INTEGRATION OF ABID AL-JABIRI'S EPISTEMOLOGY IN ISLAMIC RELIGIOUS EDUCATION (PAI) LEARNING TO DEVELOP CRITICAL THINKING IN HIGHER EDUCATION

Moh. Nasrul Amin
Institut Agama Islam Tarbiyatut Tholabah, Indonesia
E-mail: m.nasrulamin@iai-tabah.ac.id

Muhammad Aji Nugroho
Universitas Islam Negeri Salatiga, Indonesia E-mail:
ajinugroho@uinsalatiga.ac.id

Abstract: The objective of this research is to explore the integration model of Abid Al-Jabiri's epistemology in Islamic Religious Education (PAI) learning to develop critical thinking at the university level. The research employs a library research method, utilizing primary data derived from Muhammad Abid Al-Jabiri's works related to the epistemologies of *bayani*, *burhani*, and *irfani*. Secondary data are drawn from journals and books discussing Muhammad Abid Al-Jabiri and their relevance to this research. Data analysis uses content analysis by selecting data that aligns with the core themes of the study. The findings indicate that the integration of Muhammad Abid Al-Jabiri's epistemology in PAI learning at universities can foster students' critical thinking through an integrative-holistic model. The learning stages include: Bayani Stage (Authentic Learning): This stage facilitates a foundational understanding of Islamic teachings through religious texts and evidences. Burhani Stage (Critical-Contextual Thinking): This stage emphasizes reasoning based on Islamic evidences analyzed through rational intellect, involving empirical data or social issues arising in the community. Irfani Stage (Spiritual-

Emotional Learning): This stage prioritizes spiritual experiences as a source of knowledge. Through this integrative-holistic learning model, PAI instruction at universities can effectively enhance students' critical thinking while deepening their comprehensive understanding of Islamic teachings.

Keywords: Integration of Abid Al-Jabiri's Epistemology,
PAI Learning, Students' Critical Thinking

Introduction

Islamic Religious Education (PAI) learning in general universities often still focuses on a textual and normative approach, prioritizing a literal understanding of religious texts without considering contemporary contexts.[1] This method, while aligning with conventional religious education standards, is less capable of accommodating social dynamics and the increasingly critical thinking of students toward global issues.[2] Ideally, PAI learning in higher education needs to offer a more critical and reflective understanding so that it is capable of providing a comprehensive (Kaffah) understanding of Islam. Such an understanding can be delivered through a learning model that combines Islamic textual reasoning, critical-rational and contextual analysis, as well as experience- or reflection-based learning.

In the context of higher education, Islamic Religious Education (PAI) learning encompasses interconnected cognitive,

[1] Asiva Noor Rachmayani, "Pengembangan Model Ulul Ilmi Dalam Pembelajaran PAI Untuk Meningkatkan Karakter Mahasiswa (Penelitian Di Universitas Pendidikan Indonesia)" (UIN Sunan Gunung Jati, 2022).

[2] and Yusmini Tengku Sarina Aini Tengku Kasim, Nur Eliza Mohd Noor and Md Yusoff, "In Applying a Student-Centred Approach To E- Learning for Islamic Education in Primary Schools During the Pandemic Covid- : Preliminary Data Analysis," *Afkar* vol 1 no2 (2022).

affective, and psychomotor aspects, where students not only study religious knowledge but are also encouraged to understand and apply Islamic teachings in their daily lives. Thus, PAI learning functions not merely as a medium for the transfer of knowledge, but also as a process of deep analysis regarding socio-cultural contexts based on universal Islamic values that remain relevant to contemporary socio-cultural developments.

Literature reviews demonstrate the importance of Islamic Religious Education (PAI) learning innovation so that PAI becomes more relevant and aligned with contemporary needs. Previous research, such as the study by Asiva Noor Rachmayani, highlights that conventional approaches in PAI learning often fail to address the needs of students who demand a more applicable and contextual understanding. Asiva subsequently offers a more contextual form of learning through the *Ulul Ilmi* model, which is designed using an inquiry approach paired with a spiritual pedagogic strategy in order to enhance the quality of learning[3] Additionally, an article by Mufida discusses how the PAI curriculum is still based on a traditional approach, which does not fully support meaningful learning. Consequently, the recommendation provided is that materials within the PAI curriculum should ideally be designed based on the evolution of contemporary issues[4] Thus, it is essential to innovate in formulating a learning model that remains relevant to dynamic social contexts.

