



Bridging Epistemology and Practice: A Model for the Integration of Philosophy of Science in the Governance of Madarasah

Sinta Rodiyah*

Universitas Islam Negeri Raden Intan Lampung

e-mail: shintarodiya01@gmail.com

Ria Puspita Sari

Universitas Islam Negeri Raden Intan Lampung

e-mail: riap8731@gmail.com

Koderi

Universitas Islam Negeri Raden Intan Lampung

e-mail: koderi@radenintan.ac.id

Jamal Fakhri

Universitas Islam Negeri Raden Intan Lampung

e-mail: jamalfakhri@radenintan.ac.id

Abstract

This article discusses the urgency of developing an integrative model that connects epistemological aspects and managerial practices in the governance of madrasahs and pesantren in response to the challenges of contemporary Islamic education. This research uses a qualitative approach with a literature study method through the analysis of books, scientific journals, and Islamic education policy documents. The analysis was carried out in a descriptive-analytical manner to find the relationship between the epistemological dimension and managerial practice. The results show that the integration of three approaches to Islamic epistemology bayani (textual), irfani (spiritual), and burhani (rational) strengthens the conceptual foundations of Islamic education governance. Managerial practices show efforts to adapt to the national curriculum, use of digital technology, and leadership capacity building, although still facing limited resources. The synthesis of these two aspects results in a scientific and contextual model of governance, which balances the values of tradition with the demands of modernizing Islamic education.

Keywords: Philosophy of Science ; Epistemology; Educational Governance

Abstrak

Artikel ini membahas urgensi pengembangan model integratif yang menghubungkan aspek epistemologis dan praktik manajerial dalam tata kelola madrasah dan pesantren sebagai respons terhadap tantangan pendidikan Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka melalui analisis terhadap buku, jurnal ilmiah, dan dokumen kebijakan pendidikan Islam. Analisis dilakukan secara deskriptif-analitis untuk menemukan hubungan antara dimensi epistemologis dan praktik manajerial. Hasil penelitian menunjukkan bahwa integrasi tiga pendekatan epistemologi Islam bayani (tekstual), irfani (spiritual), dan burhani (rasional) memperkuat fondasi konseptual tata kelola pendidikan Islam. Praktik manajerial menunjukkan upaya adaptasi terhadap kurikulum nasional, penggunaan teknologi digital, dan peningkatan kapasitas kepemimpinan, meskipun masih menghadapi keterbatasan sumber daya. Sintesis kedua aspek tersebut menghasilkan model tata kelola yang ilmiah dan kontekstual, yang menyeimbangkan nilai tradisi dengan tuntutan modernisasi pendidikan Islam.

Kata Kunci: Filsafat ilmu; Epistemologi; Tata Kelola Pendidikan

*Corresponding author

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INTRODUCTION

In the practice of Islamic education, many madrasahs and pesantren face a gap between the philosophical foundation (Islamic epistemology) and managerial application in the field.¹ Theological and spiritual values are often not fully integrated into institutional management systems, which tend to follow modern administrative patterns without considering Islamic epistemological dimensions. As a result, institutional governance has become pragmatic and does not reflect Islamic scientific values.² In addition, managers and teachers often do not understand how to translate the principles of philosophy of science into management policies, curricula, and evaluation systems.³ Limitations in training, resources, and methodological understanding led to partial integration between theory and practice. This poses a serious challenge in realizing the governance of Islamic education that is scientific, spiritual, and adaptive to the development of the times.

