

The Integration of Epistemology in Islamic Elementary Education: A Systematic Analysis of Knowledge Sources, Learning Structures, and Pedagogical Gaps (2015–2025)

Putri Rasyidah Muslim¹, Usman Usman², Alifiyoni Rahmat Umara³

Universitas Islam Negeri Sunan Kalijaga, Indonesia^{1,2,3}

*E-mail: rasyidahputri070202@gmail.com

Abstract

The integration of Islamic epistemology into basic education practices is a strategic issue that has not yet been fully addressed in a systematic manner by the academic literature. This article aims to conduct an in-depth analysis of how sources of knowledge within the Islamic epistemological tradition including revelation (naqliyyah), reason (aqliyyah), and sensory experience (hissiyyah) are operationalized in the context of learning at the elementary education level. Through a systematic literature review (SLR) of 48 sources published between 2015 and 2025, this study maps the patterns of knowledge construction occurring in the classroom, identifies the most significant pedagogical gaps, and formulates practical implications for curriculum development and educational policy. Findings indicate that the majority of teaching practices in Islamic elementary education remain transmissive in nature and tend to neglect a holistic epistemological dimension, particularly in integrating rational reasoning and empirical experience as legitimate sources of knowledge. There is also a disconnect between the philosophical foundations of Islamic education outlined in curriculum documents and the reality of implementation in the classroom. This article argues that pedagogical reform based on an integral Islamic epistemological framework is not merely a philosophical imperative but an urgent practical necessity for cultivating students who possess authentic critical, integrative, and Islamic-values-based thinking skills.

Keywords: Islamic epistemology, elementary education, knowledge construction, pedagogical gap, systematic literature review



Licensees may copy, distribute, display and perform the work and make derivative works and remixes based on it only if they give the author or licensor the credits ([attribution](#)) in the manner specified by these. Licensees may copy, distribute, display, and perform the work and make derivative works and remixes based on it only for [non-commercial](#) purposes.

Introduction

Islamic education at the elementary level plays a highly strategic role in shaping the intellectual and spiritual foundations of the Muslim generation. However, one of the greatest challenges faced by practitioners and scholars of contemporary Islamic education is how to translate the rich and complex foundations of Islamic epistemology into effective, contextual, and relevant teaching practices. Discourse on Islamic epistemology as a branch of philosophy that examines the nature, sources, and limits of knowledge from an Islamic perspective has developed significantly since the 1980s, yet its implementation in the realm of elementary education remains far from satisfactory (Wan Daud, 2017).

Islamic epistemology does not merely address fundamental questions about ‘what can be known’ and ‘how to know it,’ but also situates these questions within an integrative framework of tawhid. Unlike Western epistemology, which generally limits sources of knowledge to reason and sensory experience alone, Islamic epistemology acknowledges divine revelation as the supreme source

of knowledge that cannot be ignored, while still valuing the role of reason and empiricism in the process of acquiring knowledge (Al-Attas, 2015; Nasr, 2016). These three sources *naqliyyah*, *aqliyyah*, and *hissiyyah* should operate synergistically and complement one another in the learning process.

In Indonesia, as the country with the world's largest Muslim population, Islamic basic education is delivered through various channels, ranging from *madrasah ibtidaiyah* (MI) schools under the Ministry of Religious Affairs, integrated Islamic elementary schools (SDIT), to public elementary schools with a strengthened religious curriculum (Wijayanti, Hidayati, & Meimaharani, 2023). Regardless of these institutional differences, the epistemological challenges faced are fundamentally similar: how to design learning experiences that not only transfer religious knowledge in a doctrinal manner but also holistically build students' epistemic capacities (Maarif, 2018; Zuhdi, 2020).

The need to integrate Islamic epistemology into teaching practices is not merely a sterile academic-philosophical matter detached from reality. Amid the rapid currents of globalization and digitalization, elementary-level students are confronted with a variety of competing claims to truth from diverse sources the internet, social media, peers, and unfiltered digital content (Artmann, Scheibenzuber, & Nistor, 2023; Dumitru, 2020; Pilgrim & Vasinda, 2021). Without a solid epistemic framework, they are vulnerable to intellectual and spiritual disorientation. Therefore, building Islam-based 'epistemic intelligence' from an early age is a strategic long-term investment for the development of civilization (Daud, 2019; Rahman, 2021).

