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## Transcending Epistemological Binaries: Harmonizing Bayani And Burhani Reasoning In Contemporary Pesantren Education In The Global Era

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### Abstract

The discourse on Islamic education in Indonesia, particularly within the pesantren tradition, is often trapped in a persistent epistemological binary: the traditionalist approach focusing on textual authority (bayani) vis-à-vis the modern educational paradigm emphasizing empirical rationality (burhani). This dichotomy results in an educational schizofrenia where religious piety and scientific competency are perceived as mutually exclusive domains. This article aims to propose a comprehensive epistemological reconstruction for contemporary pesantren by harmonizing bayani and burhani reasons. Using a philosophical approach based on Muhammad Abed Al-Jabiri's Critique of Arab Reason and Amin Abdullah's Integration-Interconnection theory, this study argues that the preservation of tradition (turats) and the adoption of modern science are not contradictory but complementary. The findings suggest that harmonizing these reasons creates a 'Spider Web' of knowledge where Revelation serves as the ethical foundation and normative guide, while modern science functions as the analytical tool to decipher natural and social realities. This synthesis allows pesantren to produce 'Ulama-Scientists' who possess both spiritual depth and the intellectual agility to address global challenges such as ecological crises, bioethics, and digital disruption.

**Keywords:** *Epistemological Binary; Bayani and Burhani; Pesantren Education; Islamic Philosophy of Science; Spider Web Theory*

### A. Introduction

Pesantren, as an indigenous educational institution in Indonesia, has played a central role for centuries in the transmission of Islamic knowledge and the shaping of national character. The primary strength of pesantren lies in its ability to maintain the sanad (chain of transmission) of knowledge through the rigorous study of the kitab kuning (turats/classical Islamic texts). This tradition, which Zamakhsyari Dhofier refers to as a unique subculture, has successfully produced generations of ulama (Islamic scholars) highly competent in religious sciences (tafaquh fiddin). (Dhofier, 2011, p. 18) Nurcholish Madjid also asserts that although pesantren appears traditional, it possesses an internal dynamic that allows it to adapt without losing its original identity ("ngeli ning ora keli") (Madjid, 1997, p. 45) However, entering the third decade of the 21st century, pesantren faces a landscape of global challenges vastly different from previous eras. The Industrial Revolution 4.0, global climate change, and information technology disruptions demand responses that cannot be adequately addressed by normative-theological approaches alone. Imran and Mardhiah, in their recent research on revitalizing Islamic education in the 4.0 era, assert that this challenge requires a transformation in educators'

professionalism, demanding them not only to master religious materials but also to adapt to digital technology as an inevitable instrument for preaching and learning (Imran & Mardhiah, 2023, p. 813).

The fundamental problem facing contemporary Islamic education, including pesantren, is what Fazlur Rahman calls an "intellectual malaise" resulting from the dualism of the educational system. (Rahman, 1982, p. 45) On the one hand, there is a traditional educational system that is exceptionally strong in mastering classical texts but often stutters in responding to empirical realities. On the other hand, there is a secular modern educational system that excels in science and technology but is devoid of spiritual values. This dualism is not merely a matter of administrative curriculum, but a profound epistemological problem. There is an unconscious assumption that separates "religious sciences," considered sacred, from "general sciences," considered profane. This condition reflects what Ian G. Barbour terms the "independence" phase (separation) between science and religion, whereas Islamic education should have moved towards the "dialogue" and "integration" phases to produce a holistic worldview (Barbour, 1997, p. 77).

The impact of this epistemological binary is palpable. We often find pesantren alumni who are ritually pious and have memorized thousands of religious arguments, yet lack the analytical tools to understand the complexity of socio-economic problems or natural phenomena. When ecological disasters occur, for example, the dominant responses are often theocentric (viewed as divine punishment or trials), without adequate scientific causality analysis to prevent such disasters from recurring. Conversely, Muslim scientists educated in secular systems often view religion purely as a private matter with no relevance to their laboratories. Nidhal Guessoum, a Muslim astrophysicist, critiques this phenomenon as a "schizophrenic crisis" where Muslims accept the products of modern technology but reject the philosophical foundations of the science that produces them (Guessoum, 2011, p. 12).

