Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Qur'anic Dialogical Pedagogy in QS. Ibrahim Verses 24–27 and the Hadith "*Falyaqul Khairan aw Liyashmut*": A Bayani, Burhani, and 'Irfani Analysis

(Pedagogi Dialogis Qur'ani dalam QS. Ibrahim Ayat 24-27 dan Hadis "Falyaqul Khairan aw Liyashmut": Analisis Bayani, Burhani, dan 'Irfani)

Jihan Faisal Fadli*, Hunainah
Universitas Muhammadiyah Palangka Raya, Indonesia
*Coresponding E-mail : jihan.f.fadli1412@gmail.com

Article Information
Received : *July 7, 2026* Revised : *September 9, 2026* Accepted : *September 29, 2026* Publish : *November 8, 2026*

Please cite this article in APA Style as:
Fadli, J. F., & Hunainah. (2026). Qur'anic dialogical pedagogy in QS. Ibrahim verses 24–27 and the hadith "*Falyaqul khairan awliyasmut*": A Bayani, Burhani, and 'Irfani analysis. *Journal of Islamic Education and Intellectual Discourse*, 2(3), 314–339. https://doi.org/10.37304/jied.v2i3.27208

ABSTRACT

Purpose: This study aims to construct a Qur'anic Communicative Pedagogy Model by analyzing dialogic pedagogy in Surah Ibrahim verses 24–27, reinforced by the hadith "Falyaqul khairan aw liyasmut," through Bayānī, Burhānī, and 'Irfānī epistemological perspectives. It addresses educational dehumanization associated with weakened dialogue, limited reflection, and declining communication ethics in the digital and Artificial Intelligence (AI) era. **Methods**: This qualitative descriptive-analytical study employed documentary research involving the Qur'an, hadith, classical and contemporary Qur'anic commentaries, and relevant scholarly literature. Data were analyzed through qualitative content analysis and integrative conceptual synthesis. **Findings**: The analysis reveals that Qur'anic *amthāl* function as reflective pedagogical mechanisms for understanding and internalizing values. Bayānī establishes normative foundations and communication ethics; Burhānī develops reasoning and reflection; and 'Irfānī facilitates spiritual awareness, adab, and self-restraint. These dimensions form an interconnected pedagogical sequence: normative understanding, dialogic engagement, reasoning and reflection, value internalization, ethical communicative praxis, and student transformation. **Novelty**: The model advances beyond epistemological integration by establishing the functional relationships among Bayānī, Burhānī, and 'Irfānī as an interconnected pedagogical process linking revelation, reasoning, spirituality, and communication. **Contribution**: The study theoretically advances Islamic pedagogy and provides a conceptual foundation for cultivating critical-reflective thinking, ethical communication, adab, spiritual awareness, and responsible AI engagement. **Future Research**: Empirical studies should validate the model across educational levels and institutional contexts.

Keywords: Dialogic Pedagogy; Qur'anic Communication; Islamic Education; Bayānī Burhānī; 'Irfānī.

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

ABSTRAK

***Tujuan**: Penelitian ini bertujuan mengonstruksi Model Pedagogi Komunikatif Qur'ani dengan menganalisis pedagogi dialogis dalam Surah Ibrahim ayat 24–27, yang diperkuat oleh hadis "Falyaqul khairan aw liyasmut", melalui perspektif epistemologis Bayānī, Burhānī, dan 'Irfānī. Penelitian ini merespons dehumanisasi pendidikan yang berkaitan dengan melemahnya dialog, terbatasnya refleksi, dan menurunnya etika komunikasi pada era digital dan Kecerdasan Buatan (AI). **Metode**: Penelitian kualitatif deskriptif-analitis ini menggunakan studi dokumenter terhadap Al-Qur'an, hadis, tafsir klasik dan kontemporer, serta literatur ilmiah yang relevan. Data dianalisis melalui analisis isi kualitatif dan sintesis konseptual integratif. **Temuan**: Analisis menunjukkan bahwa amthāl Qur'ani berfungsi sebagai mekanisme pedagogis reflektif untuk memahami dan menginternalisasikan nilai. Bayānī membangun landasan normatif dan etika komunikasi; Burhānī mengembangkan penalaran dan refleksi; sedangkan 'Irfānī memfasilitasi kesadaran spiritual, adab, dan pengendalian diri. Ketiga dimensi tersebut membentuk urutan pedagogis yang saling terhubung: pemahaman normatif, keterlibatan dialogis, penalaran dan refleksi, internalisasi nilai, praksis komunikasi etis, dan transformasi peserta didik. **Kebaruan**: Model ini melampaui integrasi epistemologis dengan membangun hubungan fungsional Bayānī, Burhānī, dan 'Irfānī sebagai proses pedagogis terpadu yang menghubungkan wahyu, penalaran, spiritualitas, dan komunikasi. **Kontribusi**: Penelitian ini mengembangkan pedagogi pendidikan Islam secara teoretis dan menyediakan landasan konseptual untuk menumbuhkan pemikiran kritis-reflektif, komunikasi etis, adab, kesadaran spiritual, dan keterlibatan AI secara bertanggung jawab. **Penelitian Masa Depan**: Penelitian empiris diperlukan untuk memvalidasi model pada berbagai jenjang pendidikan dan konteks kelembagaan.*

***Kata Kunci:** Pedagogi Dialogis; Komunikasi Qur'ani; Pendidikan Islam; Bayānī; Burhānī; 'Irfānī.*

1. Introduction

Modern education increasingly faces the problem of dehumanization in learning, a process in which education tends to prioritize knowledge transfer over the development of students' awareness and capacity for reflection (Shyroka et al., 2023). An educational model that places excessive emphasis on cognitive aspects and academic achievement can cause the learning process to lose its dialogical, spiritual, and transformative dimensions. Consequently, education may produce students who possess strong intellectual abilities but remain limited in reflective capacity, ethical communication, and moral awareness. This condition has become increasingly evident in the digital era, in which the flow of information is rapidly expanding through social media and Artificial Intelligence (AI), yet is not always accompanied by critical literacy and intellectual maturity. The degradation of *adab*, the rise of instant communication cultures, digital intolerance, and the declining quality of educational dialogue indicate that contemporary education requires a more humanistic and reflective approach.

From the perspective of Paulo Freire, education that positions students merely as recipients of information is referred to as *banking education (Fauzi & Usman, 2024)*. Such an educational model is considered inadequate for developing critical consciousness because students are positioned merely as "empty vessels" that passively receive knowledge. Meanwhile, Syed Muhammad Naquib al-Attas views education as serving not merely to transfer knowledge, but also to cultivate human

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

beings who are civilized and possess spiritual awareness (Nadia, 2025). These differing perspectives suggest that ideal education should not be oriented solely toward intellectual development, but should also foster dialogue, reflection, and the holistic transformation of the human personality.

This phenomenon has become increasingly complex in the digital era, as social interactions and learning processes increasingly take place through online media (Anindya & Purba, 2025). Various studies have reported an increase in hate speech, cyberbullying, and toxic communication patterns on social media, which may influence how students think and interact with others (Suyono et al., 2026). In addition, digital media algorithms often create an echo chamber phenomenon, in which individuals are exposed primarily to information and perspectives that align with their existing beliefs, thereby reducing opportunities for critical dialogue and openness to differences (Pariser, 2011; Sunstein, 2018). This situation contributes to declining dialogical literacy, weakened capacity for reflective listening, and an increasing tendency toward reactive and less ethical forms of communication (Aswita et al., 2022). In the educational context, these conditions indicate that the primary challenge no longer lies in limited access to information, but rather in students' ability to manage communication critically, ethically, and responsibly (Qodir, 2026).

In this context, Islamic education plays an important role in offering an educational model that emphasizes not only intellectual development but also the formation of students' consciousness and character. One of the primary sources of Islamic education is the Qur'an, which contains various educational methods that are communicative, reflective, and attentive to the spiritual dimension of human beings (Kusainun, 2024). The Qur'an does not convey its teachings solely through direct commands and prohibitions, but also employs dialogue, narratives, and *amthal* (parables) as educational approaches capable of cultivating human intellectual awareness (Febriyanti et al., 2025).

One form of dialogical education in the Qur'an can be found in Q.S. Ibrahim 14:24–27. These verses present the parable of a good word as a good tree, firmly rooted and continuously producing fruit. Conversely, a bad word is likened to a tree uprooted from its roots, leaving it without stability. This parable demonstrates how the Qur'an employs symbolic and reflective methods to convey educational values to human beings (Utami & Ravida, 2025). Through this approach, students do not merely receive information passively but are encouraged to think, reflect, and understand the meaning underlying the symbols presented.