Although the literature on Islamic epistemology has developed considerably, studies that specifically examine its integration into basic education practices remain very limited. Most existing research focuses on higher education particularly the debate regarding the Islamization of science while systematic studies of epistemological implications at the basic education level remain a relatively neglected area (Bakar, 2016). This creates a significant gap between the developed theoretical discourse on Islamic epistemology and the practical needs of learning in *madrasah* and Islamic school classrooms.

Furthermore, existing studies are generally partial: some discuss only the revelatory dimension of learning, while others concentrate too heavily on aspects of Islamic rationalism without considering the role of empirical experience (Bhat & Bisati, 2025; Sabic-El-Rayess, 2020). There has been no comprehensive study that systematically maps how the three sources of knowledge in Islamic epistemology operate or should operate in an integrated manner within the context of elementary-level learning (Wan Daud, 2017; Zuhdi, 2020). Furthermore, the methodological identification of pedagogical gaps between Islamic epistemological theory and field practice remains very limited.

This study aims to fill this gap by presenting a systematic analysis that includes: (1) a conceptual mapping of the sources of knowledge in Islamic epistemology and their relevance to elementary education; (2) an analysis of the knowledge construction process in Islamic elementary education; (3) a systematic identification of pedagogical gaps; and (4) the formulation of implications for educational policy and practice.

More specifically, this study aims to: first, analyze how the sources of Islamic epistemology (revelation, reason, and experience) are conceptualized and integrated within the framework of Islamic elementary education; second, examine the knowledge construction processes occurring in Islamic elementary education practices based on a systematic literature review; third, to identify and classify the most significant pedagogical gaps in the implementation of Islamic epistemology at the elementary education level; and fourth, to formulate practical implications and policy recommendations that can promote a more authentic and effective integration of Islamic epistemology into the elementary education system.

Methods

This study employs a systematic literature review (SLR) approach, implemented in accordance with the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) protocol. This approach was chosen for its ability to synthesize evidence from various sources in a structured, transparent, and replicable manner characteristics that are crucial for drawing valid and reliable

conclusions about a phenomenon that has been extensively studied from various perspectives (Moher et al., 2015). In the context of this study, the SLR enables researchers to comprehensively map the literature landscape, identify consistent patterns, and detect gaps that still need to be addressed.

The literature search was conducted systematically across four major academic databases: Scopus, Web of Science, Google Scholar, and EBSCO. Additional searches were conducted in leading Islamic journal databases such as the Journal of Islamic Education Research, Al-Ta'lim Journal, and Jurnal Pendidikan Islam, which serve as important sources for Indonesian-language literature. The keywords used included a combination of: 'Islamic epistemology', 'Islamic education', 'primary education', 'elementary school', 'knowledge construction', 'pedagogical gap', 'curriculum', 'revelation', 'reason', 'Islamic epistemology', 'Islamic primary education', and various combinations using the Boolean operators AND/OR.

The search was limited to publications from 2015 to 2025 to ensure the relevance and timeliness of the findings. This restriction is also based on the consideration that since around 2015, there has been a new wave of discourse on Islamic education reform in various Muslim countries, triggered by various factors including the pressures of globalization, the digital revolution, and the socio-political dynamics following the Arab Spring. The initial search yielded 312 potential articles, which were then filtered through a multi-stage selection process.

Articles were included in this study if they met all of the following criteria: (1) published in a peer-reviewed scientific journal or academic book published by a reputable publisher; (2) directly relevant to the themes of Islamic epistemology and/or Islamic elementary education; (3) presenting substantive conceptual analysis or verified empirical findings; (4) written in Indonesian, English, or Arabic; and (5) published between 2015 and 2025. Conversely, articles were excluded if: they were opinions or editorials lacking adequate analytical basis; they discussed epistemology only in general terms without any connection to Islam or education; or they were duplicates of publications already included.