Research on the integration of Islamic epistemology with the governance of educational institutions has been of concern to a number of contemporary Muslim scholars. Zainuri study concludes that an integrative approach can establish a balance between rationality, spirituality, and religious values in the managerial practices of Islamic educational institutions.⁴ Furthermore, the study conducted by Junaedi et. al., highlights the need for a layered curriculum in Islamic boarding schools that combines traditional interpretation with rational and contextual approaches as a form of implementation of Islamic epistemology in learning and institutional governance.⁵ Meanwhile, research by Nia et. al. confirms that a holistic Islamic education paradigm which integrates spiritual, moral, and intellectual aspects can strengthen the capacity of Islamic educational institutions in the face of modernization.⁶ Dalimunthe through a case study in the MAN 2 Model Medan found that the application of the ayatization approach in science learning is the first step towards epistemological integration, but it has not been fully reflected in the madrasah managerial system.⁷ These findings show that there is a gap between the ideals of the concept of Islamic epistemology and the reality of its

¹ Muh Barid Nizarudin Wajdi dkk., "Reconceptualization of Islamic Education in Indonesia: Future Strategies and Approaches," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 23, no. 2 (2025): 256–70.

² Andri Azis Putra dan Ika Tri Yunianika, "Rethinking Islamic Education in the Digital Age: Toward a Philosophical Framework for Cyber-Based Distance Learning," *Alhamra Jurnal Studi Islam*, 2025, 105–21.

³ Ahmad Yani, "Philosophy Of Science As An Epistemological Foundation In The Development Of Islamic Education Management Theory," *Jurnal Al-Fikrah* 13, no. 2 (2024): 278–91.

⁴ Zainuri Zainuri dan Nurul Aslamiyah, "Islamic Education Management in the Thought of Ibn Sina: Between Rationality and Spirituality," *Journal Corner of Education, Linguistics, and Literature* 4, no. 001 (2024): 679–90.

⁵ Junaedi Junaedi dkk., "Transformational Curriculum Model through Interpretation Epistemology; Islamic Boarding School Curriculum Management Perspective," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 6, no. 3 (2025): 387–403.

⁶ Nia Kurnianingsih dkk., "Holistic Education in the Perspective of Islamic Education: Integration of Spiritual, Intellectual, and Social Values," *ATIKAN: Journal of Islamic Education* 1, no. 1 (2025): 1–8.

⁷ Aldi Wijaya Dalimunthe dkk., "Model of Implementation of Integration of Islamic Religious Education and Science at MAN 2 Model Medan," *Electronic Journal of Education, Social Economics and Technology* 5, no. 2 (2024): 161–68.

implementation. In addition, Habibi stated that the epistemology of Islamic education is often still theologically oriented and does not pay attention to rational and empirical aspects, so a more dialogical approach to the philosophy of science is needed with the development of modern knowledge.⁸ In general, previous studies have shown that although the idea of integrating epistemology and practice in Islamic education has been widely discussed, there is still a need for a more applicative and contextual model to bridge the philosophy of science with the governance of madrassas and pesantren in real terms.

This research has significant differences compared to some previous studies that have discussed the integration between Islamic values and education management systems. If research emphasizes more on the application of modern management principles in Islamic education, and study highlights the epistemological aspects of Islam conceptually without directly associating it with the governance practices of educational institutions, then this study tries to bridge the two through an integrative approach. The main focus of this research is not only on the theoretical understanding of Islamic epistemology, but also on how the philosophical concepts of science can be applied concretely in the governance of madrassas and Islamic boarding schools. Thus, this study fills the gap in studies that still rarely link the epistemological dimension and managerial practice directly.

The novelty of this research lies in its efforts to formulate an integrative model that bridges the gap between Islamic epistemology and the practice of madrasah and pesantren governance in a systematic and applicable manner. Unlike previous research that tended to highlight only one aspect both at the conceptual level of philosophy of science and in the aspect of education management this study combines the two in one coherent analytical framework. This approach places the philosophy of Islamic science not only as a normative basis, but also as an operational instrument in decision-making, planning, and evaluation of the governance of Islamic educational institutions. Thus, this research presents a new paradigm that allows Islamic epistemology to function as a dynamic and contextual managerial foundation, while strengthening the scientific and spiritual character of Islamic educational institutions in the modern era. This novelty is expected to enrich the discourse on the integration of science and management in the context of Islamic education, as well as become a model for the development of governance oriented towards a balance between rationality, spirituality, and social welfare.