Several Islamic religious learning theories offer text-based methods, yet they cannot always be applied effectively within the

[3] Rachmayani, "Pengembangan Model Ulul Ilmi Dalam Pembelajaran PAI Untuk Meningkatkan Karakter Mahasiswa (Penelitian Di Universitas Pendidikan Indonesia)."

[4] and Maimun Maimun Mahfida Inayati, Atik Silvia, ""Evaluasi Kurikulum Pendidikan Agama Islam: Telaah Tentang Model, Kriteria Dan Pendekatan," *Multiverse: Open Multidisciplinary Journal* vol 2 no 3 (2023).

more complex context of higher education.[5] Given these limitations in existing theories, developing an approach capable of integrating rational, empirical, and intuitive aspects such as that offered by Abid Al-Jabiri's epistemology becomes crucial. The need for a learning model that accommodates Abid Al-Jabiri's epistemological framework is certainly grounded in a more comprehensive pedagogical approach featuring three major modes of reasoning: religious textual reasoning, rational-empirical reasoning, and intuitive or spiritual reasoning. Another study describing the problematic nature of PAI learning lies in the lack of productivity among PAI teachers, resulting in PAI instruction failing to make a significant contribution to students' creativity and critical analysis through methods implemented without active student involvement.[6] On the other hand, an interactive PAI learning approach is greatly needed to foster critical thinking and connect religious education with contemporary social issues.

Meanwhile, the concept of Islamic Religious Education (PAI) learning in higher education possesses distinct characteristics compared to PAI in primary or secondary education. PAI in higher education aims to shape students who not only understand Islamic teachings theoretically, but are also capable of applying religious values within critical thinking and actions relevant to their professions and social lives. Therefore, there is a need for a PAI curriculum designed to integrate Islamic perspectives with scientific studies, offering interactive learning with a rational-empirical nuance.[7] An interdisciplinary approach is frequently adopted, combining religious material with general sciences to highlight the relevance of Islamic teachings across various

[5] Rachmayani, "Pengembangan Model Ulul Ilmi Dalam Pembelajaran PAI Untuk Meningkatkan Karakter Mahasiswa (Penelitian Di Universitas Pendidikan Indonesia)."

[6] Shinta Sri Pillawaty, "Problems of Islamic Religious Education Teachers In Implementing the Independent Curriculum," *Educan : Jurnal Pendidikan Islam* vol 7 no 1 (2023).

[7] and Iain Curup Rukmini, Reni Dianti, Dewi Purnama Sari, Aida Rahmi Nasution, "Model Pembelajaran PAI Berbasis Neurosains : Inquiry Learning Program Studi Pendidikan Agama Islam Institut Agama Islam Negeri," 2024.

disciplines.[8] PAI in higher education serves as a hub for intellectual development to achieve a deeper understanding that is relevant to evolving social contexts in society. PAI in higher education evaluates not only students' knowledge, but also how they actualize it in real life.[9]

Thus, the integration of Abid Al-Jabiri's epistemological concept through the *bayani*, *burhani*, and *irfani* approaches with Islamic Religious Education (PAI) learning in higher education is expected to provide a learning model that fosters critical thinking based on normative-textual, interactive-dialogical, and reflective aspects, alongside the integration of Islamic values within academic and professional contexts. The relevance of this epistemology in PAI learning in higher education is considered capable of overcoming the limitations of current textual approaches, which focus solely on verses without connecting existing social issues, by introducing a broader approach that analyzes Islamic teachings or scriptural proofs in relation to societal social problems.[10] Accordingly, this study aims to examine how Abid Al-Jabiri's epistemology operates and its relevance and contribution in revitalizing the PAI learning model in higher education.

This research is crucial to contribute a PAI learning model in higher education that builds more critical and open-minded thinking among students moving beyond the dogmatic reception of Islamic teachings to enable them to analyze and adapt to social, political, and scientific developments. This study can be seen as a step toward producing intellectual students capable of

[8] Rukmini, Reni Dianti, Dewi Purnama Sari, Aida Rahmi Nasution.
[9] Abdul Haris Rasyidi and S. Abdul Jalil Al Idrus, "Exploration of PAI Teacher Challenges and Opportunities; Case Study of Implementation The Independent Learning Curriculum, In East Lombok Elementary Schools," *Jurnal Ilmiah Profesi Pendidikan* vol 9 no 2 (2024).
[10] and Ridho Riyanto Saiful Amien, Ahmadi Ahmadi, "Al-Jabiri's Bayani Epistemology As A Basis of Instructional Design Of Arabic Reading Comprehension," *Ijaz Arabi Journal of Arabic Learning* vol 6 no 3 (2023).

understanding Islam within a more dynamic context relevant to global challenges, while fostering inclusive and critical student thought. Ultimately, this research is expected to serve as a reference for developing PAI learning models in higher education that are more relevant to contemporary contexts.