This concept is relevant to the idea of Dialogical Pedagogy, which positions dialogue as a means of fostering human consciousness and transformation. Within dialogical pedagogy, the educational process is neither authoritarian nor unidirectional; rather, it fosters active, reflective, and participatory communication. Education is not merely an activity of knowledge transfer but a process of developing students' meaning-making and consciousness in a holistic manner (Radino & Mubarok, 2025). Therefore, the *amthal* method in Q.S. Ibrahim 14:24–27 can be understood as a form of Qur'anic pedagogy that encompasses educational, communicative, and spiritual dimensions.

Previous studies have shown that research on Qur'anic pedagogy has developed through various approaches, including the use of *amthal*, narratives, dialogue, and educational values

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

derived from the Qur'an (Febriyanti et al., 2025; Sholehah et al., 2024; Utami & Ravida, 2025). Other studies have examined Islamic communication ethics derived from the Prophetic tradition, particularly principles of communication that emphasize civility, responsibility, and the pursuit of human well-being (Romadhona & Sodiq, 2025). Meanwhile, dialogical pedagogy within modern educational traditions has been developed largely through concepts of critical consciousness, dialogical relationships, and communication aimed at achieving mutual understanding (Romadhona & Sodiq, 2025). Literature on *Bayānī*, *Burhānī*, and *'Irfānī* epistemologies has also demonstrated the potential of these three approaches for understanding the relationship among textuality, rationality, and spirituality in Islamic thought (Abdullah, 2020; Rizki & Rijal, 2026). However, the separation of these strands of scholarship leaves a conceptual problem: it remains unclear, in a systematic manner, how Qur'anic communication, pedagogical dialogue, rational reflection, and spiritual formation can be connected within a coherent pedagogical mechanism. In other words, the unresolved problem is not simply the lack of studies addressing each of these elements individually, but rather the absence of a conceptual model that explains the functional relationships among these elements within the process of Islamic education.

This gap becomes increasingly significant in the context of digital education and the development of Artificial Intelligence (AI). The increasingly rapid access to information does not automatically lead to students' critical thinking, ethical communication, or depth of reflection. Therefore, Islamic education requires a pedagogical framework capable of explaining how revealed values can serve as the foundation for communication, how rationality can be employed to examine and contextualize knowledge, and how the educational process can ultimately lead to the internalization of values and the formation of *adab*. In this context, this study proposes a Qur'anic Communicative Pedagogy Model, constructed through the integration of Q.S. Ibrahim 14:24–27 and the hadith *"Falyaqul khairan aw liyasmut"* with the three epistemological dimensions of *Bayānī*, *Burhānī*, and *'Irfānī*. The novelty of this study lies not merely in combining these three approaches, but in formulating their functional relationships as a pedagogical sequence: *Bayānī* serves as the normative foundation and ethical basis of communication, *Burhānī* functions as a mechanism for reasoning and contextualization, and *'Irfānī* operates as a process of internalization and spiritual transformation. This integration is enacted through processes of dialogue, reflection, internalization, and praxis, thereby producing a pedagogical model that connects intellectual, communicative, moral, and spiritual dimensions within a unified framework of Islamic education.

Therefore, this study aims to analyze dialogical pedagogy in Q.S. Ibrahim 14:24–27 through the perspectives of *Bayānī*, *Burhānī*, and *'Irfānī*, with the hadith *"Falyaqul khairan aw liyasmut"* serving to reinforce the ethical dimension of communication, and to construct the functional relationships among these three dimensions within an integrated, reflective, and transformative Qur'anic Communicative Pedagogy Model that is relevant to the challenges facing Islamic education in the digital and Artificial Intelligence era.

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

To achieve this objective, the study employs *Bayānī* to identify the textual foundations and ethical dimensions of communication in Q.S. Ibrahim 14:24–27 and the hadith under examination; *Burhānī* to analyze the relevance of these values to contemporary problems of communication, reflection, and learning; and *'Irfānī* to uncover the dimensions of value internalization, *adab*, and spiritual awareness. These three dimensions are then synthesized to construct the Qur'anic Communicative Pedagogy Model and to explain its contribution to the development of dialogical, reflective, and transformative Islamic education.

2. Theoretical Framework

2.1. Dialogical Pedagogy in Q.S. Ibrahim 14:24–27

Q.S. Ibrahim 14:24–27 illustrates a communicative educational method through the use of *amthal* (parables) as a medium for conveying messages (Sholehah et al., 2024). In these verses, Allah likens *kalimah ṭayyibah* to a good tree with firm roots and branches reaching toward the sky, continuously producing fruit (Utami & Ravida, 2025). Conversely, *kalimah khabīthah* is likened to a bad tree uprooted from its roots and therefore lacking stability (Jaapar et al., 2020). The use of the tree symbol in these verses demonstrates that the Qur'an not only conveys teachings normatively but also employs a reflective approach that encourages human beings to think and develop a deeper understanding of meaning.

Within the intellectual tradition of Islamic education, the Qur'an employs various educational methods aimed at developing human understanding, consciousness, and behavioral transformation. These methods include *hiwar* (dialogue), *amthal* (parables), *mau'izhah* (admonition), and *qashash* (narratives). The *hiwar* method is used to develop thinking and reflective abilities through dialogical interaction, as demonstrated in various dialogues between the prophets and their communities. The *amthal* method functions to convey messages through symbols and analogies that facilitate understanding. Meanwhile, *mau'izhah* is used to provide moral and spiritual guidance persuasively, whereas *qashash* presents lessons through historical experiences and the exemplary conduct of figures from the past. These four methods demonstrate that Qur'anic education is oriented not merely toward the transmission of information, but also toward the formation of consciousness, character, and the internalization of values (Myliza & Nisa, 2025; Pito, 2019).

The *amthal* method in the Qur'an demonstrates a dialogical character of education because the process of conveying values takes place through symbols, reflection, and persuasive communication. Students are not positioned as passive objects who merely receive information; rather, they are encouraged to develop awareness through a process of reflective thinking. In this context, Qur'anic pedagogy shares important affinities with the concept of Dialogical Pedagogy developed by Paulo Freire. Freire rejects the one-way educational model known as *banking education* because it is considered to undermine students' critical capacities and reduce education to the mere transfer of knowledge (Freire, 2019).

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Beyond Paulo Freire, the idea of dialogical pedagogy was also developed by Martin Buber through the concept of the I–Thou Relationship. According to Buber, authentic education is built upon dialogical relationships that regard students as subjects with dignity and uniqueness, rather than merely as objects of learning. Dialogue serves not only as a means of exchanging information but also as a process of human encounter through which understanding, mutual respect, and shared growth can emerge. From this perspective, humanistic education positions communication as a space for cultivating consciousness and developing the human personality as a whole. This idea is relevant to Qur'anic pedagogy, which employs persuasive and reflective approaches to encourage human beings to understand values through consciousness rather than coercion (Buber, 1949; Buber & Mendes-Flohr, 1983).

The dialogical perspective is further reinforced by the theory of *communicative action* proposed by Jürgen Habermas. According to Habermas, ideal communication is not intended to dominate or control others, but rather to achieve *mutual understanding* through the open and rational exchange of arguments (Tihnike, 2025). In the context of education, dialogical communication serves as a means of developing students' critical thinking, reflection, and active participation in the learning process. Thus, dialogue is not merely a pedagogical method, but also a mechanism for developing social and intellectual awareness. This concept demonstrates that effective education requires a communicative space that enables meaningful interaction between educators and students.

Nevertheless, dialogical pedagogy in the Qur'an has distinct characteristics from modern dialogical pedagogy. Freire places greater emphasis on social liberation and human critical consciousness in relation to structures of oppression, whereas Qur'anic pedagogy seeks not only to develop rational awareness but also to cultivate human spiritual and moral consciousness (Freire, 2021). From the perspective of Syed Muhammad Naquib al-Attas, Islamic education should not be limited to intellectual development but must also instill *adab* and human awareness of their essential nature as servants of Allah (A. Hanum, 2024). Meanwhile, Abdurrahman An-Nahlawi views education as a process of *tarbiyah* that develops the full range of human potential progressively, including intellectual, emotional, and spiritual dimensions (Septiana, 2023)

These differences in perspective indicate that Qur'anic pedagogy encompasses a more holistic educational dimension than modern educational models, which tend to focus predominantly on cognitive aspects (Febriyanti et al., 2025). In many educational practices, modern education often positions academic achievement as its primary objective, while reflective and spiritual dimensions receive comparatively less attention. Consequently, education may contribute to a crisis of dialogue, the degradation of *adab*, and weakened reflective capacities among students, particularly in the digital era, which is characterized by a culture of instant communication and the rapid flow of information through social media and Artificial Intelligence (AI) (Yunita et al., 2025).