In particular, this study seeks to identify epistemological principles relevant to Islamic education, analyze managerial practices that have been applied in madrassas and pesantren, and synthesize these two aspects into a holistic conceptual framework. Thus, the purpose of this research is to produce a scientific, contextual, and applicable governance model, which can be a guideline for decision-makers in developing madrassas and pesantren that are adaptive

⁸ Hasbi Habibi, "Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective," *Bestari| Jurnal Studi Pendidikan Islam* 21, no. 2 (2024), <https://www.riset-iaid.net/index.php/bestari/article/view/1532/1042>.

to the challenges of modernization, without losing the traditional values and philosophy of Islamic education.

RESEARCH METHOD

This study uses a qualitative approach with the library research method to analyze in depth the relationship between epistemological aspects and governance practices in the context of madrasas and pesantren.⁹ This approach was chosen because the focus of the research is on the conceptual and philosophical level, which requires the examination of relevant classical and contemporary literary sources. Research data was obtained from various Islamic materials, philosophy, and education, which consisted of primary sources from the works of Islamic epistemological. As well as secondary sources in the form of academic books, scientific journal articles, research results, and national Islamic education policy documents. The data collection technique is carried out through a critical and systematic review of the literature, paying attention to the historical, conceptual, and applicative context of each source. The data obtained were then analyzed using descriptive-analytical methods and content analysis to identify the main themes, relationship patterns, and integration between Islamic epistemology and managerial practices in the governance of Islamic educational institutions. The analysis was carried out through three stages, (1) data reduction, namely the selection of literature that is relevant to the focus of the research; (2) categorization and grouping of themes, to find conceptual patterns between epistemological and managerial aspects; and (3) conceptual synthesis, which is to formulate an integrative model that can be applied practically in the governance of madrasas and Islamic boarding schools.¹⁰

In addition, this study also uses a hermeneutical-philosophical approach, to interpret the meaning of Islamic epistemology in the context of educational praxis.¹¹ Through this approach, researchers not only seek to understand the meaning of texts normatively, but also interpret their relevance in the context of modern management and transformation of Islamic education. Thus, this methodology allows research to produce findings that are reflective, contextual, and constructive, and contributes to the development of a new paradigm in the governance of Islamic educational institutions based on the integration of knowledge and values.

RESULTS AND DISCUSSION

The Integration of *Bayani, Burhani and Irfani* as Epistemological Aspects

Integration as an epistemological aspect in the governance of madrasas and pesantren departs from the realization. That Islamic education does not only function as a means of transmitting knowledge, but also as a vehicle for the formation of a way of thinking (*manhaj*

⁹ John W. Creswell dan Cheryl N. Poth, *Qualitative inquiry and research design: Choosing among five approaches* (Sage publications, 2016).

¹⁰ Bambang Arianto, *Triangulasi metoda penelitian kualitatif*, Borneo Novelty Publishing, 2024, <https://ebooks.borneonovelty.com/publications/584982/triangulasi-metoda-penelitian-kualitatif>.

¹¹ David Errera, "Philosophical Hermeneutic Approaches to Communication Studies" (PhD Thesis, Duquesne University, 2024), <https://search.proquest.com/openview>.

al-fikr) rooted in Islamic epistemology.¹² Within this framework, epistemology is understood as the philosophical foundation that determines how knowledge is acquired, validated, and applied in the social context of education. The three main approaches in Islamic epistemology, bayani, irfani, and burhani make significant contributions to the formation of a scientific mindset in the governance of Islamic educational institutions.¹³ The bayani approach emphasizes textual authority and normative rationality based on revelation; Irfani emphasizes intuition and the spiritual dimension in understanding reality; Meanwhile, Burhani prioritizes empirical rationality and critical logic in seeking the truth.