Research Method

This research employs a library research approach as its primary method, which enables the study to be conducted through a critical examination of written sources relevant to the topic discussed. The types of data used in this research consist of primary and secondary data.[11] Primary data comprise the works of Muhammad Abed Al-Jabri, such as *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab World* and *Arab-Islamic Philosophy: A Contemporary Critique*. Meanwhile, secondary data include supplementary literature supporting this study, including relevant research findings from books, journals, and academic articles that directly discuss *bayani*, *burhani*, and *irfani* epistemologies within the context of Islamic education, as well as articles addressing the development of Islamic religious education at the higher education level.

The research process consists of several stages, encompassing data collection and critical literature analysis. The first stage is data collection, which is carried out by reading and reviewing relevant written sources, including books, scientific journals, articles, and research reports discussing PAI learning and Abid Al-Jabiri's epistemology. The data collection technique is performed by identifying literature directly related to the research topic, followed by selection to ensure that the data used come from credible and relevant sources. Furthermore, each selected source is critically analyzed to gain a deep understanding of how PAI

[11] Mattew B. dan A. Michael Huberman. Miles, *Qualitative Data Analysis: A Sourcebook of New Method.* (USA, 1992).

learning can be developed through the epistemological framework of *bayani*, *burhani*, and *irfani*. This process enables the researcher to identify key information supporting the research objectives while exploring more deeply the relevance of existing theories to the development of the PAI curriculum in higher education.

In this research, the data analysis technique used is content analysis.[12] This technique allows the researcher to conduct an in-depth examination of written data with the aim of discovering patterns, themes, and relationships among the analyzed concepts.[13] The data analysis process begins by reading the literature thoroughly, followed by identifying key concepts related to PAI learning and Abid Al-Jabiri's epistemology. The collected data are then organized and categorized according to the main research topics. Subsequently, the analysis proceeds by interpreting the data to uncover the relevance of *bayani*, *burhani*, and *irfani* epistemological concepts within the context of PAI learning in higher education. The results of this content analysis are expected to provide a deeper understanding of the ideal approach to PAI learning, as well as demonstrate how Abid Al-Jabiri's epistemological framework can be integrated to create a more relevant and applicable PAI learning model for students.

Findings and Discussion

Getting to Know Muhammad Abid Al-Jabiri

Muhammad Abid Al-Jabiri was born on December 27, 1935, in Figuig, a small town on the Morocco-Algeria border. He grew up in an environment dominated by a strong Islamic religious tradition and earned his doctorate in philosophy in 1970, specializing in epistemology and the history of Arab-Islamic thought. After completing his studies, Al-Jabiri began his academic

[12] Lexy j Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja rosda karya, 2002).
[13] J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. SAGE Publications* (USA, 2014).

career as a philosophy lecturer at Mohammed V University, where he was subsequently appointed as a professor. In addition to teaching, he was active in research and wrote a number of important books on Arab-Islamic thought.[14] Throughout his career, Al-Jabiri was known as a critical thinker who paid close attention to classical Arab and Islamic philosophical thought, particularly in the aspects of epistemology, logic, and culture.

Al-Jabiri's thought on epistemology and Islamic reform has had a profound influence among intellectuals in the Arab and Islamic worlds. He is regarded as one of the contemporary thinkers who sought to bridge the gap between tradition and modernity within the context of Islamic thought. Until his passing on May 3, 2010, in Casablanca, Morocco, Al-Jabiri's ideas and works have continued to serve as a reference for academics, intellectuals, and students delving into Islamic philosophy and Middle Eastern studies. His legacy in the field of epistemology remains relevant in efforts to renew and reinterpret the Islamic intellectual tradition so that it stays aligned with the developments of the times. With his sharp and critical thinking, Al-Jabiri stands as an essential figure in the evolution of contemporary philosophy and Islamic studies, particularly regarding innovative methodologies and epistemological approaches.