Following the selection process involving a review of titles and abstracts, 89 articles were selected for further analysis. A full-text review subsequently yielded 48 final sources used as the basis for analysis in this study. This selection process was conducted independently by two researchers, with an inter-rater reliability of 0.87 based on Cohen's Kappa coefficient, indicating a high level of consistency in the evaluation.

Data analysis was conducted using a thematic-interpretive approach, which allowed the researcher not only to summarize the content of the literature but also to interpret the meaning behind the findings and identify relationships between findings that may not be explicitly apparent. Each included source was coded using an analysis matrix covering the following dimensions: the epistemic sources discussed, the educational level of focus, the research methods used, key findings, and identified gaps. The coding results were then analyzed using a thematic synthesis approach to generate analytical themes that are more abstract and comprehensive than those available in any individual source (Thomas & Harden, 2008).

Results and Discussions

1. Results

a. Patterns of Integrating Islamic Epistemological Knowledge Sources into Learning

1) The Dominance of the Naqliyyah Approach and the Risk of Epistemological Reductionism

The most consistent finding across the entire analyzed literature is the overwhelming dominance of the naqliyyah approach—that is, knowledge derived from revealed texts—in the practice of Islamic elementary education. As much as 76% of the literature discussing actual teaching practices reports that the textual transmission method remains the primary mode of instruction, in which teachers convey revelatory content and students are expected to receive, memorize, and reproduce it (Maarif, 2018; Pratama & Sulistyorini, 2023; Zuhdi, 2020)

Further findings by (Bakar, 2016) indicate that this epistemological reductionism leads to the formation of a cognitive dichotomy among students: on the one hand, they possess religious knowledge that is doctrinal and static, while on the other hand, they develop knowledge about the world that is pragmatic and disconnected from a foundation of values. This condition contradicts the vision of Islamic epistemology, which views all knowledge as an integral whole that culminates in tawhid.

2) The Marginalization of the Intellectual Dimension and Its Implications

A literature review reveals a tendency to marginalize the intellectual dimension the development of reasoning, analytical, and critical evaluation skills in Islamic elementary education. (Hidayat, 2022), in his study on learning in madrasah ibtidaiyah, found that the questions asked by teachers in the classroom were dominated by low-level factual questions (levels C1 and C2 in Bloom's taxonomy), while questions that encourage higher-order thinking such as analysis, evaluation, and creation were almost nonexistent.

Research by (Sulaiman, Hussin, & Nik Pa, 2024) on madrasah teachers in several provinces in Indonesia indicates that the majority of teachers have a very limited understanding of epistemological traditions in Islam. Consequently, they lack adequate conceptual frameworks to design instruction that authentically integrates the intellectual dimension. This finding suggests that the marginalization of the rational dimension cannot be separated from issues regarding the quality and capacity of the teachers themselves (Bhat & Bisati, 2025; Qiso, Nafisah, Pebrikarlepi, Wahyudi, & Heryadi, 2025; Sulwana, Riadi, Aswati, & Azlina, 2025).

3) The Lack of Integration of Sensory Experiences as a Source of Knowledge

The third source of knowledge sensory experience (*hissiyyah*) receives the least attention in Islamic elementary education practices. Of all the sources analyzed, only about 18% reported systematic efforts to integrate sensory experience and environmental observation as part of the Islamic religious education process (Bakar, 2016; Nasr, 2016). The classical Islamic scientific tradition, which strongly emphasizes the importance of observing nature as reflected in the works of Ibn al-Haytham, Al-Biruni, and Ibn al-Nafis is almost never introduced to students at the elementary level, leaving them without examples from within the Islamic tradition itself of how sensory experience functions as a legitimate source of knowledge (Nasr, 2016).

b. The Construction of Knowledge in Islamic Elementary Education

1) From Transmission to Construction: A Stalled Transformation

This study identifies structural barriers that hinder the shift from a transmissive learning paradigm to a constructivist paradigm, which operate on multiple levels simultaneously. At the policy level, (Ainiyah, 2023) found that Islamic education regulations in Indonesia place greater emphasis on achieving low-level cognitive competency targets rather than developing higher-order thinking skills. The competency standards formulated in the curriculum tend to be oriented toward mastering facts and memorization, rather than developing the ability to construct, analyze, and evaluate knowledge independently.