These differences in interpretation indicate that Qur'anic educational methods are oriented not only toward theological dimensions but also encompass communicative and pedagogical dimensions. From the *Bayānī* perspective, the use of *amthal* in Q.S. Ibrahim 14:24–27 demonstrates

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

that the Qur'an develops education through a symbolic approach that encourages human beings to think and reflect on meaning. Accordingly, the educational process does not take place through authoritarianism or indoctrination, but through communication that stimulates human consciousness.

Nevertheless, contemporary Islamic education in many contexts still tends to rely predominantly on a literal and textual *Bayānī* approach. Learning processes often place greater emphasis on memorization and the transmission of content than on developing students' capacity for dialogue and reflection. As a result, education loses the communicative dimension that has in fact been exemplified in the Qur'an through the *amthal* method. This condition may lead students to understand religious texts normatively while remaining less capable of relating them to the realities of modern life.

This critique indicates that the *Bayānī* approach should not be understood merely as a literal reading of the text, but also as an effort to understand the communicative strategies and educational methods employed by the Qur'an. In the context of Q.S. Ibrahim 14:24–27, the tree symbol not only illustrates the concept of faith but also represents an educational process that requires a strong foundation of values, continuous growth, and social benefit. Accordingly, the *Bayānī* approach within Qur'anic pedagogy can serve as a foundation for developing Islamic education that is more reflective and communicative in the modern era.

2.2. Bayānī, Burhānī, and 'Irfānī Epistemologies

Muhammad Abid al-Jabiri's epistemological framework categorizes Islamic knowledge systems into three main approaches: *Bayānī*, *Burhānī*, and *'Irfānī*. The *Bayānī* approach emphasizes the authority of textual sources through linguistic analysis, exegesis, and normative interpretations of religious texts. This approach is important for understanding the literal meanings and textual content of the Qur'an in depth.

Meanwhile, the *Burhānī* approach emphasizes the use of rationality and logical analysis in understanding reality. In the context of education, the *Burhānī* approach enables Qur'anic verses to be examined contextually and related to contemporary educational challenges, such as the crisis of educational communication, moral degradation, and the weakening of students' reflective culture.

The *'Irfānī* approach emphasizes spiritual dimensions, inner experience, and depth of meaning. This approach seeks to understand the spiritual values embedded in the Qur'anic text so that education does not remain limited to intellectual development but also engages the formation of the heart and human spiritual awareness.

Although the concepts of *Bayānī*, *Burhānī*, and *'Irfānī* have been widely employed in studies of Islamic thought, their application in Qur'anic pedagogy research remains relatively limited. Some studies tend to rely predominantly on the *Bayānī* approach, resulting in analyses that are largely normative and textual. Meanwhile, the *Burhānī* and *'Irfānī* approaches are often separated from

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

educational exegesis, despite their potential to form an integrative and multidimensional analytical framework (Dini et al., 2026; Mustakim, 2019).

Conceptually, the theories employed in this study serve complementary functions in constructing the Qur'anic Communicative Pedagogy Model. Paulo Freire's thought provides a foundation for dialogue and the development of students' critical consciousness, while Martin Buber emphasizes the importance of dialogical relationships that position students as subjects. Jürgen Habermas further strengthens the rational dimension through communication oriented toward mutual understanding and the exchange of arguments. Together, these three perspectives provide a foundation for the dialogical and reflective dimensions of the learning process. From the perspective of Islamic education, Syed Muhammad Naquib al-Attas reinforces the orientation toward the formation of *adab*, while al-Ghazali emphasizes the importance of value internalization and inner transformation. Furthermore, the epistemological framework of *Bayānī*, *Burhānī*, and *'Irfānī* serves to connect these dimensions through the relationship among normative understanding of revelation, rational and contextual reasoning, and spiritual internalization. Accordingly, Q.S. Ibrahim 14:24–27 and the hadith *"Falyaqul khairan aw liyasmut"* are positioned as the normative foundations, while dialogical theory, Islamic educational thought, and epistemology provide the framework for explaining the pedagogical process from value understanding to dialogue, reflection, internalization, and the praxis of ethical communication.

3. Methodology

This study employs a qualitative approach with a descriptive-analytical design. A qualitative approach was selected because the study focuses on interpreting the meaning of texts, analyzing pedagogical values, and developing a conceptual framework based on Islamic sources and scholarly literature. Such an approach is relevant to Qur'anic pedagogy research, which positions the Qur'an and hadith as conceptual sources of education that require interpretation and contextualization (Mukhtar et al., 2022; Stimpson & Calvert, 2021). The descriptive-analytical design is used to describe the content of Q.S. Ibrahim 14:24–27 and the hadith *"Falyaqul khairan aw liyasmut,"* and subsequently to analyze the relationships between their meanings and pedagogical implications through the perspectives of *Bayānī*, *Burhānī*, and *'Irfānī* epistemologies (Marjuki et al., 2024; Muddatstsir et al., 2026).

The primary object of the study is Q.S. Ibrahim 14:24–27, particularly the use of *amthal* and the concept of *kalimah ṭayyibah* as representations of Qur'anic pedagogy, with the hadith *"Falyaqul khairan aw liyasmut"* serving as a supporting source to reinforce the ethical dimension of communication. The use of *amthal* in the Qur'an has pedagogical relevance because it enables abstract values to be conveyed through representations and parables that are more readily understood in educational processes, including in the context of Q.S. Ibrahim 14:24–25 (Utami & Ravida, 2025). The *Bayānī* approach is employed to analyze linguistic aspects, textual meanings, the structure of *amthal*, and the interpretations of Qur'anic exegetes. The *Burhānī* approach is used to

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

analyze the relationship between the content of the text and educational and communication issues from rational and contextual perspectives. Meanwhile, the *'Irfānī* approach is employed to identify the spiritual dimensions, value internalization, formation of *adab*, and inner awareness contained in the sources under analysis (Marjuki et al., 2024; Mukminin et al., 2025; Yani et al., 2025).

The data sources consist of primary and secondary sources. The primary sources include the Qur'an, relevant hadith, and tafsir works used to understand the content of Q.S. Ibrahim 14:24–27. The secondary sources comprise books, journal articles, and previous studies addressing dialogical pedagogy, Islamic education, *Bayānī–Burhānī–'Irfānī* epistemology, the *amthal* method, communication ethics, and the challenges facing education in the digital and Artificial Intelligence (AI) era. The sources were selected based on their relevance to the research focus and their contribution to the processes of interpretation and model construction. The integrated use of Qur'anic pedagogy sources and Islamic epistemological scholarship is consistent with research that positions the Qur'an as a conceptual foundation for education while integrating various Islamic epistemologies into the development of educational knowledge (Mukhtar et al., 2022; Nurhamidah et al., 2025; Stimpson & Calvert, 2021).

Data were collected through documentary study by identifying, selecting, and organizing sources relevant to the research focus. The data were then grouped according to the analytical units, including the meaning of *kalimah ṭayyibah*, the structure of *amthal*, communication principles in the hadith, pedagogical values, and concepts related to dialogue, reasoning, internalization, and student transformation. This categorization considered the interrelationship between the normative content of the Qur'an, educational methods, and educational communication, as reflected in studies on educational methods in the Qur'an and hadith and the development of Qur'anic pedagogy (Kusainun, 2024; Mukhtar et al., 2022). The relevance of dialogical communication units is also supported by research that positions dialogical engagement as an important component of Islamic moral education (Mayasari, 2025).

Data analysis was conducted using content analysis in a series of stages. The first stage involved identifying and classifying the data based on the analytical units of the study. The second stage consisted of *Bayānī* analysis, which examined linguistic aspects, textual meanings, the structure of *amthal*, and interpretations of the relevant verses and hadith. The third stage involved *Burhānī* analysis, which connected the normative content of the texts with pedagogical theory, educational communication, and contemporary educational issues through reasoning and contextualization. The fourth stage consisted of *'Irfānī* analysis, which identified the dimensions of value internalization, the formation of *adab*, spiritual awareness, and self-regulation. The final stage involved integrative synthesis, in which the findings from the three perspectives were connected to formulate functional relationships among normative understanding, dialogue, reasoning and reflection, value internalization, and the praxis of ethical communication. This integrative analytical model is consistent with scholarship that positions *Bayānī*, *Burhānī*, and *'Irfānī* as three

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

epistemological perspectives that can be integrated within Islamic education (Marjuki et al., 2024; Muddatstsir et al., 2026; Mukminin et al., 2025; Nurhamidah et al., 2025).