Muhammad Abid Al-Jabiri's Epistemology

Al-Jabiri's thought is famously centered on the intellectual renewal of Islam through epistemological analysis, which is divided into three main approaches: *bayani* (textual or deductive), *burhani* (rational or logical), and *irfani* (mystical or intuitive). In his renowned book, *Takwin al-Aql al-Arabi* (The Formation of Arab Reason), he examines the structure of classical Arab thought and dissects how these three approaches

[14] and Riyanto Amien, Ahmadi, *Al-Jabiri's Bayani Epistemology As A Basis of Instructional Design Of Arabic Reading Comprehension*, n.d.

influence the understanding of Islam and how they can be applied within a modern context. Al-Jabiri presents a critique of traditional mindsets, which he argues tend to be rigid, and emphasizes the importance of contextual and reflective understanding to resolve contemporary societal problems.[15] Below is an explanation of each approach:

1. Bayani Epistemology (Deductive-Textual)

Bayani epistemology focuses on the interpretation of Islamic texts and traditions, such as the Qur'an and Hadith. In Al-Jabiri's view, the bayani approach emphasizes deductive methods and textualism, where knowledge is acquired through direct reference to religious texts without considering their contextuality or the rational reasoning behind them.[16] In this approach, adherence to the text supersedes all forms of rational thinking or subjective interpretation. Al-Jabiri criticizes bayani as an approach that has the potential to trap Muslims in a rigid and textualist outlook lacking contextual understanding. Through this bayani approach, Abid Al-Jabiri highlights the importance of the burhani and irfani approaches to overcome the limitations of the more textual bayani approach with burhani offering a more rational perspective and irfani emphasizing the internalization and appreciation of meaning within Islamic teachings. Thus, the integration of these approaches can provide a more comprehensive understanding. Nonetheless, he acknowledges the importance of this approach in preserving the authenticity of tradition.

2. Burhani Epistemology (Rational-Logical)

Burhani epistemology is grounded in rational and logical reasoning, utilizing analytical methods to attain truth. This approach is heavily influenced by Greek philosophy,

[15] Muhammad Abed Al-Jabiri, *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab* (World. I. B. Tauris, 2010).
[16] Al-Jabiri.

particularly Aristotelian logic, which entered the Islamic world through philosophers such as Al-Farabi and Ibn Sina. In burhani, knowledge is acquired not only through religious texts but also through reason and scientific methods. Al-Jabiri views burhani as a potential method to address contemporary issues logically and rationally.[17] The burhani approach can serve as a method for examining various aspects of Islam, for instance, it can be used to analyze the rational logic of Islamic law based on both scriptural (*naqli*) and rational (*aqli*) proofs. This applies not only to jurisprudence (*fiqih*) studies, but also to fields like exegesis (*tafsir*) and theology (*kalam*) that require rational explanations of Islamic religious texts. He argues that integrating burhani into Islamic education can train students to think critically and analytically, thereby enhancing the quality of learning and the relevance of religious knowledge within today's social and scientific contexts.[18] This approach is crucial within the context of universities and higher education, where critical thinking is indispensable.

3. Irfani Epistemology (Mystical-Intuitive)

Irfani epistemology is related to knowledge acquired through mystical and intuitive experiences, such as those found in the Sufi tradition (*tasawuf*). This approach emphasizes intuition as a deep source of knowledge, where truth is considered attainable directly through spiritual experience rather than through logical rationalization or textual interpretation. [19] Major figures such as Al-Ghazali and Ibn Arabi are examples of thinkers who developed the irfani approach. However, this approach is not to be used in isolation without prior rational thought; rather, irfani still requires the involvement of other

[17] Al-Jabiri.
[18] Muhammad Abed Al-Jabiri, *Arab-Islamic Philosophy: A Contemporary Critique*. (University of Texas Press., 1999).
[19] Al-Jabiri, *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab*.

approaches as a foundational basis. First, it must utilize *bayani* as a foundational reinforcement of initial knowledge, followed by *burhani* rational thinking to ground the insights gathered between *bayani* and the contemplative process of *irfani*. Through this synergy, a holistic understanding of knowledge is achieved, leading to sound judgment based on the combined considerations of all three approaches.

According to Al-Jabiri, *irfani* plays an important role in enriching an individual's religious experience, yet it can pose problems if applied excessively outside the context of personal spiritual experience without incorporating knowledge derived from other approaches. He asserts that the *irfani* approach should ideally be focused on personal spiritual development.[20] In education, this method can be applied to strengthen spiritual and ethical dimensions, provided it is complemented by the *bayani* and *burhani* approaches to ensure balance and relevance to broader societal needs.

