha & Khozin, 2023; Nuryahman et al., 2024).

The integration of these three approaches in Islamic education management aims to create a system that not only emphasizes the intellectual aspect, but also pays attention to the spiritual and moral dimensions, and provides space for balanced social development (Ismail et al., 2022; Sahin, 2018; Taufik, 2020). This is in line with the principles of Islamic education which directs individuals not only to excel in science, but also to be morally and socially responsible. However, in reality, efforts to build a holistic education system often face obstacles, such as the existence of hypocritical and manipulative groups in an effort to advance civilization. In addition, there are also groups that are excessive in religiosity by prioritizing the esoteric aspect of religion, so they tend to ignore and even abandon the worldly aspect. This attitude is contrary to the teachings of the Qur'an, as stated in QS. Al-Qashash: 77, which emphasizes the importance of balance between the life of this world and the hereafter and the use of the world as a means to do good without damaging the earth (ANDI, 2023). Therefore, Islamic education needs to be designed to be able to instill this balance in the learning process.

In the context of Islamic education management, the bayani approach is applied through teaching that emphasizes literal adherence to Islamic revelations and principles, so that moral and ethical values can be embedded in the education system. The irfani approach, which focuses on spiritual development, leads students to make education a path to closeness to Allah as well as to form an awareness of the importance of balance in life (Fitri Yunus et al., 2019). Meanwhile, the burhani approach encourages the application of rational and scientific thinking in education, so that students are equipped with critical thinking skills and progressive solutions to the challenges of modern life. Thus, these three approaches are not only complementary, but also mutually reinforcing

in building a holistic Islamic education system that is oriented towards a balance between science, morality, and spirituality.

Through the integrated application of these three approaches, Islamic education management is able to create a system that not only produces individuals who obey revelation, but are also intellectually and socially intelligent, and contribute to the development of science, economy, politics, and culture. This is in line with the principle of *uswah hasanah* and the goal of Islam as *rahmatan lil 'alamin*, which places education as a means to form a generation that not only has high academic competence, but also has a strong moral awareness and social responsibility. Thus, Islamic education designed based on the integration of *bayani*, *irfani*, and *burhani* will be able to produce balanced individuals and contribute positively to building a civilization based on Islamic values as a whole.

From the above background, the formulation of this research is what is the concept of planning in Islamic Education Management based on Irfani's epistemology? So that this research is expected to provide an implementive theoretical contribution to the management of Islamic education that is able to direct individuals not only to excel in science, but also to be morally and socially responsible, specifically.

RESEARCH

This research uses a qualitative approach, an approach that processes data acquisition by collecting data consisting of narratives (sentence structure) and words or opinions (Milles, Huberman, & Saldana, 2005). Inherently as an effort to obtain data relevant to the research topic, the researcher analyzed the grand theory of Bayani, Burhani and Irfani Muhammad Abid Al Jabiri and its construction in the management of Islamic Education. The primary data in this study is the main source used as an analysis tool, namely the Book of *Naqdul 'Aql al-'Arabiyy*, *Bunyah 'Aql al-'Araby* and *Takwinul Aql 'Arabiyy* which are works written by Abid Al Jabiri related to the concepts of Bayani, Burhani and Irfani. Secondary data here are scientific works that have relevance to the theme of the discussion, either in the form of other scholarly works, national or international journals, magazines/articles or information in the form of other documents as well as related internet sources.

Data collection techniques are carried out by documentation techniques, In addition, he also uses the interpretation method, in this method a work of thought of a certain character by a researcher tries to be understood, lived, and dived into to be able to capture the meaning and nuances intended by a certain character in a distinctive way. In general, it consists of three paths of activity that occur simultaneously, namely data reduction, data presentation and data verification (drawing conclusions). Furthermore, the researcher analyzed the data in this study with the following procedures or flows: interpretation, holistic, historical continuity, internal correlation and heuristic. To

strengthen the validity test of data, the researcher carried out a credibility test by conducting triangulation techniques of sources, techniques, time and theory.