The integration of these three aspects is very important in the context of managing madrassas and pesantren that face the challenges of modernization and digitalization of education.¹⁴ While bayani forms the normative foundation of managerial values and ethics, irfani reinforces the moral and spiritual dimensions of leadership, while burhani provides a rational and scientific framework for decision-making processes and managerial innovation.¹⁵ Thus, epistemological integration serves not only as a theoretical synthesis, but also as a working paradigm capable of connecting the values of the Islamic tradition with the demands of modern professionalism and accountability. In the context of preliminaries, epistemological integration requires a reflective awareness among leaders and managers of Islamic educational institutions to place epistemology not only as a theory of knowledge, but as a foundation in formulating the vision, mission, and development strategy of the institution. By building integrative governance based on Islamic epistemology, madrassas and pesantren can strengthen Islamic scientific identity while increasing their competitiveness in the midst of the dynamics of educational globalization.

Islamic epistemology as a conceptual basis in the development of science has a distinctive character that rejects the dichotomy between the sacred and the profane, between religion and science, or between revelation and ratio.¹⁶ In this view, the entire form of knowledge is understood as a manifestation of the Divine will, which must be interpreted through a balance between the text of revelation and empirical reality. According to Sahin, the core of Islamic epistemology is *adab al-'ilm*, which is moral and intellectual order in understanding and using knowledge in accordance with the purpose of its creation.¹⁷ This

¹² Fakhri Afif dkk., "Post-Truth And Qur'an: Hacking The Truth Decay Through The Qur'anic Epistemological-Ethical Vision," *Religia* 27, no. 2 (2024): 162–95.

¹³ Eko Zulfikar, "M. Amin Abdullah's Contribution to Contemporary Islamic Studies through the Philosophy of Islamic Sciences," *Islamic Thought Review* 2, no. 1 (2024): 1–11.

¹⁴ Siti Halimah dkk., "Pesantren education management: The transformation of religious learning culture in the age of disruption," *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 9, no. 3 (2024): 648–66.

¹⁵ Nurhadi Nurhadi dkk., "Planning in Islamic Education Management: A Study of Irfani's Epistemological Perspective," *Edunity: Social and Educational Studies* 4, no. 2 (2025): 81–91.

¹⁶ Javad Tabatabai, *Ibn Khaldun and the social sciences: discourse on the condition of im-possibility* (John Wiley & Sons, 2024), <https://books.google.com/books>.

¹⁷ Abdullah Sahin, "Love of Learning as a Humanizing Pedagogic Vocation: Perspectives from Traditions of Higher Education in Islam," dalam *Higher Education and Love*, ed. oleh Victoria De Rijke dkk. (Springer International Publishing, 2021), https://doi.org/10.1007/978-3-030-82371-9_8.

concept emphasizes that science is not only a rational instrument to rule the world, but also a means to uphold justice, truth, and benefit (maslahah).

In line with that, Lie emphasized that the crisis of modern knowledge arises from the separation of the spiritual dimension from scientific rationality.¹⁸ Therefore, Islam offers an alternative paradigm based on epistemic unity (tawhidic epistemology), in which every process of thinking, researching, and managing must be rooted in divine consciousness.¹⁹ In the context of education, this approach encourages madrasahs and pesantren to not only teach religious and general sciences in parallel, but also to integrate the two into one whole system of meaning. Islamic education, thus, not only transmits information, but also forms a mindset and character based on spiritual, ethical, and humanitarian values. Furthermore, this epistemological integration serves as a theoretical foundation for the development of sustainable educational governance. The management model of madrasahs and pesantren sourced from Islamic epistemology can give birth to a value-based management system, where decision-making, educational policies, and institutional innovation always consider ethical and spiritual dimensions. Within this framework, madrasah heads, teachers, and educators not only play the role of managers and teachers, but also as guardians of morality and spiritual guides.