Al-Jabiri concludes that these three approaches must function in a complementary manner. His critique of classical epistemology lies in the tendency to use a single approach exclusively without regard for its relevance in the context of modern society.[21] He argues that the advancement of Islamic thought requires openness to external influences and a critical, flexible methodological renewal. The Qur'an serves as a guide that God's religion is one across the tongues of all prophets, calling for full awareness to perform righteous deeds, do good, and forbid evil sincerely. Thus, one is considered righteous. Yet, it is as though minor differences alone can turn goodness into badness. This becomes the reason why the People of the

[20] Al-Jabiri.

[21] Al-Jabiri, *Arab-Islamic Philosophy: A Contemporary Critique.*

Book (*Ahl al-Kitab*), who profess their faith, also sincerely perform the command to enjoin good and forbid evil.[22]

Through this approach, Al-Jabiri attempts to encourage Muslims to harmonize these three methods within Islamic learning and teaching so that they remain deeply rooted in tradition while remaining adaptive to scientific progress and the changing times.[23]

Integration of Abid Al-Jabiri's Epistemology in PAI Learning to Develop Critical Thinking in General Higher Education

1. Bayani Epistemology as an Authentic Learning Approach

In the context of Islamic Religious Education (PAI) learning, the use of primary learning sources such as the texts of the Qur'an and Hadith is crucial because both serve as the primary foundations of Islamic teachings. Referring directly to the Qur'an and Hadith helps students understand religious concepts from their original sources, thereby strengthening authentic and deep comprehension.[24] Learning through this *bayani* approach can also reinforce the foundation of students' thinking, given that one of the challenges in the modern world and era of globalization is that many students lack a strong grasp of their religious understanding; they focus solely on the relevance of religious understanding products while lacking an understanding of the sources from which legal products or proofs are derived. However, this approach has limitations in

[22] Lailatul Rif'ah, "Analisis Kontekstual Terhadap Ahl Al Kitab," *Jurnal Studi Islam Lintas Negara (Journal of Cross-Border Islamic Studies)* vol 1 no 5 (2023).
[23] Al-Jabiri, *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab*.
[24] Suwarin Rais Nusi, "Metode Pembelajaran Dalam Perspektif Alqur'an Dan Hadits," *Deleted Journal* vol 2 no 4, no. May (2024).

developing critical thinking and contextual interpretation for students.

The *bayani* concept in Abid Al-Jabiri's epistemology remains dominant in PAI learning methods implemented in higher education. This learning approach is still deemed important for examining the authenticity of PAI teaching sources derived from the Qur'an and Hadith, although it subsequently requires other approaches to further explore these sources. At least an authentic source-based learning approach will provide a strong foundational insight for students to develop more comprehensive and in-depth PAI scholarship. With *bayani* epistemology, learners focus on textual and traditional understanding that refers directly to the direct interpretation of sacred texts, such as the Qur'an and Hadith, as well as classical jurisprudence (*fiqh*) products.[25] Thus, a learning approach oriented toward foundational understanding originating from authentic sources remains highly relevant for enhancing students' profound comprehension.

2. Burhani Epistemology as a Critical-Contextual Learning Approach

Literature data indicates that the *burhani* concept, which relies on logical and analytical reasoning, is highly relevant for application in PAI learning in higher education. By employing the *burhani* approach, students are encouraged to examine religious values from a more critical perspective, extending beyond literal meanings to uncover deeper significance through rational deduction.[26] Akan tetapi pendekatan ini memiliki tantangan apabila nalisis kritis dilaksanakan dalam dialog terbuka atau secara publik secara langsung dapat diakses karena dapat memicu pemahaman yang berbeda dari

[25] Wan Muhammad Fariq, "Pemikiran Pendidikan Islam Perspektif Muhammad 'Abid Al-Jabiri," *Ta'allum: Jurnal Pendidikan Islam* Vol 10 no (2022).
[26] Fariq.

publik. Literatur mendukung temuan ini dengan menekankan pentingnya analisis kritis dalam memahami teks agama, yang sejalan dengan tujuan pendidikan di tingkat perguruan tinggi yang menekankan pada pengembangan pemikiran mandiri dan kritis.[27] The integration of the *burhani* approach into PAI learning can create more open discussion spaces, enabling students to explore profound questions regarding Islamic values.[28] In contrast to *bayani* epistemology, the *burhani* approach prioritizes rationality and logical analysis in examining the sources of Islamic teachings, utilizing critical thought and argumentation to comprehend phenomena objectively and systematically as constructed through reality and Islamic sources.

The critical thinking-contextual learning approach is highly relevant to higher education, aligning well with 21st-century learning aspects that emphasize the 4Cs: creative thinking, critical thinking and problem-solving, communication, and collaboration.[29] Consequently, PAI learning in higher education will provide a profound process of understanding through this approach, which is inherently oriented toward student-centered learning.