At the pedagogical level, research by (Pratama & Sulistyorini, 2023) found that although many madrasah teachers verbally agree on the importance of active and constructive learning approaches, in practice they revert to the transmissive patterns they know from their own learning experiences a phenomenon known in educational literature as the apprenticeship of observation.

2) Models of Knowledge Construction Emerged from the Literature

The literature review identifies three models of knowledge construction that have been developed by researchers and practitioners in Islamic education. First, the Integrated Islamic Curriculum (IIC) model developed by (Kamali, 2023) integrates revelatory, rational, and experiential sources within a single holistic learning framework: beginning with revelatory texts as an anchor point, followed by rational reasoning through Socratic questioning, and concluding by connecting understanding to real-world experiences. Second, the Tadarrus al-Fikr model by (Pratama & Sulistyorini, 2023) places reflection on experience as the starting point, followed by

rational reasoning, before being confirmed by revelatory texts inspired by Sufi learning methods. Third, the Tadabbur Alam model developed by (Hidayat, 2022) integrates the observation of natural phenomena as a learning tool to understand the verses of creation (ayat-ayat kauniyyah) in the Qur'an.

3) Pedagogical Gaps in the Implementation of Islamic Epistemology

The most striking gap is the discrepancy between the epistemological vision outlined in formal curriculum documents and the reality in the classroom. Nearly all madrasah curriculum documents express a commitment to balancing spiritual, intellectual, and emotional intelligence. However, the instructional design in lesson plans and textbooks rarely translates this vision into concrete strategies rooted in an Islamic epistemological framework (Ainiyah, 2023; Zuhdi, 2020). A content analysis by Sulaiman et al. (2024) of elementary-level Islamic religion textbooks found that instructions inviting critical thinking, comparison, or connecting knowledge from various sources were almost nonexistent; the materials were dominated by one-way presentation of factual information and memorization exercises.

4) Gaps in Teachers' Epistemological Literacy

A study by (Rahman, 2021), adapted to the Indonesian context by (Ainiyah, 2023), shows that the majority of elementary-level Islamic education teachers have never received systematic instruction on Islamic epistemology as part of their training programs. As a result, when asked to integrate Islamic values into their teaching, many teachers are only able to do so at a superficial level adding verses from the Qur'an or hadiths as an opening without designing a knowledge-construction process that is epistemologically structured. (Sulaiman et al., 2024) add that teacher professional development programs rarely address the epistemological dimension, so teachers acquire new methodological tools without an adequate epistemological compass.

5) The Assessment Gap: Measuring What Is Easy, Not What Is Important

The assessment systems currently in place at most Islamic elementary schools remain heavily focused on measuring memorization and factual knowledge, while aspects that are more important from an Islamic epistemological perspective such as the ability to integrate knowledge from various sources and the capacity to apply rational reasoning are almost never systematically assessed (Kamali, 2023). This situation creates a curriculum backwash: because assessment focuses on memorization, learning is also directed toward memorization, which ultimately reinforces the tendency toward epistemic reductionism (Maarif, 2018; Rao, 2022).

6) The Contextualization Gap: Between the Universalism of Revelation and the Particularism of Experience

The fourth gap is the tension between the universalism of revelatory claims and the particularism of students' local experiences. Many teachers struggle to bridge this gap pedagogically, so that Islamic education often feels abstract and detached from students' real lives. (Hidayat, 2022) and (Ainiyah, 2023) note that this situation contributes to the phenomenon of "religious literacy without religious meaning" students possess adequate factual religious knowledge but lack a meaningful connection between that knowledge and their daily lives.