This article stems from this academic apprehension. The main question is: How can pesantren transcend this "Tradition vs. Modernity" binary trap? Is it possible to juxtapose the textual reasoning (bayani) typical of pesantren with the empirical reasoning (burhani) typical of modern science in a single breath of education? The central thesis of this paper is that the future of pesantren does not lie in choosing "one or the other" (choosing tradition while rejecting modernity, or vice versa), but rather in the harmonization of both. By borrowing the framework of the Critique of Arab Reason by Muhammad Abed Al-Jabiri and the Scientific Integration paradigm of Amin Abdullah, this paper will outline strategies for reconstructing pesantren epistemology. The goal is to formulate an educational model capable of integrating the strength of the turats tradition with the analytical acuity of modern science, positioning pesantren as a center of civilization relevant to the times without losing its spiritual roots.

## B. Methods

This study employs a qualitative library research method with a philosophy of science approach. This approach was chosen because the focus of the study is not on technical classroom teaching practices, but rather on the foundational structure of knowledge (epistemology) underlying the pesantren educational system. The material objects of this research are literature on pesantren

education and the dynamics of contemporary Islamic thought, while its formal object is integrative epistemology.

Data collection was conducted through the documentation of primary literature, including the works of Muhammad Abed Al-Jabiri (the critique of Arab reason trilogy), Amin Abdullah (integration-interconnection), and classical texts by Ibn Rushd and Al-Ghazali relevant to the classification of knowledge. Data analysis techniques utilized Content Analysis and philosophical hermeneutics. The analysis began by dissecting the current epistemology of pesantren using Al-Jabiri's analytical framework (bayani, burhani, irfani), and subsequently reconstructing it using Amin Abdullah's "Spider Web" model to find the ideal format for integration.

### **C. Result and Discussion**

#### **1. The Anatomy of Crisis: The Genealogy of Epistemological Binaries in Pesantren**

To transcend the problem of epistemological binaries, we must first understand its historical roots. The split between religious sciences and science is not an inherent characteristic of Islamic civilization. During the Golden Age of Islam, figures like Ibn Sina were philosophers, physicians, and theologians simultaneously. Al-Biruni was an astronomer who was also an expert in tafsir. For them, studying the universe was a religious command equal to reading the Qur'an. There was no such term as "general science" and "religious science"; there was only al-ilm (knowledge) originating from Allah (Sardar, 1981, p. 347). In fact, Ibn Khaldun in his *Muqaddimah* emphasized that the progress of a civilization (umran) requires mastery of the aqliyah (rational-empirical) sciences alongside the naqliyah (revelatory) sciences. An imbalance on either side will cause the decline of the civilization itself (Khaldun, 2000, p. 451).

However, the decline began post-fall of Baghdad and the strengthening of orthodoxy that closed the door to philosophical *ijtihad*. The dichotomy deepened due to Western colonialism in the Islamic world. The colonizers introduced a secular modern educational system (schools), while Muslims held onto traditional institutions (pesantren/madrasah) as a form of cultural resistance. (Azra, 2012, p. 67) As a result, modern science was suspected as an "infidel" product, and pesantren withdrew into self-isolation to focus purely on *ukhrawi* (otherworldly) sciences. Azyumardi Azra refers to this phenomenon as a stagnation that caused Muslims to become passive consumers of technology rather than producers, due to the loss of the spirit of scientific inquiry. (Azra, 2012, p. 67) Regarding this, Syed Muhammad Naquib Al-Attas reminds us that the greatest challenge for Muslims today is the hegemony of Western science which has undergone "desacralization" (separated from God), so science must be returned to its innate nature (*fitrah*) (Al-Attas, 1993, p. 133).

This historical legacy shapes the pesantren's reasoning to this day. Although many pesantren have now incorporated formal school curricula (junior/senior high schools) within their institutions, the integration is often merely a "patchwork" or eclectic, not philosophically integrative. Students study *Fiqh* in the morning and Biology in the afternoon

without ever having the connection between the two explained. This is what Amin Abdullah calls an academic split personality (Abdullah, 2006, p. 92).