3. Irfani Epistemology as a Spiritual-Emotional Learning Approach

In addition to *bayani* and *burhani*, the concept of *irfani* in Abid Al-Jabiri's epistemology emerges as an approach capable of adding a new dimension to PAI learning. The *irfani* concept,

[27] Rachmayani, "Pengembangan Model Ulul Ilmi Dalam Pembelajaran PAI Untuk Meningkatkan Karakter Mahasiswa (Penelitian Di Universitas Pendidikan Indonesia)."
[28] Yusrin Yusrin, "Muhammad Abid Al-Jabiri's Contribution to Islamic Education," *International Journal of Islamicate Social Studies* vol 1 no2, no. November (2023).
[29] Muhammad Taufiqurrahman, "Pembelajaran Abad 21 Berbasis Kompetensi 4C Di Perguruan Tinggi," *Instruction, PROGRESSA: Journal of Islamic Religious* Vol 7 no 1 (2023).

which emphasizes spiritual appreciation and intuitive experience, provides students with the opportunity to internalize religious values in a more personal and emotional manner.[30] also allows for deep contemplation before drawing final conclusions in the acquisition of knowledge. This finding underscores the importance of an approach that is not only cognitive but also affective in Islamic religious education, enabling spiritual values to be directly experienced by students. *Irfani* epistemology, by prioritizing intuitive and spiritual experience, opens space for a spiritual-emotional approach that highlights inner contemplation as another form of knowledge.[31] The literature reviewed in this study demonstrates that the *irfani* approach aligns with the need to develop students' spiritual character in the modern era, where they face complex moral and ethical challenges.

According to Al-Jabiri, these three epistemologies must be viewed as complementary frameworks in building a holistic Islamic worldview, thereby enabling a more comprehensive understanding of knowledge across multiple dimensions.[32] In the context of education, this epistemology offers a rich and diverse understanding, making it applicable to PAI instruction aimed at developing students' intellectuality, emotional-spirituality, and rationality. This research also finds that the combined implementation of *bayani*, *burhani*, and *irfani* epistemologies in PAI learning holds the potential to create an Integrative-Holistic learning model. This approach can assist students in developing a more integrative religious perspective that encompasses textual comprehension, logical reasoning, and emotional-spiritual appreciation. By combining these

[30] Mahmud Arif and Zulkipli Lessy, "Al-Jabiri's Quranic Hermeneutics and Its Significance for Religious Education," *Kemanusiaan* vol 30 no (2023).
[31] Lessy.
[32] Al-Jabiri, *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab*.

three approaches, higher education institutions can foster a learning environment that supports the development of a deeper religious understanding that remains relevant to students' social and intellectual contexts.

These results support the notion that Abid Al-Jabiri's epistemological framework can serve as a solution for modern and adaptive PAI learning needs in higher education, building upon developments such as the *Ulul Ilmi* learning model in university-level PAI instruction.[33] This integrative-holistic approach can foster a more balanced religious understanding, enabling students to develop perspectives that are not only theoretical but also practical and applicable.

Furthermore, these results demonstrate a strong alignment between Abid Al-Jabiri's epistemology and contemporary educational principles that emphasize the development of intellectual, moral, and spiritual intelligence.[34] The combined approach integrating *bayani*, *burhani*, and *irfani* empowers students to explore religious values within a broader and more inclusive framework. The findings of this research highlighting the relevance of Abid Al-Jabiri's epistemology in Islamic Religious Education (PAI) learning within higher education further reinforce several previous studies and scholarly articles.

The implications of these research findings within the context of higher education are quite significant. By integrating Al-Jabiri's three epistemological approaches, Islamic Religious Education (*Pendidikan Agama Islam* or PAI) instruction can

[33] Rachmayani, "Pengembangan Model Ulul Ilmi Dalam Pembelajaran PAI Untuk Meningkatkan Karakter Mahasiswa (Penelitian Di Universitas Pendidikan Indonesia)."

[34] Nur'aini Nur'aini and Hamzah Hamzah, "Kecerdasan Emosional, Intelektual, Spiritual, Moral Dan Sosial Relevansinya Dengan Pendidikan Agama Islam Perspektif Al-Qur'an," *Jurnal Educatio FKIP UNMA* Vol 9 no 4, no. Oktober (2023).

become more relevant and responsive to the intellectual and spiritual needs of students. This method enables students to develop a religious understanding that is not only theoretical but also practical, allowing them to apply Islamic values in their daily lives. Furthermore, these findings indicate that a more balanced PAI instruction striking a balance among literal, rational, and spiritual dimensions can play a vital role in fostering critical attitudes and deeper moral awareness. In the context of higher education, this approach prepares students to face the challenges of globalization and social change with a more inclusive religious perspective.