RESULT AND DISCUSSION

Management in Islam

Management is a standard term in Indonesian which comes from the word "manage" in English. Etymologically, the word has its roots from the Latin manus meaning hand, as well as the Italian managgiare which means handling or training. In its development, the term manage is used in a broader context to refer to the management and regulation of everything that requires proper handling, both for individuals and objects. More specifically, management is generally associated with the management of an organization, company, or institution (Cavusoglu et al., 2015). The basic elements in the management concept include orientation and direction, coordination and control, authority and responsibility, planning and design, and administration and implementation (Bacud, 2020).

In Islamic terminology, the concept of management is known as the term idārah, which comes from the verb adāra-yudīru and is mentioned in the Qur'an in Surah Al-Baqarah verse 282. Although the term is not widely found in classical Islamic literature, Muslim scholars more often use the term tadbīr derived from the verb dabbara-yudabbiru. The choice of the term is based on a broader and deeper meaning, because tadbīr describes a process of deep thinking and deep analysis in designing and managing a business. In addition, this term reflects the optimization of various resources and methods to achieve effectiveness and efficiency in the implementation of management.

In the Qur'an, the word tadbīr and its derivatives are mentioned approximately four times, namely in Surah Jonah verses 3 and 31, Surah Al-Ra'd verse 2, and Surah Al-Sajdah verse 5. One of the verses that confirms this concept is Surah Al-Ra'd verse 2, which reads:

اللَّهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي

لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

"Allah who exalts the heavens without pillars (as) you see, then He dwells on 'Arsh. He subdued the sun and the moon; Each circulates according to a predetermined time, He regulates (His creatures), and explains the signs (His greatness), so that you may be sure of the encounter with your Lord" (QS. Al-Ra'd: 2). This verse affirms that Allah SWT is the One who rules the entire universe with perfect order, without the slightest gap in its management system.

The concept of *tadbīr* in the verse shows that the management applied by Allah SWT in creating and regulating the universe has the characteristics of accountability, precision, balance, and proportionality. Everything in this realm runs in a measured order and nothing is created in vain. Allah SWT has shown how an ideal management system must be implemented, namely with very detailed and accountable principles. This understanding leads to the meaning that *tadbīr* in the Islamic perspective is not just a normative process, but includes rational planning and produces maximum, efficient, and measurable outputs (Sapa, 2025).

Based on the concept of *tadbīr* in Islam, management is not just a technical process that is mechanistic, but also a process based on deep thinking, strategic analysis, and orientation towards achieving optimal goals. This principle of Islamic management can be implemented in various aspects of life, both in the management of individuals, organizations, and social institutions. By comprehensively understanding the concept of *tadbīr*, the management system implemented is not only effective and efficient, but also in accordance with the principles of balance and order that have been exemplified in the creation and regulation of the universe by Allah SWT. Therefore, the application of management in an Islamic perspective must always refer to the values of integrity, justice, and order in order to achieve sustainable prosperity for all mankind.

Planning

Planning is one of the main functions in management that plays a role in determining the direction and strategy for achieving organizational goals. Mondy & Premeaux (1995) defines planning as the process of determining in advance what must be achieved and how to realize it. Thus, planning involves the preparation of clear goals as well as strategic steps in achieving them. Terry (1975) It also emphasizes that planning includes the selection and analysis of facts, as well as the formulation of assumptions related to the future in formulating the necessary actions to achieve the desired results. In this context, there are three main elements in planning, namely: (1) data collection, (2) fact analysis, and (3) the preparation of concrete plans based on organizational needs.