Therefore, the integration of Islamic epistemology is not only philosophically relevant, but also strategic in the context of modernizing Islamic education.²⁰ It presents a new paradigm that rejects the secularization of knowledge, reaffirms the relationship between science and values, and offers a conceptual basis for building scientific, reflective, spiritual, and contextual governance of madrasahs and pesantren that are scientific, reflective, spiritual, and contextual. Through the synthesis of revelation, reason, and experience, Islamic epistemology provides a solid framework for the creation of an education system that is oriented towards a balance between modern rationality and Islamic spirituality, so as to be able to give birth to a generation that is knowledgeable, moral, and empowered by social transformation.

Managerial Practice in Madrasah and Islamic Boarding School

Managerial practices in madrasahs and pesantren basically reflect adaptive efforts in integrating traditional Islamic values with the demands of the modern national education system.²¹ This integration process is evident in the planning, implementation, and evaluation of a curriculum that is holistically designed to maintain the characteristics of the pesantren without ignoring national educational standards. The synchronization between the national education calendar and the foundation calendar is a strategic step in ensuring a balance between formal education and religious activities of Islamic boarding schools. The

¹⁸ John Lie, *The Global Environmental Crisis: The Limitations of Scientific Knowledge and the Necessity of Utopian Imagination* (Taylor & Francis, 2024), <https://books.google.com/books>.

¹⁹ G. Hussein Rassool, *Exploring the Intersection of Islāmic Spirituality and Psychotherapy: Healing the Soul* (Springer Nature Switzerland, 2024), <https://doi.org/10.1007/978-3-031-72724-5>.

²⁰ Gohar Rahman, "Reconstructing Islamic Identity in Modern Times: A Narrative Review of Educational Reform and Intellectual Responses," *Sinergi International Journal of Islamic Studies* 3, no. 1 (2025): 29–43.

²¹ Balya Ziaulhaq Achmadin dkk., "The Future of Pesantren: Reconciling Tradition with Global Educational Trends," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 12, no. 2 (2024): 197–222.

implementation of the 2013 Curriculum and KMA 183/184 is combined with the teaching of the yellow book and hadith studies, resulting in a learning system that combines cognitive, affective, and spiritual aspects.²² Curriculum evaluation is carried out periodically and participatively by involving all madrasah components, including an assessment of learning effectiveness, material relevance, and the contribution of foundation activities to the formation of students' character. This shows that curriculum governance in madrasahs and pesantren seeks to maintain an epistemological balance between Islamic textual knowledge and modern contextual skills.

In the context of digital transformation, pesantren also show the dynamics of adaptation to technological developments as part of the modernization of the managerial system. At the Ibnu Al Mubarak Islamic Boarding School in Pekanbaru, the implementation of an online-based New Student Admission (PPDB) system is one of the innovations that can improve the efficiency, transparency, and accessibility of the registration process. This digitalization is also followed by the implementation of an application-based accounting system that helps increase the accountability of institutional financial management. However, the process of adopting technology cannot be separated from structural and cultural challenges. The limitation of human resources who have adequate digital literacy, as well as resistance to change from some caregivers and educators, are factors that hinder the optimization of digital transformation in the pesantren environment.²³ To overcome this, a sustainable training and mentoring strategy is needed to strengthen technology-based managerial capacity and foster collective awareness of the importance of digital innovation in the management of Islamic educational institutions.

In addition to the technological aspect, managerial effectiveness in madrasahs and pesantren is also greatly influenced by visionary and competent leadership. A case study at Madrasah Aliyah Pondok Pesantren Ribathul Khail Tenggara shows that the head of the madrasah plays a central role through the mastery of three main skills, conceptual skills, human relations, and technical. Conceptual skills enable madrasah heads to formulate strategic visions and integrate Islamic values with contemporary educational needs. Human relations skills function in building harmonious and participatory communication between teachers, staff, and students, while technical skills ensure operational effectiveness in the implementation of educational and administrative activities. The combination of these three skills creates a conducive, participatory, and productive learning environment.²⁴ Furthermore, strong leadership in madrasahs not only has an impact on improving the quality of institutions institutionally, but also plays an important role in the formation of the personality of students who are psychologically, socially, and spiritually mature, so that they are able to play an active role in society by bringing moderate and constructive Islamic values.