## 2. Deconstructing Bayani Reasoning: Its Strengths and Limitations

Within Al-Jabiri's epistemological framework, the reasoning that dominates pesantren tradition is bayani reasoning. Bayani epistemology is a method of thinking rooted in texts (nas), both directly (the Qur'an and Sunnah) and indirectly (ijma, qiyas, and classical texts) (Al-Jabiri, 1991, p. 38). This approach emphasizes past authority. Truth is measured by how closely an understanding aligns with the original text or the opinions of the pious predecessors (salaf as-shaleh).

The strength of bayani reasoning lies in its ability to preserve identity and morality. It provides legal certainty and spiritual tranquility. However, Al-Jabiri offers a sharp critique: an over-dominance of bayani stifles the creativity of the intellect, as reason (aql) is positioned merely as a "servant to the text," rather than an independent analytical tool.

The limitations of bayani reasoning become evident when pesantren is confronted with contemporary issues lacking textual precedents from the past. Case in point: Climate Change. If relying solely on bayani reasoning, students will seek texts prohibiting the destruction of the earth. However, classical texts do not explain carbon emissions, the greenhouse effect, or microplastics. Classical texts might discuss the laws of pure and purifying water (thahir muthahhir), but they do not address heavy metal content in river water due to industrial waste. Without the aid of other forms of reasoning, pesantren's jurisprudence (fiqh) risks becoming a normative legal product that is not operational in solving real-world problems. (Kuntowijoyo, 2006, p. 56) Kuntowijoyo emphasizes the need for the "Scientification of Islam," which is moving from text to context, so that Islam can provide operational solutions to the ummah's problems rather than just abstract norms (Kuntowijoyo, 2006, p. 56).

## 3. The Urgency of Burhani Reasoning and Worldview Correction

This is where the urgency of introducing burhani reasoning lies. Burhani epistemology is a way of thinking based on the power of rationality and logical deduction (demonstrative), as well as empirical observation of reality (Al-Jabiri, 1999, p. 45). In modern contexts, burhani manifests in the scientific method: observation, hypothesis, experimentation, and data verification.

Introducing burhani reasoning into pesantren does not mean secularization or subordinating revelation. On the contrary, it is an effort to fulfill the Qur'anic command to read the "Ayat Kauniyah" (signs of God in the universe). The science adopted by pesantren must be science that has undergone a purification process through an Islamic Worldview, as emphasized by Hamid Fahmy Zarkasyi, to avoid falling into materialism (Zarkasyi, 2011, p. 12). Ibn Rushd, in his magnum opus *Fashl al-Maqal*, asserts that there can be no contradiction between sharia (revelation) and hikmah (philosophy/science), because "truth does not contradict truth" (al-haqq la yudhaddu al-haqq) (Rusyd, 1986, p. 28). If an apparent contradiction arises, the revelatory text must be allegorically interpreted, or the scientific data must be reviewed, but both must proceed hand in hand.

For contemporary pesantren, mastery of science (burhani) is a strategic communal obligation (fardhu kifayah). Ziauddin Sardar notes that Islamic science is not merely quoting Qur'anic verses at the beginning of a scientific paper, but a worldview that places scientific research within the framework of devotion to God and the betterment of humanity. (Sardar, 1981, p. 348) Students need Sociology to understand societal structures before preaching; they need Economics to build the ummah's independence; and they need Natural Sciences to manage natural resources according to sharia.

The relevance of this is reinforced by the findings of Karman et al. who studied eco-theology-based learning in pesantren. They found that integrating conservation verses with environmental science can build students' ecological awareness more fundamentally than a mere moral approach, making pesantren an active agent of environmental preservation. (Karman et al., 2023, p. 170)