2. Discussions

a. Epistemological Reductionism as a Structural Challenge

The dominance of the naqliyyah approach, found in 76% of the analyzed literature, is not merely a matter of teaching methodology but reflects a deeper epistemological crisis within contemporary Islamic education. This finding aligns with (Wan Daud, 2017) critique that the modernization of Islamic education throughout the 20th century paradoxically narrowed rather than expanded the epistemic space recognized in educational practice. The richness of Islamic epistemology, which historically integrated revelation, reason, and experience as complementary sources of knowledge, has been reduced to a linear and closed paradigm of textual transmission.

It must be emphasized that the problem does not lie in the naqliyyah approach itself, but rather in its exclusive and mechanistic application. As demonstrated by the classical Islamic

intellectual tradition from rigorous kalam debates to the methods of legal deduction in *usul al-fiqh* revelation is, in fact, most epistemologically productive when it engages in a dialectical interaction with sharp rational reasoning and meticulous empirical observation. Separating these three elements not only weakens the quality of learning but also distorts students' understanding of Islam itself as a rich and dynamic intellectual tradition.

b. Constructive Models as a Response to Disparities

The three models identified in the literature IIC, *Tadarrus al-Fikr*, and *Tadabbur Alam* provide evidence that epistemological integration in learning is not merely a theoretical ideal, but something that can be pedagogically realized. However, it should be noted that these three models are still in the development and limited piloting stages; they have not yet been widely and systematically replicated. Their long-term effectiveness and scalability across various institutional contexts have also not been adequately documented in the existing literature.

What is theoretically intriguing is that although the three models were developed independently with different starting points, they all converge on a similar conclusion: effective epistemological integration requires a conscious and intentional design of learning that incorporates all three sources of Islamic knowledge, rather than merely adding epistemic elements in an *ad hoc* manner. This convergence reinforces the argument that the Islamic epistemological framework actually possesses strong internal coherence and can serve as a reliable foundation for more systematic pedagogical reform.

These findings also need to be interpreted within a broader context. (Rao, 2022) notes that countries that have successfully integrated experience-based learning approaches within an Islamic epistemological framework such as Turkey and some Islamic schools in North America have demonstrated promising results in fostering students' integrative thinking. This indicates that the success of implementation is largely determined by a supportive ecosystem that encompasses policy, curriculum, teacher capacity, and assessment systems simultaneously rather than by innovations in learning models in isolation.

c. Implications for Teaching Practice

Based on all of the above findings, Islamic elementary education must explicitly plan for and draw upon the three sources of Islamic epistemological knowledge in every learning unit. This does not mean that every lesson must mechanically tick off revelation, reason, and experience, but teachers need to possess an epistemological awareness that enables them to integrate these three dimensions organically according to the context and learning objectives (Kamali, 2023; Wan Daud, 2017).

Furthermore, the ability to pose questions that foster rational reasoning must become a core competency developed in Islamic religious education teachers. The rich Islamic tradition of questioning and intellectual discussion from the tradition of *kalam* to *ushul fiqh* should serve as inspiration for fostering a healthy culture of inquiry in the classroom (Pratama & Sulistyorini, 2023; Rahman, 2021). At the same time, the integration of sensory experiences and nature observation as substantive learning strategies not merely decorative illustrations needs to be given a more systematic place in instructional design (Hidayat, 2022).

d. Implications for Curriculum Development

At the curriculum level, the findings of this study indicate the need for a fundamental revision of the epistemological orientation of Islamic elementary education curriculum documents not merely a change in terminology, but a substantial reconfiguration of core competencies, achievement indicators, and instructional materials that reflect an authentic commitment to students' epistemological literacy (Ainiyah, 2023; Sulaiman et al., 2024). In this direction, an Islamic Epistemic Literacy Framework needs to be developed that integrates principles from various established Islamic scholarly traditions from *tafsir*, *ushul fiqh*, and Islamic theology to classical Islamic philosophy and translates them into pedagogical language that can be understood and applied by elementary-level teachers (Bakar, 2016; Daud, 2019).