The credibility of the interpretations was maintained through source comparison and literature triangulation. Interpretations from multiple tafsir works were compared to identify consistencies and differences in the understanding of Q.S. Ibrahim 14:24–27. These textual findings were then compared with the relevant hadith and scholarly literature addressing pedagogy, communication ethics, *Bayānī–Burhānī–'Irfānī* epistemology, and contemporary educational contexts. The comparison was conducted to ensure that each concept incorporated into the model construction had a traceable source basis and maintained consistent conceptual relevance. This cross-source comparison strategy is also consistent with the need for epistemological integration in the development of contemporary Islamic education, which requires interconnectedness among normative sources, reasoning, and spiritual dimensions (Nurhamidah et al., 2025; Yani et al., 2025).

The synthesis process was conducted in stages. Each analytical unit was first examined separately through the perspectives of *Bayānī*, *Burhānī*, and *'Irfānī*, after which the findings were compared to identify conceptual relationships among the dimensions. Integration was undertaken only for findings that demonstrated consistent connections among normative meaning, rational-contextual reasoning, and spiritual internalization. Such an integrative approach is grounded in scholarship on Islamic educational epistemology, which views these three perspectives as complementary approaches capable of generating a more comprehensive understanding of education (Ghifar et al., 2025; Marjuki et al., 2024; Mukminin et al., 2025). Through this procedure, the Qur'anic Communicative Pedagogy Model was constructed not as a descriptive combination of theories, but as the result of an analytical synthesis connecting revelation, dialogue, rationality, spirituality, and the praxis of communication. This orientation is further supported by studies of dialogical pedagogy, communication ethics in Islamic education, and the development of pedagogical competencies that emphasize the interconnectedness of knowledge, communication, and value formation (Mayasari, 2025; Mukminin et al., 2025).

4. Discussion

4.1. Burhānī Analysis of Dialogical Pedagogy in Q.S. Ibrahim 14:24–27

The *Burhānī* approach positions rationality and contextual analysis as important instruments for understanding the educational messages conveyed in the Qur'an (Pranajaya et al., 2023). In Q.S. Ibrahim 14:24–27, the parable of the good tree can be understood not only as a symbol of faith but also as representing an educational process that develops progressively, is grounded in a strong foundation, and generates benefits sustainably. This suggests that Qur'anic education is not constructed through a pattern of indoctrination but through processes of reflection and the cultivation of human awareness.

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

From a *Burhānī* perspective, the point of convergence with Freirean pedagogy lies in the use of reflection and dialogue to encourage students to actively examine reality (Freire, 2021). However, the integration of *Bayānī–Burhānī–'Irfānī* extends the function of dialogue beyond this point. Dialogue does not stop at the development of critical consciousness but is situated within a sequence of normative understanding, contextual reasoning, and value internalization. Accordingly, reflection on the *amthal* in Q.S. Ibrahim 14:24–27 is directed not only toward the capacity to question reality but also toward the formation of ethical and spiritual orientations in responding to that reality (Nurhamidah et al., 2025)

From a *Burhānī* perspective, the point of convergence with Freirean pedagogy lies in the use of dialogue and reflection to encourage students to actively examine reality (Freire, 2011). However, in the Qur'anic Communicative Pedagogy Model, dialogue does not stop at the development of critical consciousness. Rather, it serves as a space for connecting normative understanding with reasoning, the examination of arguments, and the contextualization of values. Accordingly, reflection on the *amthal* in Q.S. Ibrahim 14:24–27 is directed not only toward the capacity to question reality but also toward the ability to understand the relevance of Qur'anic values to contemporary educational and communication issues (Rawanita & Walidin, 2025).

Through the *Burhānī* approach, the *amthal* method in Q.S. Ibrahim 14:24–27 can be understood as a mechanism that encourages students to connect normative meanings with reality through processes of reasoning and reflection. Within the framework of the Qur'anic Communicative Pedagogy Model, this function positions *Burhānī* as a bridge between textual understanding and educational praxis: students not only understand the values embedded in the text but also examine their relevance to issues of communication, learning, and technology use within their specific contexts.

4.2. 'Irfānī Analysis of Dialogical Pedagogy in Q.S. Ibrahim 14:24–27

The *'Irfānī* approach emphasizes spiritual dimensions, inner experience, and depth of meaning in understanding the Qur'an (Marjuki et al., 2024). In the context of Q.S. Ibrahim 14:24–27, the symbol of the good tree represents not only intellectual strength and outward faith but also the inner condition of human beings characterized by spiritual steadfastness. The tree's strong roots symbolize faith and spiritual awareness deeply rooted in the heart, while the continuously produced fruit represents the emergence of behaviors, speech, and deeds that contribute to human well-being.

From the perspective of Abu Hamid al-Ghazali, education is not merely a process of intellectual development but also a process of *tazkiyat al-nafs* (purification of the soul) (Anwar et al., 2025). According to al-Ghazali, knowledge that does not lead to moral transformation and spiritual closeness to Allah may result merely in intellectual arrogance. This perspective suggests that ideal Islamic education should be capable of cultivating a balance between rational intelligence and the purity of the human heart (Fadhilah et al., 2025).

Al-Ghazali's perspective shares common ground with the thought of Syed Muhammad Naquib al-Attas, who emphasizes the concept of *ta'dib* as the core of Islamic education. Al-Attas

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

argues that the fundamental crisis of modern education lies not merely in inadequate mastery of knowledge but in the loss of *adab* within human beings. However, al-Ghazali places greater emphasis on spiritual dimensions and inner discipline, whereas al-Attas focuses more on epistemological issues and the disordering of knowledge in modern education. This distinction indicates that Islamic education requires not only the development of intellectual capacities but also profound spiritual transformation.

From an *'Irfānī* perspective, the *amthal* method in Q.S. Ibrahim 14:24–27 has a contemplative quality that can engage the inner consciousness of human beings (Septiana, 2023). The symbol of the good tree is understood not only through logical reasoning but also as a reflective experience that moves the human heart to contemplate one's own qualities. Thus, Qur'anic pedagogy not only develops the capacity to acquire and understand knowledge but also nurtures spiritual awareness and moral maturity.

The concept of *tazkiyat al-nafs* in Qur'anic pedagogy indicates that ideal education should cultivate purity of heart and self-control (Muslim, 2024). Education should not be directed solely toward academic achievement but also toward the development of a calm and humble personality characterized by moral awareness. In this context, the educational process functions as a means of purifying the soul through value internalization, self-reflection, and the habituation of virtuous conduct. Accordingly, the success of education should not be measured solely by students' intellectual abilities but also by the quality of their spiritual development and emotional maturity.

From an *'Irfānī* perspective, the formation of communication ethics is closely related to the concept of *muraqabah*, namely the inner awareness that Allah is always aware of, watches over, and evaluates every human utterance and action. This awareness leads individuals to consider not only the social consequences of their words but also their spiritual dimension and accountability before Allah. In the context of the hadith *"Falyaqul khairan aw liyasmut,"* the principle of speaking good words or remaining silent can be understood as a practical manifestation of *muraqabah*. Individuals with strong spiritual awareness are more likely to exercise caution in their use of language, avoid hurtful speech, and strive to make communication a means of promoting goodness and social well-being. Thus, communication from an *'Irfānī* perspective is viewed not merely as a verbal activity but as a reflection of the condition of the heart and the quality of one's relationship with God (Al-Qusyairi, 2007; Suryadarma & Haq, 2015). Within the construction of the model proposed in this study, *muraqabah* functions as an internal mechanism that connects spiritual internalization with communication practices. Accordingly, the principle of speaking good words or remaining silent is understood not merely as a communication norm but as the outcome of an educational process that transforms value understanding into self-restraint and responsible communicative action.

Through the *'Irfānī* approach, Q.S. Ibrahim 14:24–27 demonstrates that ideal education should be capable of instilling values deeply enough for them to become firmly rooted in the human heart. Education should not merely produce intellectual competence but should also cultivate individuals with spiritual steadfastness, moral depth, and the capacity to reflect wisely on the meaning of life.

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Accordingly, the *'Irfānī* dimension provides a transformative mechanism that complements the functions of *Bayānī* and *Burhānī* within the Qur'anic Communicative Pedagogy Model. While *Bayānī* provides the normative foundation and *Burhānī* develops reasoning and contextualization skills, *'Irfānī* directs the outcomes of understanding and reasoning toward value internalization and self-control. Through spiritual reflection and *muraqabah*, students are encouraged to consider the moral consequences of their words and actions, so that the principle of *"Falyaqul khairan aw liyasmut"* does not remain merely normative knowledge but is manifested in the praxis of ethical communication. Thus, the contribution of *'Irfānī* to the model lies in connecting spiritual awareness with communicative behavior as part of the students' transformative process.