The relevance of Muhammad Abid Al-Jabiri's epistemology in the context of PAI learning in higher education can be mapped out as follows:

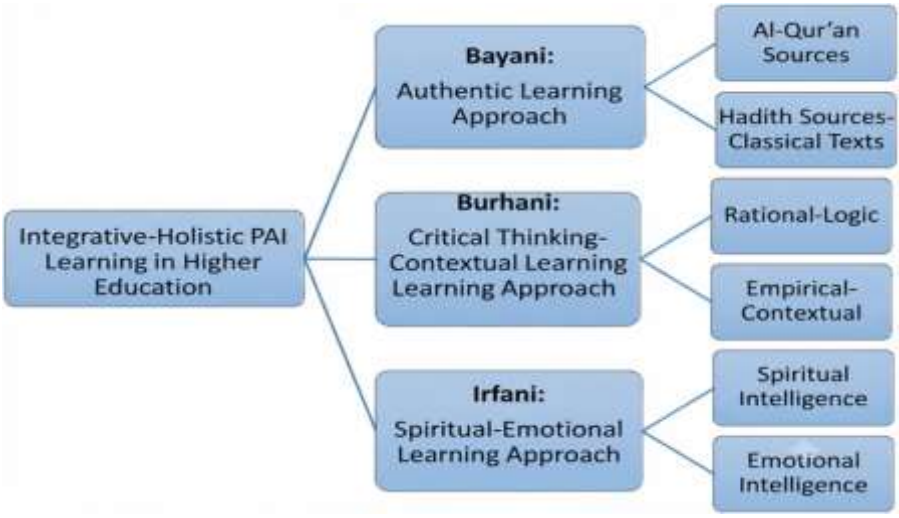

Figure I: Abid Al-Jabiri's Epistemological Integration Model in Integrative-Holistic PAI Learning

Despite demonstrating the potential benefits of Al-Jabiri's epistemological approach in PAI learning, this research has several limitations. The primary limitation is that the study is library-based, meaning the results remain theoretical and have not been tested in real learning environments. While utilizing a literature-based qualitative method provides a deep understanding of theoretical concepts, it may have limitations in empirically measuring the effectiveness of this approach. Furthermore, most of the literature used as the research foundation originates from the Middle Eastern context, which may not fully align with the educational culture in Indonesia. Therefore, the application of these findings requires further testing within the context of higher education institutions in Indonesia to achieve more comprehensive validity.

Based on these limitations, the study offers several recommendations for future research. First, empirical studies are needed to directly test the effectiveness of the *bayani*, *burhani*, and *irfani* epistemological approaches within PAI classes in higher education. Subsequent experimental research can provide empirical data regarding the impact of this approach on students' religious understanding and character development. Second, this research can be expanded by involving the perceptions and experiences of both students and lecturers in applying this learning method. Consequently, findings from this research can provide a more holistic and applicable overview of how the integration of Al-Jabiri's epistemology in PAI can be effectively implemented within higher education institutions in Indonesia.

Conclusion

This research has highlighted the relevance of Abid Al-Jabiri's epistemology namely the *bayani*, *burhani*, and *irfani* approaches in enhancing the quality of Islamic Religious Education (*Pendidikan Agama Islam* or PAI) learning in higher

education. The main findings indicate that when these three approaches are integrated, they can create a teaching and learning process that is more contextual, rational, and spiritual. This approach enables students not only to understand religious teachings literally but also critically and reflectively, thereby equipping them to connect these teachings with social reality. The broader implication of these findings is that Al-Jabiri's approach can serve as an effective strategy in higher education to foster a religious understanding that is more adaptive and relevant to contemporary needs.

The contribution of this research to the field of education, particularly in Islamic Religious Education (PAI) instruction, is quite significant. By exploring the application of Al-Jabiri's epistemology, this study offers a new perspective on teaching Islam in higher education, which has hitherto tended to be textual. Furthermore, this study fills a gap in the literature regarding how a more holistic epistemological approach can be applied within the context of religious education. By emphasizing the integration of these three approaches, this research reinforces the importance of using a balanced method among textual comprehension, rational logic, and spiritual intuition in religious learning. This perspective can enrich existing learning methods and has the potential to inspire further research in the field of religious education curriculum development in higher education.