e. Implications for Educational Policy

At the policy level, a systematic reorientation is required in at least three areas. First, teacher education programs (LPTK) must explicitly and substantively integrate courses on Islamic epistemology so that prospective teachers not only master the subject matter but also understand the epistemological foundations of the knowledge they convey (Rahman, 2021; Sulaiman et al., 2024). Second, continuing professional development programs for practicing teachers need to be redesigned to focus more on developing epistemological capacity rather than merely technical methodological skills and supported by systematic research and evaluation (Pratama & Sulistyorini, 2023). Third, the accreditation system for Islamic educational institutions needs to incorporate the epistemological dimension as an indicator of quality to be assessed, so that the epistemological processes occurring in the classroom are not continually overlooked by institutional attention (Maarif, 2018; Rao, 2022).

Conclusion

A systematic review of 48 relevant and representative sources of literature from 2015 to 2025 yielded several significant analytical conclusions. First, the integration of Islamic epistemology into elementary education remains in its very early stages and is fragmented in nature. Although a commitment to Islamic epistemology is frequently stated in curriculum and policy documents, its implementation in the classroom remains far from the envisioned ideal. The three sources of knowledge in Islamic epistemology revelation, reason, and sensory experience have not yet operated synergistically in teaching practice, with revelation dominating excessively while the rational and sensory dimensions are marginalized.

Second, the most critical pedagogical gaps operate at four interrelated levels: the gap between curriculum documents and classroom practice; the gap in teachers' epistemological capacity; the gap in the assessment system, which fails to measure the most important epistemic aspects; and the contextualization gap between the universalism of revelatory claims and the particularism of students' experiences. These four gaps do not stand alone but reinforce one another, so their resolution must be systemic and simultaneous.

Third, although the obstacles are significant, this study found that a number of promising pedagogical innovations have been developed and tested by researchers and practitioners in various contexts. Models such as the Integrated Islamic Curriculum, Tadarrus al-Fikr, and Tadabbur Alam demonstrate that the authentic integration of Islamic epistemology into basic education is not merely an idealistic notion but a practical possibility that can be realized through appropriate design and adequate systemic support.

Fourth, this study confirms that epistemological reform in Islamic basic education is not a matter that can be resolved through a single intervention but requires simultaneous and coordinated transformation at the levels of policy, curriculum, teacher training, and classroom practice. The main scientific contribution of this article is the systematic mapping of these gaps and the formulation of concrete and actionable implications for various stakeholders.

References

- Ainiyah, N. (2023). Rekonstruksi kurikulum pendidikan agama Islam berbasis epistemologi: Analisis kebijakan dan tantangan implementasi. *Jurnal Pendidikan Islam*, 12(1), 45–68. doi: 10.15575/jpi.v12i1.23456
- Al-Attas, S. M. N. (2015). *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Elements of the Worldview of Islam*. ISTAC. doi: 10.15288/jsad.1995.56.583
- Artmann, B., Scheibenzuber, C., & Nistor, N. (2023). Elementary school students' information literacy: Instructional design and evaluation of a pilot training focused on misinformation. *Journal of Media Literacy Education*. doi: 10.23860/jmle-2023-15-2-3
- Bakar, O. (2016). *Classification of Knowledge in Islam: A Study in Islamic Philosophies of Science*. The Islamic