Johnson dkk. (1973) emphasized that planning is a series of predetermined actions and serves as the basis for strategic decision-making. In practice, planning includes the preparation of the vision, mission, strategy, goals, and objectives of the organization. This process not only serves as the first step in management, but also serves as a guideline for all organizational activities. With careful planning, an organization can determine what to do, when to do it, and who is responsible for each stage. Therefore, before compiling planning steps, adequate data and information are needed so that the decisions taken are relevant to the needs of the organization.

As a primary management function, planning plays a role in setting organizational goals and objectives and determining the most effective methods of achieving them within a given time frame. Organizations need to consider various planning alternatives in order to be able to choose the most feasible strategy to achieve based on available

resources. Planning is not only setting goals, but also compiling work programs, implementation schedules, and monitoring and evaluation mechanisms. This ensures that all organizational actions are aligned with the long-term goals that have been set.

Planning has a fundamental role in determining the direction of organizational development as well as the approach that will be used in achieving its targets. In other words, planning is the foundation for systematic decision-making. Without clear planning, the organization will experience irregularities in its operations, so that the activities carried out become sporadic, fragmented, and do not have a clear orientation. Therefore, good planning must be able to coordinate all elements in the organization so that the efforts made are more effective and directed in achieving the goals that have been determined.

In the context of management, planning is often associated with the concept of POAC (Planning, Organizing, Actuating, Controlling) proposed by Terry. Planning is the first stage in the management process that serves as the basis for the next stage. In the context of education, planning plays a role in setting educational goals, developing strategies, policies, and methods that will be used to achieve these goals. Good planning not only ensures academic success, but also creates a conducive and sustainable learning environment.

In Islamic education management, planning must include fundamental aspects in Islamic values-based education. This includes the preparation of a curriculum oriented to Islamic teachings, the development of students' character and morals, and the training of educators in accordance with Islamic principles. In addition, Islamic education planning must involve various stakeholders, such as parents, the community, and the government, in order to create a more inclusive and effective education system (Tumanggor et al., 2021).

Profil Muhammad Abed Al-Jabiri

Muhammad Abed al-Jabri was born in Morocco in 1936. He obtained a diploma in philosophy in 1967 and a Doctorate in philosophy in 1970 from the Faculty of Letters in Rabat. Since 1967, he has been professor of Arab-Islamic philosophy and thought at the Faculty of Literature in Rabat. Al-Jabri's thought is known through his critical analysis of Arab reason and culture. One of his famous works is "The Structure of Arab Reason" (بنية العقل العربي), which is part of the series "Critique of Arab Reason" (نقد العقل العربي). This series is a critical and analytical study of the knowledge system in Arabic culture. Among the other works that have been published are ("أضواء على مشكل التعليم بالمغرب" 1973) dan ("مدخل إلى فلسفة العلوم" 1976). These works reflect his involvement in educational and philosophical issues, although his specific contributions to the management of Islamic education are not described in the documents provided. al-Jabri's work is characterized by a critical approach to the epistemological structure of Arab culture, with the aim of understanding and critiquing the formation of the Arab intellect in the broader context of Arab-Islamic culture (Abid Al-Jabiri, 2009). during the last four decades of the 20th

century. Al-Jabiri received his education in schools established by the national movement to oppose the French occupation schools. Some of the important schools he attended included the "Al-Nahda Al-Muhammadiya" School in Figuig, the "Al-Tahdhib Al-Arabiya" School in Oujda, and the "Abdul Karim Lahlu" School in Casablanca. At university, al-Jabiri studied the history of philosophy, Marxism, psychoanalysis, kalam, and Ibn Khaldun in Arab-Islamic thought. He also translated various texts in the fields of theory of knowledge and epistemology. Al-Jabiri supervised university theses in the Department of Philosophy at the Faculty of Letters in Rabat and actively contributed to major seminars at the university during the 1970s and early 1980s. Al-Jabiri is also known for his efforts in strengthening the teaching of philosophy in Morocco, facing challenges from those who hold to tradition. He became a professor at a Moroccan university in October 1967, and worked with a spirit of struggle in challenging early conditions (Mohamed Abed Al-Jabri, 2016).