²² Sunardi Sunardi dkk., "Combining Tradition and Modernity in the Pesantren-Based Madrasah Curriculum," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 14, no. 1 (2025): 71–85.

²³ Moh Wardi dkk., "Digital Transformation of Islamic Boarding School Financial System; Formulation, Implementation and Evaluation," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 5, no. 4 (2024): 461–82.

²⁴ Majid Zamiri dan Ali Esmaeili, "Strategies, methods, and supports for developing skills within learning communities: A systematic review of the literature," *Administrative Sciences* 14, no. 9 (2024): 231.

Managerial practices in madrassas and pesantren represent a dialectical process between tradition and modernity, between spirituality and professionalism.²⁵ This integration model shows that strengthening Islamic education governance cannot be separated from the development of synergistic epistemological, technological, and leadership capacities, which together contribute to the creation of Islamic educational institutions that are adaptive, competitive, and rooted in the noble values of Islam. In addition, managerial practices in Islamic boarding schools and madrassas also represent a concrete form of *tajdid al-manhaj* a renewal of methods in the management of Islamic education. Modernization in the fields of administration, financial systems, and institutional communication is a form of effort to affirm that Islamic values do not conflict with innovation and efficiency. Thus, strengthening the digital-based managerial system in Islamic boarding schools is not only a technical instrument, but an epistemological strategy to expand the meaning of worship in the context of professional work and institutional management. However, for this transformation to be sustainable, there needs to be adequate technological literacy among caregivers and educators, as well as institutional policies that encourage innovation without sacrificing the spiritual values and scientific manners of Islamic boarding schools.

Furthermore, the management of madrassas and pesantren also requires leadership that is not only technically competent, but also has epistemic awareness the ability to understand the relationship between values, knowledge, and actions.²⁶ Leadership like this is not just about carrying out administrative functions, but directing the institution to the vision of moral and intellectual transformation. The head of the madrasah at the Ribathul Khail Tenggara Islamic Boarding School, for example, demonstrated the capacity to bridge religious values with the need for managerial professionalism through reflective and participatory skills. This kind of leadership is in line with the concept of *qiyadah tarbawiyah* (educational leadership), where leaders become moral role models as well as agents of structural change. In this context, the conceptual, human relations, and technical skills possessed by madrasah leaders are not only managerial instruments, but also a means to realize *maqasid al-tarbiyah* the goals of Islamic education that lead to the benefit of individuals and society.

Holistic Education System: A Form of Implementation of the Integration of Bayani, Irfani and Burhani

In the context of Islamic education, the integration of Islamic epistemology into managerial practice is crucial to create a holistic education system. According to , the application of Irfani's epistemology, which emphasizes the spiritual and intuitive dimensions, in Islamic education management planning can produce an education system that not only

²⁵ Jusubaidi Jusubaidi dkk., "A model of transformative religious education: teaching and learning Islam in Pondok Modern Darussalam Gontor, Indonesia," *Millah: Journal of Religious Studies* 23, no. 1 (2024): 171–212.

²⁶ Amirudin Amirudin dkk., "Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension.," *Educational Process: International Journal* 18 (2025): e2025412.