4.3. Uniqueness and Contribution of the Qur'anic Communicative Pedagogy Model

The findings indicate that the integration of *Bayānī*, *Burhānī*, and *'Irfānī* produces a pedagogical character that differs from dialogical pedagogy that positions dialogue merely as a means of exchanging ideas or developing critical consciousness. In the model formulated in this study, dialogue constitutes part of a broader process that connects understanding of normative sources, critical reasoning, moral reflection, value internalization, and communicative praxis. Accordingly, communication is positioned not merely as a learning method but as a pedagogical mechanism that connects the intellectual, moral, and spiritual dimensions of students. These findings demonstrate that *kalimah ṭayyibah* in Q.S. Ibrahim 14:24–27 and the principle *"Falyaqul khairan aw liyasmut"* can be constructed as an ethical foundation for a dialogical process that not only generates understanding but also cultivates responsibility for one's words and actions (Jannah & Syayfi, 2024; Romadhona & Sodiq, 2025).

This distinction becomes clearer when the model is compared with Paulo Freire's dialogical pedagogy. Freire positions dialogue as a means of developing critical consciousness and liberating students from educational relationships characterized by domination (Freire, 2019; Freire, 2021). The Qur'anic Communicative Pedagogy Model shares this orientation in rejecting entirely one-way learning and emphasizing the active engagement of students. However, the model formulated in this study extends the orientation of dialogue by providing normative and spiritual foundations. Critical consciousness is not positioned as an end in itself but is connected to moral responsibility, *adab*, self-control, and social benefit. Accordingly, the *Burhānī* dimension strengthens students' capacity to analyze reality, while the *'Irfānī* dimension directs the outcomes of such analysis within the framework of character formation and spiritual awareness.

The model also differs from Martin Buber's relational approach and Jürgen Habermas's theory of *communicative action*. Buber emphasizes dialogical relationships that recognize human beings as subjects, whereas Habermas emphasizes communication through which mutual understanding can be achieved through rational argumentation. Both perspectives provide important foundations for developing humanistic and open educational communication (Buber, 1949; Buber & Mendes-Flohr, 1983). However, the model developed in this study adds a normative dimension derived from

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

revelation as well as a dimension of inner transformation. Dialogical relationships are directed not only toward respecting the subject and achieving rational consensus but also toward cultivating *adab* in speech, the capacity for self-restraint, and an awareness that communication carries moral consequences. Therefore, this model can be understood as an extension of dialogical pedagogy that brings together dialogical relationships, communicative rationality, the ethics of revelation, and spiritual transformation within a single framework.

From the perspective of Islamic education, the contribution of this model lies in connecting knowledge, *adab*, and self-transformation within a single pedagogical process. Al-Attas's thought on *adab* and al-Ghazali's emphasis on inner formation provide a foundation for this orientation (F. Hanum et al., 2024; Sahfirudin, 2025). However, the model developed in this study functionally connects these dimensions with processes of dialogue and reasoning. Accordingly, *adab* is not positioned as an outcome separate from the intellectual process but is cultivated through a sequence of value understanding, rational examination, reflection, internalization, and the praxis of communication.

The conceptual contribution of this study lies in the construction of these relationships. The study does not merely demonstrate that *Bayānī*, *Burhānī*, and *'Irfānī* are relevant to Islamic education but positions them within distinct yet interconnected pedagogical functions. *Bayānī* provides the normative foundation, *Burhānī* offers a rational and contextual mechanism, and *'Irfānī* provides the direction for internalization and spiritual transformation. These three dimensions are then connected through dialogue, reflection, and the praxis of communication. This structure produces a model that views educational success as a transformation from knowledge to consciousness and from consciousness to action. Through this construction, the study contributes to the development of *Islamic Educational Philosophy* by demonstrating that Qur'anic pedagogy can be developed not merely as a collection of text-based educational methods but as an epistemological-pedagogical framework that connects revealed sources, rationality, spirituality, and educational praxis (Dini et al., 2026; Mustakim, 2019).

Accordingly, the uniqueness of the Qur'anic Communicative Pedagogy Model lies not merely in the use of the terms *Bayānī*, *Burhānī*, and *'Irfānī*, but in formulating their functional relationships within a single pedagogical mechanism. *Bayānī* provides the normative foundation for determining values, *Burhānī* provides the mechanisms of dialogue, reasoning, and contextualization, while *'Irfānī* directs the outcomes of these processes toward value internalization, *adab*, self-control, and moral responsibility. These relationships generate a pedagogical pathway from normative understanding to the praxis of ethical communication and student transformation. Through this construction, the model extends dialogical pedagogy by connecting epistemological, communicative, and spiritual dimensions within a unified framework of Islamic education.

4.4. Implications of the Model for Islamic Education Curriculum and Learning Practices

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

The construction of the Qur'anic Communicative Pedagogy Model has direct implications for the design of the Islamic Education curriculum. If the curriculum is oriented solely toward mastery of content and memorization of texts, the dialogical, reflective, and transformative dimensions identified in this study will not develop optimally. Therefore, the curriculum needs to provide balanced space for three core processes: understanding Islamic sources, developing critical thinking skills, and internalizing values. Within this model, the *Bayānī* dimension can be realized by strengthening students' ability to understand the Qur'an, hadith, and Islamic intellectual traditions contextually; the *Burhānī* dimension through problem analysis, argumentation, discussion, and *problem-solving*; and the *'Irfānī* dimension through reflection, the habituation of *adab*, self-control, and the strengthening of spiritual awareness. This orientation toward source understanding, reasoning, and value internalization is consistent with studies on the integration of *Bayānī*, *Burhānī*, and *'Irfānī* epistemologies in the development of Islamic education, as well as the importance of *amthal*-based learning in Islamic religious education (Nurhamidah et al., 2025; Haryati et al., 2023). Accordingly, the curriculum should assess not only what students know but also how that knowledge is understood, critically considered, internalized, and applied.

At the level of learning strategies, this model directs the educational process from a transmission-oriented pattern toward dialogical-reflective learning. Teachers can begin the learning process by presenting a relevant text or problem and then inviting students to engage in reading and meaning-making through the *Bayānī* approach. The next stage involves dialogue and analysis of current issues through the *Burhānī* approach, providing students with opportunities to examine arguments, compare perspectives, and connect religious values with reality. This process is then followed by *'Irfānī* reflection to help students connect knowledge with self-awareness, *adab*, and moral responsibility. This strategy makes dialogue more than a discussion activity; it becomes part of a process of transforming ways of thinking and acting. This dialogical, reflective, and critical orientation is consistent with the concept of dialogical pedagogy, which positions students as active subjects in the learning process (Freire, 2019, 2021; Radino & Mubarok, 2025). Accordingly, these learning stages can serve as a pedagogical procedure that connects source understanding, the examination of arguments, value reflection, and application in real-life situations.

The next implication concerns the role of educators. In the Qur'anic Communicative Pedagogy Model, teachers are no longer positioned merely as sources of information but as facilitators of dialogue, mediators of meaning, guides for reflection, and exemplars of ethical communication. Within the *Bayānī* dimension, educators are responsible for ensuring accurate understanding of Islamic sources. Within the *Burhānī* dimension, educators encourage students to ask questions, examine arguments, and develop their reasoning abilities. Within the *'Irfānī* dimension, educators are responsible for creating a learning environment that supports reflection, value internalization, and the formation of *adab*. This orientation toward the formation of *adab* and character in Islamic education is also consistent with discussions of al-Attas's thought and *adab*-based education (Hanum, 2024; Putra et al., 2023). Consequently, educator competence should not be limited to

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

mastery of instructional content but should also encompass dialogical communication skills, the facilitation of critical thinking, reflective guidance, and moral exemplarity.

This model also has implications for learning assessment. Learning outcomes should not be measured solely by students' ability to recall or explain content but also by their ability to use knowledge critically, communicate ethically, reflect on their experiences, and apply values in their daily lives. Accordingly, assessment can be developed through argumentative tasks, reflective discussions, case analyses, reflective journals, social projects, and assessments of communication practices. Such an approach enables the cognitive, communicative, moral, and spiritual dimensions of learning to be assessed in a more balanced manner. In the context of Islamic education, an orientation toward value internalization and character formation supports the development of learning that does not stop at knowledge acquisition but is also directed toward changes in attitudes and behavior (Hishnuddin & Jazilurrahman, 2025).. These forms of assessment should be used complementarily so that knowledge, reasoning, reflection, communication, and value application can be assessed proportionally in accordance with the intended learning objectives.

Overall, these implications indicate that the Qur'anic Communicative Pedagogy Model can be applied as a framework for developing education that connects curriculum objectives, learning strategies, the role of educators, and assessment. The application of this model is not intended to replace existing pedagogical approaches but to provide an integrative framework that ensures normative understanding, critical reasoning, spiritual reflection, ethical communication, and the application of values are given interconnected roles within the Islamic education process.