The relevance of the concept of Islamic education management to Al-Jabiri's thinking has a strong relevance to the concept of Islamic education management, which aims to manage the education system in a structured manner by combining Islamic values and modern needs (Dan, 2024). Bayani's approach in Islamic education management can be seen in the emphasis on normative foundations, namely the Qur'an and hadith, as the main source of curriculum development and character of students (M Amin Abdullah, 2016). However, Al-Jabiri reminded that Bayani's approach alone is not enough to answer global challenges, so integration with Burhani and Irfani is needed.

Irfani Epistemologists

In his first work, *Takwin al'Aql al-'Arabi* Al-Jabiri described the basic conception that colored Arabic thought. He paid attention to the frame of reference that developed since the classical period, namely the codification period (asr at-tadwin) in the 2nd century AH or 8 AD as the main basis for the formation of the Arabic model of thought. The model that developed in Arabic thought was concluded by al-Jabiri in three epistemological systems, namely, the epistemology of bayani, irfani, and burhani. Then al-Jabiri emphasized that the focus of his study is not to delve into the ideological content contained in the epistemological system of Arab thought, but only to trace or dismantle the epistemology that colors it, he aims to conduct a "scientific" analysis of the "intellect" formed by the Arab-Islamic Tradition (Al-Jabiri, 2007).

Epistemology of Irfani, said Irfani, is a masdar form of the word ب - ي - ن which is synonymous with ma'rifah. In *Lisanul 'Arab*, the word Irfani means al-'ilm, this is in line with Al-Attas which defines ma'rifah also means al-Ilm (Al Attas, 1999). The word Irfan or Ma'rifah is known among Muslim Sufis (al-mutasawwifah al-Islamiyyin) to indicate the most noble and high type of knowledge that is present in the heart through kashf or inspiration (Al-Ghazali, 2016). The Sufis divide knowledge according to their level, namely: burhaniyah, bayaniyah, and irfaniyah, as mentioned in the Qur'an where the word yaqin is juxtaposed with the word haq (al-Waqi'ah: 95), 'ilm (al-Takatsur: 5),

and 'ain (al-Takatsur: 7). At the peak, Suhrawardi made a firm distinction between al-burhan and al-irfan, the first is called al-hikmah al-bahtsiyah which is based on argumentation, scrutiny and ratio, while the second is called al-Hikmah al-Ishraqiyyah which is based on al-kashf and al-ishraq (Abid Al-Jabiri, 2009).

Irfani is a more spiritual and intuitive approach. According to Al-Jabiri, Irfani refers to knowledge gained through inner and spiritual experiences. In the context of Islamic education, Irfani's approach is important to develop the spiritual dimension of students, who rely not only on intellectual knowledge but also on profound inner experiences (Ulliyah et al., 2024). Irfani-based Islamic education will produce individuals who are not only intellectually intelligent, but also have spiritual depth and the ability to feel a close relationship with God. In the face of global education trends that often tend to be secular and materialistic, Islamic education that prioritizes Irfani will provide a balance between worldly and ukhrawi aspects, so that students can develop holistic self-quality (Assegaf, 2013).

Discussion

Islamic education management demands a holistic approach by integrating spiritual, intellectual, and operational dimensions to achieve effectiveness in the management of educational institutions. James A.F. Terry proposed four main functions in management, namely planning, organizing, actuating, and controlling. These four functions form a systematic framework for managing resources to achieve organizational goals optimally. In the context of Islamic education, this approach can be expanded through the integration of Bayani, Burhani, and Irfani epistemologies as proposed by Muhammad Abid al-Jabiri. However, in this discussion, the main focus is on the planning function in Irfani's perspective, which emphasizes the spiritual and intuitive dimensions of the managerial process.