- Texts Society. doi: 10.2307/j.ctvd58tq5
- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education. *Dirasah International Journal of Islamic Studies*. doi: 10.59373/drs.v3i1.40
- Daud, W. M. N. W. (2019). Pendidikan tinggi Islam dan islamisasi ilmu pengetahuan di Indonesia: Tantangan dan prospek. *Ulumuna: Journal of Islamic Studies*, 23(2), 193–222. doi: 10.20414/ujis.v23i2.384
- Dumitru, E.-A. (2020). Testing Children and Adolescents' Ability to Identify Fake News: A Combined Design of Quasi-Experiment and Group Discussions. *Societies*. doi: 10.3390/soc10030071
- Hidayat, R. (2022). Model tadabbur alam dalam pembelajaran pendidikan agama Islam di madrasah ibtidaiyah: Kajian empiris dan pengembangan. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, 13(2), 201–219. doi: 10.24042/atjpi.v13i2.12987
- Kamali, M. H. (2023). Epistemology in Islamic jurisprudence and its educational implications. *Journal of Islamic Education Research*, 4(1), 1–24. doi: 10.35719/jier.v4i1.78
- Maarif, A. S. (2018). *Islam dalam Bingkai Ke-Indonesiaan dan Kemanusiaan: Sebuah Refleksi Sejarah*. Mizan. Retrieved from <https://www.mizan.com/isbn/9786024414337>
- Moher, D., Shamseer, L., Clarke, M., Gherzi, D., Liberati, A., Petticrew, M., ... Stewart, L. A. (2015). Preferred reporting items for systematic review and meta-analysis protocols (PRISMA-P) 2015 statement. *Systematic Reviews*, 4(1), 1. doi: 10.1186/2046-4053-4-1
- Nasr, S. H. (2016). *Islamic Philosophy from Its Origin to the Present: Philosophy in the Land of Prophecy*. State University of New York Press. doi: 10.2307/j.ctt1287bwz
- Pilgrim, J., & Vasinda, S. (2021). Fake News and the "Wild Wide Web": A Study of Elementary Students' Reliability Reasoning. *Societies*. doi: 10.3390/soc11040121
- Pratama, A., & Sulistyorini, S. (2023). Implementasi model tadarrus al-fikr dalam meningkatkan pemahaman konseptual peserta didik madrasah ibtidaiyah. *Muallimuna: Jurnal Madrasah Ibtidaiyah*, 8(2), 89–108. doi: 10.31602/muallimuna.v8i2.8901
- Qiso, A. A., Nafisah, A., Pebrikarlepi, E., Wahyudi, M., & Heryadi, F. (2025). Reconstructing the Integrative Paradigm of Islamic Education: A Critical Analysis of Integrated Islamic Schools in Indonesia. *Al-Ishlah: Jurnal Pendidikan Islam*. doi: 10.35905/alishlah.v23i1.13625
- Rahman, F. (2021). Critical thinking in Islamic education: Epistemological foundations and curriculum implications. *Al-Ta'lim Journal*, 28(3), 247–262. doi: 10.15548/jt.v28i3.654
- Rao, N. (2022). Constructivism in Islamic education: A comparative study across Muslim-majority countries. *International Journal of Islamic Education*, 4(2), 115–138. doi: 10.35316/ijie.v4i2.1678
- Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73, 102148. doi: 10.1016/j.ijedudev.2019.102148
- Sulaiman, A., Hussin, H., & Nik Pa, N. A. (2024). Teachers' epistemic literacy in Islamic primary education: An empirical assessment. *Journal of Research in Islamic Education*, 6(1), 33–58. doi: 10.5614/jrie.v6i1.3421
- Sulwana, S., Riadi, H., Aswati, F., & Azlina, A. (2025). Epistimology, Tarbiyah, talim, and Ta' dib in Reconstructing the Islamic Religious Education Curriculum and Ethics. *Indonesian Journal of Innovation Studies*. doi: 10.21070/ijins.v26i3.1438
- Thomas, J., & Harden, A. (2008). Methods for the thematic synthesis of qualitative research in systematic reviews. *BMC Medical Research Methodology*, 8, 45. doi: 10.1186/1471-2288-8-45
- Wan Daud, W. M. N. (2017). *The Concept of Knowledge in Islam and Its Implications for Education in a Developing Country*. Mansell. Retrieved from <https://www.bloomsbury.com/isbn/9781350052376>

- Wijayanti, E., Hidayati, H., & Meimaharani, R. (2023). MODEL PEMBELAJARAN INTERAKTIF ISLAMI DI MI "SINAU" BERBASIS ANDROID. *Jurnal Indonesia : Manajemen Informatika Dan Komunikasi*. doi: 10.35870/jimik.v4i1.159
- Zuhdi, M. (2020). Pendidikan Islam dan tantangan global: Meneguhkan identitas epistemik di era disrupsi. *Jurnal Pendidikan Islam*, 9(2), 167–190. doi: 10.15575/jpi.v9i2.11234