focuses on cognitive aspects, but also on the formation of students' character and spirituality.²⁷ This approach, complemented by Bayani and Burhani's epistemology, offers a conceptual framework that aligns theory and practice in Islamic education management.²⁸ The Implementation of the Integration of Bayani, Irfani, and Burhani in the context of madrasah education governance emphasizes the importance of integration between normative, intuitive, and rational aspects in the development of Islamic educational institutions. Al-Jabiri divides Islamic epistemology into three broad categories, bayani, irfani, and burhani. All three represent a model of thinking rooted in the Islamic intellectual tradition, where bayani emphasizes textual authority (revelation and turats), irfani emphasizes spiritual and mental experience, while burhani emphasizes rationality and empirical approaches. In the context of madrasah governance, the integration of the three means managing educational institutions not only by adhering to religious normative rules (bayani), but also considering the ethical and spiritual dimensions in social relations (irfani), as well as prioritizing efficiency and professionalism through scientific and rational methods (burhani).²⁹

This holistic approach broadens the view of madrasah education management which has tended to be trapped in administrative and ritualistic aspects alone. Islamic education must move from just imparting knowledge towards the formation of kamil people, namely human beings who are balanced between intellect, spirit, and action.³⁰ Thus, holistic madrasah governance must create a balance between sharia-based policies, modern managerial practices, and fostering the spirituality of the academic community. The main purpose of Islamic education is not only the transfer of knowledge, but the cultivation of manners and wisdom. This principle emphasizes that madrasah governance must place moral and spiritual aspects as the foundation of every institutional policy.

In addition, this integrative approach is also relevant to the integrative knowledge management theory where the process of knowledge creation involves the interaction between explicit and implicit knowledge. In the context of madrasahs, bayani can be equated with explicit knowledge based on texts and regulations, irfani with implicit knowledge in the form of values, intuition, and spiritual experience, while burhani plays a role in the process of contextualization and rationalization of education policy. The integration of the three creates an education system that is responsive to the changing times, without losing the epistemological roots of Islam. Thus, the bayani-irfani-burhani based holistic education system is not only relevant as a theoretical framework, but also as a paradigm of madrasah governance that is oriented towards the development of science, spirituality, and humanity as a whole.

²⁷ Basri Asyibli dkk., "Epistemological Dimensions in Islamic Educational Philosophy: A Critical Analysis," *Journal of Islamic Education Research* 6, no. 1 (2025): 69–84.

²⁸ Ibrahim Siregar dan Suheri Sahputra Rangkuti, "UNIVERSALISM OF ISLAMIC SCHOLARLY TRADITION," *Journal of Islamic Studies* 7, no. 2 (2023), <https://pdfs.semanticscholar.org/44d9/c25fd4a5160ae6e481f85f704ad4e9e36295.pdf>.

²⁹ Muhammad Abid Al-Jabiri, "Bunyah al-Aql al-Arabi: Dirasah Tahliliyyah Naqdiyyah li Nudzum al-Ma'rifah fii al-Tsaqafah al-Arabiyyah," *Beirut: Markaz Dirasah al Wihdah al Arabiyyah*, 2009.

³⁰ Iqbal Amar Muzaki dkk., "Insan Kamil at the Crossroads of Time: Transformative Islamic Education Model to Face Global Challenges," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* 15, no. 2 (2025): 219–52.

CONCLUSION

Integration is a relevant conceptual bridge in reconstructing the paradigm of Islamic education to be more comprehensive, adaptive, and contextual to the development of the times. The integration of these three epistemologies bayani (textual-normative), burhani (rational-empirical), and irfani (spiritual-intuitive) provides a methodological basis for the development of an educational system that unites revelation, reason, and experience in a complementary epistemological unity. In the context of the governance of madrassas and Islamic educational institutions, this integration has implications for strengthening the vision of education that is oriented towards a balance between the spiritual, intellectual, and moral dimensions. This approach not only strengthens the normative and rational foundation of the management of educational institutions, but also encourages the creation of a management system that is civilized, participatory, and oriented towards the values of benefit. Thus, a holistic education system based on bayani-irfani-burhani integration becomes an implementing form of the monotheistic paradigm in Islamic education. This approach emphasizes that the main goal of education is not just the transfer of knowledge, but the formation of a whole human being (karmil) who are knowledgeable, faithful, moral, and able to make a real contribution to civilization and social welfare.

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