4.5. Integration of Dialogical Pedagogy in Contemporary Islamic Education

In the context of modern education, the dominance of cognitive and mechanistic approaches can cause the learning process to lose some of its dialogical and humanistic dimensions. Education should not be directed solely toward academic achievement, technological mastery, and intellectual competition but should also attend to character development, moral reflection, and spirituality. From the perspective of dialogical pedagogy, learning should provide space for active student engagement, the exchange of ideas, and reflective processes so that students are not positioned merely as recipients of knowledge (Freire, 2019, 2021). Accordingly, educational success should not be measured solely by academic achievement but also by students' ability to understand meaning, think reflectively, communicate ethically, and demonstrate maturity in their actions.

In the context of contemporary Islamic education, this integration indicates that dialogue needs to be situated within a broader pedagogical sequence. Students are not merely directed to understand texts or exchange ideas but are also encouraged to examine meanings rationally, reflect on their implications, and internalize values before applying them in practice. In the context of Q.S. Ibrahim 14:24–27, the symbol of a tree that is firmly rooted, grows, and continuously produces fruit can be understood as a representation of this process: understanding serves as the foundation, reflection constitutes the process of growth, and praxis represents the realization of social benefit.

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Understanding *amthal* as a means of developing comprehension, reflection, and pedagogical values is consistent with studies examining the function of *amthal* in Islamic education (Haryati et al., 2023; Jannah & Syayfi, 2024). Accordingly, dialogical pedagogy within this model does not stop at communication but is directed toward transforming students' knowledge, consciousness, and behavior.

This integration also emphasizes that the application of the Qur'anic Communicative Pedagogy Model in contemporary education requires interconnectedness among epistemological, communicative, and ethical dimensions. The model can serve as a conceptual framework for educators to guide students from understanding sources and values toward dialogue, reasoning, reflection, internalization, and praxis. Accordingly, the relevance of the model extends beyond text-based learning to encompass various educational situations that require students to evaluate information, consider values, communicate responsibly, and apply knowledge in real-life contexts. This interconnectedness among Islamic understanding, reasoning, reflection, and value formation is consistent with studies on the integration of *Bayānī*, *Burhānī*, and *'Irfānī* epistemologies in the development of Islamic education (Nurhamidah et al., 2025).

Table 1. Structure of the Qur'anic Communicative Pedagogy Model

Model Dimension	Primary Basis	Pedagogical Function	Process	Competencies Developed	Output
Bayānī	The Qur'an and Hadith	Provides the normative foundation and understanding of Qur'anic values	Understanding texts, *amthal*, values, and *kalimah ṭayyibah*	Normative literacy, value understanding, and ethical awareness	Understanding of Qur'anic values
Burhānī	Rational Reasoning and Contextual Analysis	Develops critical thinking and connects values with reality	Dialogue, argument testing, reasoning, reflection, and contextualization	Critical-reflective thinking, argumentation, and contextual analysis	Critical and contextual understanding
'Irfānī	Inner Reflection, *Adab*, and Value Internalization	Directs understanding and reasoning toward the formation of spiritual and moral awareness	Value internalization, *muraqabah*, spiritual reflection, and self-control	*Adab*, spiritual awareness, self-control, and moral responsibility	Inner transformation and ethical awareness

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Integration of Bayānī–Burhānī–'Irfānī	Revelation, Rationality, and Spirituality	Integrates normative understanding, critical reasoning, and spiritual internalization within a single pedagogical process	Normative understanding, Dialogical engagement ,Reasoning and reflection, Value internalization, Ethical communication praxis, Student transformation	Ethical communication, critical-reflective thinking, *adab*, spiritual awareness, and responsibility	Qur'anic Communicative Pedagogy Model

4.6.The Qur'anic Communicative Pedagogy Model: A Bayānī–Burhānī–'Irfānī Synthesis

Based on the analysis of Q.S. Ibrahim 14:24–27 and the hadith *"Falyaqul khairan aw liyasmut,"* this study formulates the Qur'anic Communicative Pedagogy Model as a pedagogical framework that connects normative, rational, spiritual, and communicative-practice dimensions within an integrated educational process. The model does not position *Bayānī*, *Burhānī*, and *'Irfānī* as three independent approaches, but rather as three dimensions with distinct functions that are interconnected in shaping the educational process. Q.S. Ibrahim 14:24–27 provides the normative foundation through the *amthal* of *kalimah ṭayyibah*, which has firm roots, grows, and continuously produces fruit, while the hadith *"Falyaqul khairan aw liyasmut"* reinforces the ethical orientation of communication (Haryati et al., 2023; Jannah & Syayfi, 2024; Romadhona & Sodiq, 2025). Accordingly, the model is intended to explain how values derived from revelation can be understood, rationally considered, internalized, and manifested in communicative action.

In the construction of this model, *Bayānī* functions as the initial stage that provides a normative and textual foundation for the educational process. Students are guided to understand the meaning of Q.S. Ibrahim 14:24–27, the structure of *amthal*, the concept of *kalimah ṭayyibah*, and the communication principles reinforced by the hadith *"Falyaqul khairan aw liyasmut."* Understanding these sources serves as the basis for identifying the values to be brought into the processes of dialogue and reflection. Thus, *Bayānī* is not positioned as the ultimate goal of learning, but as a foundation that ensures the pedagogical process is grounded in clear values and ethical orientation. The positioning of Islamic source understanding as the foundation of the educational process is consistent with studies on the use of *amthal* in learning and the development of epistemologies in Islamic education (Haryati et al., 2023; Nurhamidah et al., 2025).

The next stage is *Burhānī*, which functions to connect normative understanding with reality through dialogue, reasoning, reflection, and contextualization. Students do not merely receive meanings derived from the text; rather, they are encouraged to question, compare, examine, and relate these values to contemporary life issues. At this stage, dialogue provides a space for the exchange of ideas and the examination of reasons, while reflection helps students understand the

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

relevance of Qur'anic values to the situations they encounter. The orientation toward dialogue, critical reasoning, and active student engagement is closely related to the dialogical pedagogy developed by Freire (Freire, 2019, 2021). Thus, *Burhānī* functions as a mechanism for transforming normative understanding into critical and contextual understanding.

Next, *'Irfānī* directs the outcomes of understanding and reasoning toward value internalization and self-transformation. This process includes inner reflection, appreciation of meaning, the cultivation of *adab*, *muraqabah*, and self-control. Values that have been understood textually and considered rationally do not remain merely as knowledge; rather, they are cultivated into awareness that influences attitudes and behavior. The orientation toward value internalization, the cultivation of *adab*, and the development of the inner dimension constitutes an important aspect of Islamic educational thought, which emphasizes the interconnectedness of knowledge, *adab*, and personality formation (Hanum, 2024; Putra et al., 2023). In the context of communication, the principle *"Falyaqul khairan aw liyasmut"* becomes an ethical praxis when students are able to consider the consequences of their words, exercise self-control, and choose communication that is good and responsible.

The relationship among the three dimensions is functional and sequential rather than merely epistemological categorization. *Bayānī* provides the normative foundation, *Burhānī* develops reasoning and contextualization, while *'Irfānī* ensures value internalization and transformation. The three dimensions are connected through dialogical engagement and reflection, thereby forming a pedagogical process that moves from value understanding toward action. This pattern can be formulated as normative understanding → dialogical engagement → reasoning and reflection → value internalization → ethical communication praxis → student transformation. This integrative structure constitutes the conceptual synthesis of this study, bringing together textual, rational, and spiritual dimensions within a pedagogical process.

Conceptually, the model produces four main outcomes. First, ethical communication competence, namely the ability of students to communicate by considering values, context, and the impact of their words on others. Second, critical and reflective thinking skills, namely the ability to examine information, consider multiple perspectives, and connect values with real-world issues. Third, the cultivation of *adab* and spiritual awareness, namely the ability to internalize values and exercise self-control in both communication and action. Fourth, **praxis competence**, namely the ability to apply the outcomes of understanding, reasoning, and value internalization through responsible and beneficial behavior. These four outcomes represent the conceptual consequences of integrating the *Bayānī*, *Burhānī*, and *'Irfānī* dimensions formulated in this study.

These four outcomes demonstrate that educational success within this model is not measured solely by students' mastery of knowledge, but also by their ability to transform knowledge into reflective thinking, ethical communication, civilized behavior, and actions that generate benefit. Accordingly, the model views education as a process that continuously connects cognitive, communicative, moral, and spiritual dimensions. This orientation broadens the understanding of

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Islamic education beyond the acquisition of knowledge by also emphasizing character formation, *adab*, and student responsibility (Hanum, 2024; Hishnuddin & Jazilurrahman, 2025).