#### 4. Harmonization Model: The Spider Web

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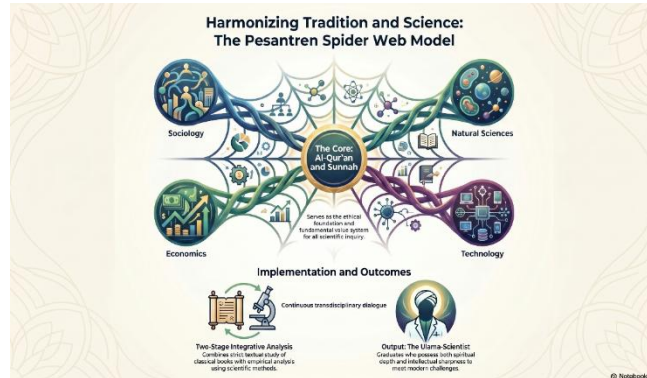
How can we operationalize this harmonization of bayani and burhani in the pesantren curriculum? Before moving to the Spider Web model, it is necessary to note the "Tree of Knowledge" model proposed by Imam Suprayogo. This model depicts knowledge growing from strong roots (language, logic, philosophy), a trunk (the Qur'an), into branches (science) and fruits (righteous deeds), emphasizing the unity of the divine source (Suprayogo, 2005, p. 32). Additionally, the Academic Team of UIN Sunan Ampel offers the concept of Integrated Twin Towers. In this design, Islamic sciences and science-technology are depicted as two towers standing equally and connected by an interconnecting bridge, allowing both to develop robustly side-by-side without negating one another (Ampel, 2014, p. 15). The author proposes the adoption of the Spider Web model developed by Amin Abdullah, with contextual modifications for pesantren.

In the Spider Web metaphor, knowledge is not arranged hierarchically (top-down) or separately (compartmentalized), but rather is connected circularly and dynamically:

- a. The Core: The Qur'an and Sunnah. The center of all scientific activities in the pesantren remains revelation. It functions as Ethical Guidance and Ultimate Value. Unlike Western science, which is often value-free, science in pesantren is value-laden.
- b. The Web's Threads: Modern Scientific Disciplines. Surrounding the core are various modern scientific disciplines (burhani): Sociology, Anthropology, Psychology, Economics, Natural Sciences, and Technology. These disciplines possess methodological autonomy let biology speak with biological methods, sociology with its methods. However, they are not disconnected from the core. In his latest development, Amin Abdullah refers to this as a transdisciplinary approach, where

disciplinary boundaries become fluid to solve human problems collaboratively (Abdullah, 2020, p. 105).

- c. **Functional Connectivity: Bayani-Burhani Dialogue.** This is the essence of harmonization. Students are invited to engage in a continuous dialogue between text and context.



**Figure 1.** Harmonizing Tradition and Science: The Pesantren Spider Wab Model

Implementation in Learning: Let us take a concrete example from the subject of Fiqh Muamalah in pesantren:

- a. **Step 1 (Bayani):** Students study the text Fathul Qorib or Bulughul Maram concerning the chapters on usury (riba) and trade. They understand the original rulings textually.
- b. **Step 2 (Burhani):** Students are guided to dissect the reality of modern economics. How do inflation mechanisms work? How do Cryptocurrencies operate? What is the impact of capitalist bank interest on social inequality according to statistical economic data? This is the realm of burhani reasoning.
- c. **Step 3 (Irfani/Ethical):** Students synthesize the two. Legal decisions (fatwas) made are not solely based on "what the book says," but also consider "real-world public interest" (kemaslahatan riil) based on scientific data, guided by conscience (irfani) for justice.

With this model, pesantren graduates will not experience culture shock when facing the outside world. They will not rush to forbid something they do not yet understand (e.g., vaccines or digital technology), but will research it first using scientific analytical tools, and then situate it within the framework of sharia ethics.

**Table 1.** Harmonizing Bayani and Burhani Reasoning in Islamic Boarding School Education

Aspect	Bayani Reasoning (Traditional)	Burhani Reasoning (Modern Science)	Harmonization (Spider Web)
<b>Basic Source of Knowledge</b>	Sourced from texts (nas) such as the Qur'an, Sunnah, ijma, qiyas, and kitab kuning (classical texts).	Relies on rationality, demonstrative logical proofs, and empirical observation (scientific method) of reality.	Positions Revelation as the ethical core, dynamically surrounded by modern sciences.