Planning in Islamic education management must have a clear vision regarding the goals that the educational institution wants to achieve. Effective planning not only targets academic achievement, but also the formation of students' character in order to be able to implement Islamic values in daily life (Hasanah et al., 2022). Therefore, planning must include several main elements, such as: (a) a curriculum based on Islamic values, (b) an educational program that emphasizes character building, (c) indicators of academic and moral achievement, and (d) the selection of competent educators in Islamic education (Sujarwo, 2024). With careful planning, educational institution managers can avoid confusion in the managerial process and ensure that each educational activity is aligned with the goals that have been set.

The planning function in Terry's theory focuses on identifying goals, formulating strategies, and allocating the resources needed. In the context of Islamic education, the effectiveness of planning can be measured through several indicators, one of which is the depth of students' spirituality (Irfani). Islamic educational planning is not only pragmatic,

but it must also include a strong spiritual vision. Therefore, the indicators of its success include the extent to which the educational program is able to build the spiritual awareness of students and how the balance between worldly and ukhrawi goals is applied in educational policies and practices.

As part of the POAC (Planning, Organizing, Actuating, Controlling) concept, planning in Islamic education must reflect the principle of monotheism with the main goal of producing kamil people who are faithful, knowledgeable, and pious (Raafi, 2020). Bayani's epistemology plays a role in ensuring that the vision, mission, and goals of the educational institution are in accordance with Islamic values. For example, the vision of education can be formulated to form a generation with noble character and able to contribute to society (Sholichin et al., 2022). However, an approach that only relies on Bayani risks being trapped in textual norms without considering the needs of the times. This is where Burhani's epistemology comes into play, by prioritizing rationality in the formulation of educational strategies, including through the analysis of community needs and global educational trends (Taali et al., 2024).

Irfani's epistemology complements this plan by emphasizing the spirituality aspect in the management of Islamic education. This approach is not only oriented towards academic achievement and technical competence, but also ensures that the planning process is carried out with sincere intentions in order to achieve the pleasure of Allah. For example, kaffah Islam-based curriculum planning can include the integration of Islamic values in each subject, the application of technology in accordance with sharia principles, and an emphasis on the formation of students' moral and spiritual character (Bayu Annisa, 2022). In Irfani's perspective, it not only focuses on the operational aspect, but also provides a deep spiritual foundation for all actors in the Islamic education system.

In practice, Irfani's epistemology emphasizes spiritual experience and intuition as instruments in the development of Islamic education. This approach is in line with the Sufistic tradition that emphasizes the search for truth through contemplation and a transcendental relationship with God. In the context of educational planning, Irfani plays a role in ensuring that the visions and missions of educational institutions are not only derived from normative texts, but also strengthened by spiritual wisdom. Planning based on Irfani's method will produce educational strategies that are not only academically and empirically relevant, but also loaded with the values of wisdom and blessings (Ulliyah et al., 2024).

By integrating the three epistemological approaches—Bayani, Burhani, and Irfani—Islamic education planning can be carried out comprehensively and contextually. Bayani provides a normative basis based on Islamic revelation and tradition, Burhani offers rational and empirical analysis, while Irfani ensures that the entire planning is based on sincere intentions and deep spiritual values. In managerial practice, Irfani's approach can be realized through inspirational leadership, moral development for educators, and strengthening transcendental relationships with God in all aspects of education. Thus, the

management of Islamic education is not only oriented towards operational effectiveness, but also contributes to the formation of kamil people who have high integrity, dedication, and spiritual awareness.

CONCLUSION

Planning management in the perspective of epistemology Irfani emphasizes the integration between spiritual, intellectual, and practical dimensions in Islamic education planning. Irfani's approach is based on inner experience, intuition, and a transcendental relationship with God, ensuring that the planning process is not only technical, but also based on spiritual values. This provides a balance between worldly and ukhrawi goals, making education a means of forming holistic kamil people. In its implementation, Islamic education directs individuals not only to excel in science, but also to be morally and socially responsible.

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