Based on this construction, the Qur'anic Communicative Pedagogy Model represents this study's conceptual contribution to the development of Islamic pedagogy. The model extends the study of dialogical pedagogy by connecting revealed sources, critical reasoning, spiritual internalization, and communicative praxis within a single pedagogical framework. The contribution of this study lies not merely in interpreting Q.S. Ibrahim 14:24–27 or descriptively integrating *Bayānī*, *Burhānī*, and *'Irfānī*, but in formulating the functional relationships among these dimensions into a pedagogical framework that can be used to understand and develop Islamic educational practices that are dialogical, reflective, grounded in *adab*, and transformative.



Figure 1. Pedagogiec Comunication Qur'ani Models

4.7. *The Development of Artificial Intelligence (AI) in Education*

The development of *Artificial Intelligence* (AI) has transformed the ways in which students acquire, process, and produce information. Various AI-based applications enable information searching, text generation, translation, and task completion to be carried out rapidly. While these conveniences create opportunities for the learning process, access to information does not automatically lead to critical thinking, depth of reflection, moral maturity, or ethical communication. Therefore, the educational challenge in the AI era is not merely how students use technology, but how technology can be incorporated into the formation of knowledge, awareness, and responsibility. The development of AI in education indicates that the use of technology needs to be

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

accompanied by the ability to evaluate information, consider the implications of its use, and develop human competencies that are not merely technical in nature (Aoun, 2017; Luckin, 2018).

Within the framework of the Qur'anic Communicative Pedagogy Model, the use of AI is positioned within the functional relationship among *Bayānī*, *Burhānī*, and *'Irfānī*. *Bayānī* provides an orientation toward source verification and the alignment of information with accountable normative sources and values. Students should not simply accept answers generated by AI; rather, they need to examine sources, compare information, and ensure its consistency with the knowledge foundations being used. *Burhānī* then directs students to examine arguments, compare perspectives, analyze contexts, and evaluate the quality of information generated by technology. Accordingly, AI is used as an auxiliary resource that must still undergo processes of reasoning and critical examination. This orientation is consistent with the educational needs of the AI era, in which critical thinking, information evaluation, and human-centered competencies are essential for responding to technological development (Aoun, 2017; Luckin, 2018).

The *'Irfānī* dimension provides direction for the use of AI through value internalization, *adab*, *muraqabah*, and moral responsibility. Students need to consider not only whether information generated by AI is accurate or useful, but also how such information is used and what effects it may have on themselves and others. In this context, the principle *"Falyaqul khairan aw liyasmut"* can be understood as an ethical foundation to ensure that the use of technology does not result in communication that is harmful, misleading, degrading, or irresponsible.

Thus, AI literacy within the perspective of this model does not stop at the technical ability to use technology, but also encompasses the epistemological ability to examine knowledge and the ethical ability to take responsibility for its use. This orientation toward *adab*, self-control, and moral responsibility is consistent with the concerns of Islamic education regarding the relationship among knowledge, the cultivation of *adab*, and student character formation (Hanum, 2024; Putra et al., 2023).

The application of this model can be realized in the learning process through several activities. Students can use AI to obtain preliminary information, then verify the sources through the *Bayānī* dimension, examine and compare the information through *Burhānī* analysis, and reflect on the moral and ethical implications of its use through the *'Irfānī* dimension. Teachers serve as facilitators who guide students not to passively accept AI-generated outputs, but to use them as material for dialogue, argument examination, reflection, and the independent development of conclusions. Through this approach, AI is positioned as part of the pedagogical process while maintaining students' reasoning, dialogue, reflection, and ethical responsibility as its core elements. Through this approach, AI is not positioned as a replacement for teachers, dialogue, or students' thinking processes. Technology functions as an auxiliary tool that can expand access to information, while the pedagogical process remains oriented toward developing critical thinking, ethical communication, *adab*, and spiritual awareness. Accordingly, the Qur'anic Communicative Pedagogy Model provides a framework for maintaining a balance between the use of technology and the goals

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

of Islamic education, namely, to develop students who are able to use knowledge critically, communicate with *adab*, and act responsibly (Aoun, 2017; Luckin, 2018).

Conclusion

This study demonstrates that Q.S. Ibrahim 14:24–27 and the hadith *"Falyaqul khairan aw liyasmut"* provide normative foundations for developing a dialogical, reflective, and transformative pedagogy. Through the epistemological perspectives of *Bayānī*, *Burhānī*, and *'Irfānī*, the study conceptualizes education as an interconnected process encompassing normative understanding, dialogical engagement, critical reasoning, reflection, value internalization, and ethical communication. *Bayānī* establishes the textual and normative foundations of learning, *Burhānī* develops rational inquiry and contextual understanding, while *'Irfānī* facilitates spiritual awareness, the internalization of values, the cultivation of *adab*, and self-restraint. These complementary dimensions constitute the Qur'anic Communicative Pedagogy Model, which integrates revelation, rationality, spirituality, and communication within a coherent pedagogical framework. The novelty of this study lies not merely in integrating three epistemological traditions but in articulating their functional relationships as a pedagogical mechanism for connecting knowledge construction with ethical and spiritual formation. Within this framework, dialogue extends beyond the exchange of ideas and the development of critical consciousness toward the cultivation of *adab*, self-control, and moral responsibility. Theoretically, this study contributes to the philosophy of Islamic education by extending Qur'anic pedagogy from textual interpretation toward an integrated epistemological and pedagogical framework. Practically, the model offers a conceptual foundation for developing curricula and learning practices that foster dialogical competence, critical-reflective thinking, ethical communication, *adab*, and spiritual awareness. It also provides an ethical framework for integrating Artificial Intelligence into learning by emphasizing source verification, argument evaluation, reflective engagement, and responsible use. Nevertheless, the model remains conceptual and has not been empirically validated in educational settings. Future research should examine its implementation across madrasahs, pesantrens, and Islamic higher education institutions, while developing assessment instruments to evaluate its potential contributions to students' dialogical competence, critical-reflective thinking, ethical communication, *adab*, and spiritual awareness.

Acknowledgements:
The acknowledgements addressed to the Rector Universitas Muhammadiyah Indonesia has been giving guidance and opportunity to the researcher to conduct this study.

Ethical Statement

This study does not involve human participants, interviews, surveys, or the collection of personal data. Therefore, ethical approval and informed consent were not required. The research was conducted through normative legal analysis and library research using legal regulations, academic literature, and other publicly available scholarly sources.

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Copyright © **Jihan Faisal Fadli, et.al.**
Vol. 2, Issue 3, September 2026; Page 314-339
DOI: https://doi.org/10.37304/jied.v2i3.27208
E-ISSN: 3123-3171
Journal of Islamic Education and Intellectual Discourse (JIED)

Declaration of conflicting interest

The authors of this article declare that the authors have no potential conflict of interest

Author contribution

Jihan Faisal Fadli, as the corresponding author, contributed to conceptualization, methodology, investigation, literature review, formal analysis, writing the original draft, and reviewing and editing the manuscript. **Hunainah** contributed to project administration, data curation, validation, formal analysis, manuscript review and editing, and coordination of the submission, revision, and publication processes. Both authors contributed substantially to the study, approved the final version of the manuscript, and agreed to be accountable for all aspects of the work.

Funding

This article does not receive or have any financial support from any sponsor or institution

Data Availability Statement

The authors confirm that the data presented in this study were obtained from the research field. All relevant data are available in this article. Further information regarding data availability may be obtained from the authors upon reasonable request

AI Usage Declaration

The authors declaire no used AI Tools

References

Al-Qusyairi, A. K. (2007). *Al-Risalah al-Qusyairiyyah*. Dar al-Kutub al-'Ilmiyyah.

Anindya, A. D., & Purba, F. A. (2025). Peran Media Digital terhadap Dinamika Proses Interaksi Belajar Mengajar. *Harmoni Pendidikan: Jurnal Ilmu Pendidikan*, *2*(4), 287–299. https://dx.doi.org/10.62383/hardik.v2i4.2498

Anwar, S., Fikri, A., & Izza, Y. P. (2025). Implementation of The Concept of Tazkiyat Al-Nafs Imam Al-Ghazali in The Cultivation Of Student Moral Education at The Al-Aly Bojonegoro Modern Islamic Boarding School. *Al Ulya: Jurnal Pendidikan Islam*. https://doi.org/10.32665/alulya.v10i1.4210

Aoun, J. E. (2017). *Robot-Proof: Higher Education in the Age of Artificial Intelligence*. MIT Press.