Bilbliography

Al-Jabiri, Muhammad Abed. *Arab-Islamic Philosophy: A Contemporary Critique.* University of Texas Press., 1999.

———. *The Formation of Arab Reason: Text, Tradition and the Construction of Modernity in the Arab*. World. I. B. Tauris, 2010.

Amien, Ahmadi, and Riyanto. *Al-Jabiri's Bayani Epistemology As A Basis of*

Instructional Design Of Arabic Reading Comprehension, n.d.

Creswell, J. W. *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. SAGE Publications*. USA, 2014.

Fariq, Wan Muhammad. "Pemikiran Pendidikan Islam Perspektif Muhammad 'Abid Al-Jabiri." *Ta'allum: Jurnal Pendidikan Islam* Vol 10 no (2022).

Hamzah, Nur'aini Nur'aini and Hamzah. "Kecerdasan Emosional, Intelektual, Spiritual, Moral Dan Sosial Relevansinya Dengan Pendidikan Agama Islam Perspektif Al-Qur'an." *Jurnal Educatio FKIP UNMA* Vol 9 no 4, no. Oktober (2023).

Idrus, Abdul Haris Rasyidi and S. Abdul Jalil Al. "Exploration of PAI Teacher Challenges and Opportunities; Case Study of Implementation The Independent Learning Curriculum, In East Lombok Elementary Schools." *Jurnal Ilmiah Profesi Pendidikan* vol 9 no 2 (2024).

Lessy, Mahmud Arif and Zulkipli. "Al-Jabiri's Quranic Hermeneutics and Its Significance for Religious Education." *Kemanusiaan* vol 30 no (2023).

Lexy j Moleong. *Metodologi Penelitian Kualitatif*. Bandung: Remaja rosda karya, 2002.

Mahfida Inayati, Atik Silvia, and Maimun Maimun. ""Evaluasi Kurikulum Pendidikan Agama Islam: Telaah Tentang Model, Kriteria Dan Pendekatan." *Multiverse: Open Multidisciplinary Journal* vol 2 no 3 (2023).

Miles, Mattew B. dan A. Michael Huberman. *Qualitative Data Analysis: A Sourcebook of New Method.* USA, 1992.

Nusi, Suwarin Rais. "Metode Pembelajaran Dalam Perspektif Alqur'an Dan Hadits." *Deleted Journal* vol 2 no 4, no. May (2024).

Pillawaty, Shinta Sri. "Problems of Islamic Religious Education Teachers In Implementing the Independent Curriculum,." *Educan : Jurnal Pendidikan Islam* vol 7 no 1 (2023).

Rachmayani, Asiva Noor. "Pengembangan Model Ulul Ilmi Dalam Pembelajaran PAI Untuk Meningkatkan Karakter Mahasiswa (Penelitian Di Universitas Pendidikan Indonesia)." UIN Sunan Gunung Jati, 2022.

Rif'ah, Lailatul. "Analisis Kontekstual Terhadap Ahl Al Kitab,." *Jurnal Studi Islam Lintas Negara (Journal of Cross-Border Islamic Studies)* vol 1 no 5 (2023).

Rukmini, Reni Dianti, Dewi Purnama Sari, Aida Rahmi Nasution, and Iain Curup. "Model Pembelajaran PAI Berbasis Neurosains : Inquiry Learning Program Studi Pendidikan Agama Islam Institut Agama Islam Negeri," 2024.

Saiful Amien, Ahmadi Ahmadi, and Ridho Riyanto. “Al-Jabiri’s Bayani Epistemology As A Basis of Instructional Design Of Arabic Reading Comprehension.” *Ijaz Arabi Journal of Arabic Learning* vol 6 no 3 (2023).

Taufiqurrahman, Muhammad. “Pembelajaran Abad 21 Berbasis Kompetensi 4C Di Perguruan Tinggi.” *Instruction, PROGRESSA: Journal of Islamic Religious* Vol 7 no 1 (2023).

Tengku Sarina Aini Tengku Kasim, Nur Eliza Mohd Noor, and Yusmini, and Md Yusoff. “In Applying a Student-Centred Approach To E- Learning for Islamic Education in Primary Schools During the Pandemic Covid- : Preliminary Data Analysis,.” *Afkar* vol 1 no2 (2022).

Yusrin, Yusrin. “Muhammad Abid Al-Jabiri’s Contribution to Islamic Education.” *International Journal of Islamicate Social Studies* vol 1 no2, no. November (2023).