<b>Primary Strength</b>	Preserves identity, morality, and provides legal certainty and spiritual tranquility.	Provides observational capabilities, scientific causality analysis, and solutions to natural and social reality problems.	Connects the preservation of tradition with the analytical acuity of modern science to collaboratively solve human problems.
<b>Limitations / Weaknesses</b>	Prone to being merely normative, stifles intellectual creativity (reason is merely a servant to the text), and struggles to respond to new issues lacking textual precedents from the past (e.g., climate change).	Without a spiritual foundation, it is susceptible to detachment from divine values (secular) and relegates religion purely to a private matter.	Does not reject either, but mutually covers their weaknesses: religion gains an operational framework from science, and science gains an ethical direction from religion.
<b>Implementation Focus</b>	Mastery of classical texts, memorization of arguments, and normative-theological approaches.	Experimentation, empirical data verification, and reading the "Ayat Kauniyah" (signs of God in the universe).	Continuous dialogue between text and context (Revelation and reality) within the framework of devotion to God.
<b>Case Example</b>	Studying chapters on buying and selling (original rulings) from classical texts textually, or considering disasters merely as divine punishment.	Dissecting inflation mechanisms, how cryptocurrency works, and economic impacts through empirical data.	Issuing economic or ecological fatwas that integrate basic rulings (kitab) with statistical/scientific data, guided by conscience (irfani).
<b>Resulting Graduate Profile</b>	Often possesses an academic split personality or "educational schizophrenia" (ritually pious but fails to understand the complexity of reality).	Secular scientists who accept technology but often ignore the philosophical foundations or the Islamic worldview.	Produces "Ulama-Scientists" and "Scientist-Ulama" profiles who possess both spiritual depth and intellectual acuity.

### 5. Challenges and Transformation Strategies

Theoretically, realizing this epistemological harmonization is confronted by a number of structural and cultural tensions. The primary conceptual challenges include: (1) the strong hegemony of singular reasoning that creates a stagnation of scientific authority; (2) the rigidity of the inherited knowledge structure that perpetuates the ontological separation between disciplines; and (3) cultural-epistemological resistance based on the erroneous assumption that the rationality of modern science will inherently reduce the sacredness of faith (aqidah).

To unravel these tensions, a relevant philosophical strategy is Gradual Integration through dialogical synthesis. Within the conceptual framework, this does not demand a radical overhaul of the existing order, but rather the construction of an academic intersection between bayani and burhani authorities. Methodologically, this can be realized by bringing together two different paradigms simultaneously. For instance, in the discourse regarding the phenomenon of eclipses, the framework of Islamic cosmology (*ilm al-falak*) and celestial mechanics (astrophysics) are placed in simultaneous dialogue. Through this dialectic, learners are conditioned to observe that natural phenomena can be explained through empirical causality while simultaneously being interpreted theologically as manifestations of divine greatness. This collaborative integration approach at the conceptual level aligns with the postulate of Chan and Erduran, who assert that an interactive dialogue between the knowledge structures of science and religion can significantly reduce the illusion of epistemological conflict, while enriching the understanding of scientific argumentation framed by spiritual awareness. (Chan & Erduran, 2023, p. 122).

The second strategy is a Contextual Hermeneutics approach to the *turats* (classical Islamic texts). Methodologically, the reading of classical texts must transcend literal meanings through a process of semantic expansion (*syarah*) that is placed in dialogue with contemporary scientific discourse and findings. This effort will gradually reconstruct the learners' reasoning structure, habituating them to perform integrative synthesis between textual dogma and empirical reality.

#### D. Conclusion and Recommendations/Implications

Reconstructing epistemology in *pesantren* through the harmonization of bayani and burhani reasoning is no longer an optional choice, but a historical necessity. The binary paradigm that separates religious science and general science has proven to weaken the bargaining position of Muslims in the arena of global civilization. This study concludes that the "Spider Web of Knowledge" model is an effective solution for *pesantren*. In this model, Revelation (the Qur'an/Sunnah) remains the illuminating sun, while modern science is the scalpel used to dissect reality. Both need each other: religion without science will be paralyzed (non-operational), and science without religion will be blind (lacking ethical direction).

The *pesantren* of the future is an institution capable of producing "Ulama who are Scientists" and "Scientists who are Ulama". A figure who, when in the laboratory, utilizes rigorous scientific methods but whose heart constantly remembers God (*dzikir*); a figure who, when reading the *kitab kuning*, possesses the intellect to contextualize it with the dynamics of the era. This is the true manifestation of Islam *Rahmatan lil 'Alamin* in the global era.

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