Buber, M. (1949). *Between Man and Man*. https://doi.org/10.2307/2181841

Buber, M., & Mendes-Flohr, P. (1983). *A Land of Two Peoples: Martin Buber on Jews and Arabs*. https://dx.doi.org/10.2307/2619123

Dini, N. A., Siregar, N., & Wiratama, A. (2026). Integrasi Sains dan Al-Qur'an dalam Pembelajaran IPAS Perspektif Epistemologi Ahmad Al-Jabiri (Bayani, Burhani, dan Irfani). *PALAPA*. https://doi.org/10.36088/palapa.v14i1.6097

Fadhilah, N., Usriadi, A. Y., & Gusmaneli. (2025). Peran Pendidikan Islam Sebagai Solusi Krisis Moral Generasi Z di Era Globalisasi Digital. *Jurnal Manajemen Dan Pendidikan Agama Islam*. https://doi.org/10.61132/jmpai.v3i3.1119

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Fauzi, M., & Usman, U. (2024). Freire's Praxis, Democracy and Critical Consciousness in Islamic Education. *Jurnal Filsafat*. https://doi.org/10.22146/jf.93952

Febriyanti, R., Ilham, N. F., Basri, H., & Qamar, S. (2025). Amtsal Al-Qur'an Dalam Perspektif Ulumul Qur'an: Telaah Definisi, Macam, Dan Sighat Retoriknya. *IMTIYAZ: Jurnal Ilmu Keislaman*. https://doi.org/10.46773/imtiyaz.v9i2.2274

Freire, P. (2011). *Pedagogy of the Oppressed (1968) https://dx.doi.org/10.22454/fammed.2026.441189*

Freire, P. (2019). Pedagogy of the Oppressed. *Toward a Just World Order*. https://doi.org/10.4135/9781483318332.n282

Freire, P. (2021). *Education for Critical Consciousness*. https://doi.org/10.5040/9781350190184

Ghifar, F. Al, Maspuroh, Azura, N. R., Alawiyah, S., & Hudallah. (2025). The Trilogy of Islamic Epistemology: Integrating Bayani, 'Irfani, and Burhani in Modern Islamic Educational Research. *Lentera Peradaban: Journal on Islamic Studies*. https://doi.org/10.61166/lpi.v1i1.6

Hanum, A. (2024). Concept of Islamic Education Perspective of Sayyid Muhammad Naquib Al-Attas. *ATTAQWA: Jurnal Pendidikan Islam Dan Anak Usia Dini*. https://doi.org/10.58355/attaqwa.v3i2.68

Hanum, F., Yana, S., & Mauliza, P. (2024). *Pemberdayaan Masyarakat Pedagang Kaki Lima dalam Meningkatkan Perekonomian*. Mega Press Nusantara.

Hishnuddin, A., & Jazilurrahman, J. (2025). Transformative Islamic Education: The Role of Qur'anic Value Internalization in Building Santri's Religious Character. *Journal of Educational Management Research*. https://doi.org/10.61987/jemr.v4i5.1153

Jaapar, K., Jamil, A. N., Abidin, M. Z. H. Z., Hasan, A., Ismail, M., & Jelani, A. B. (2020). *[Analysis of Qura'nic Proverbs and Parables Verses in Teaching and Learning Communication Skills] Analisis Ayat-Ayat Amsal Al-Quran dalam Kemahiran Komunikasi Pengajaran dan Pembelajaran*. *21*, 1–12. https://doi.org/10.37231/jimk.2020.21.3.501

Jannah, T., & Syayfi, S. (2024). Kajian Amtsal Al-Qur'an: Analisis Perumpamaan Pohon Sebagai Kalimah Thayyibah Dalam Qs. Ibrahim: 24-27. *Izzatuna: Jurnal Ilmu Al-Qur'an Dan Tafsir*, *5*(1), 26–40. https://dx.doi.org/10.62109/ijiat.v5i1.77

Kusainun, N. (2024). Islamic Education Methods in the Quran and Hadith. *Journal of Social and Community Development*, *1*(01), 26–33. https://doi.org/10.56741/jscd.v1i01.650

Luckin, R. (2018). *Machine Learning and Human Intelligence: The Future of Education for the 21st Century*. UCL Institute of Education Press.

Marjuki, S. N. F., Nada, Z. Q., Haq, M. I., & El-Yunusi, M. (2024). Konsep Epistemologi Bayani, Irfani dan Burhani dalam Filsafat Pendidikan Islam. *DINAMIKA : Jurnal Kajian Pendidikan Dan Keislaman*. https://doi.org/10.32764/dinamika.v9i1.4190

Mayasari, E. (2025). Reconceptualizing Communication for Moral Education in Islam through Dialogic Engagement. *Feedback International Journal of Communication*. https://doi.org/10.62569/fijc.v2i2.179

Muddatstsir, K., Rijal, S., & Yunus, F. (2026). Integration Of Paulo Freire's Dialogical Pedagogy And Tarbiyah Ruhiyah In Islamic Education. *Journal of Higher Education and Academic Advancement*. https://doi.org/10.61796/jheaa.v3i1.1645

Mukhtar, Z. Bin, Mukhtar, N. B., & Harun, A. Bin. (2022). The Concept of Pedagogy in the Quran. *International Journal of Advanced Multidisciplinary*. https://doi.org/10.38035/ijam.v1i1.40

Mukminin, A., Hanun, A., Zainuddin, Mushtofa, L., & Wassalwa, A. (2025). Integration of Bayani,

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Burhani and Irfani Epistemologies in Arabic Language Learning in Islamic Boarding School-Based Colleges. *Asalibuna*. https://doi.org/10.30762/asalibuna.v9i01.5292

Muslim, M. (2024). Internalising Digital Technology in Islamic Education. *Scaffolding: Jurnal Pendidikan Islam Dan Multikulturalisme*. https://doi.org/10.37680/scaffolding.v6i3.6309

Mustakim, B. (2019). Epistemologi Bayani, Irfani Dan, Burhani Muhammad Abed Al-Jabiri Dan Implementasinya Dalam Merekonstruksi Kurikulum Pendidikan Agama Islam. *Journal of Research and Thought on Islamic Education (JRTIE)*. https://doi.org/10.24260/jrtie.v2i2.1277

Myliza, L. S., & Nisa, H. H. (2025). Tafsir ayat tentang metode pendidikan. *Al-Furqan: Jurnal Agama, Sosial, Dan Budaya*, *4*(6), 2608–2622.

Nadia, G. (2025). The Concept of Ta'dib Syed Muhammad Naquib al-Attas in Children's Moral Education: A Family-Based Philosophical Study. *Al-Ishlah: Jurnal Pendidikan Islam*. https://doi.org/10.35905/alishlah.v23i2.14708

Nurhamidah, W., Maesaroh, M., Balkis, L. H., Rahma, A., Haqiah, N. A., & Usman, U. (2025). Integrasi Epistemologi Bayani, Burhani dan Irfani dalam Pembentukan Ilmu Pendidikan Islam Kontemporer. *Takuana: Jurnal Pendidikan, Sains, Dan Humaniora*. https://doi.org/10.56113/takuana.v4i3.208

Pariser, E. (2011). *The Filter Bubble: What the Internet Is Hiding from You*. Penguin Press.

Pito, A. H. (2019). Metode Pendidikan dalam Al-Qur'an. *Andragogi*, *7*(1), 113–129.

Pranajaya, S., Yunus, F., Ikhwan, M., Alfiyanto, A., & Info, A. (2023). Burhani Epistemological Order as a Scientific Construction of Islamic Education. *International Journal of Education, Language, and Social Science*. https://doi.org/10.62612/ijelass.v1i2.26

Qodir, A. (2026). Komunikasi Pembelajaran Dalam Era Transformasi Digital. *Masca: Jurnal Ilmu Komunikasi*, *1*(1), 11–20.

Radino, R., & Mubarok, M. (2025). Critical Pedagogy and Dialogic Learning in Classical Islamic Boarding Schools: An Analysis of Discussion Practices in Madrasah Diniyyah Al-Munawwir Krapyak. *Jurnal Pendidikan Agama Islam*. https://doi.org/10.14421/jpai.v22i1.10801

Rawanita, M., & Walidin, W. (2025). Kerangka Dasar Pemikiran Pendidikan Naquib Al-Attas: Rekonstruksi Konseptual dalam Filsafat Pendidikan. *Jurnal Staika: Jurnal Penelitian Dan Pendidikan*. https://doi.org/10.62750/866ran10

Romadhona, D. A., & Sodiq, A. (2025). Metode Pendidikan Dalam Perspektif Al-Qur'an dan Hadits. *Tut Wuri Handayani: Jurnal Keguruan Dan Ilmu Pendidikan*, *4*(3), 164–175. https://dx.doi.org/10.37985/hq.v5i2.154

Sahfirudin, M. N. (2025). *Penafsiran Kata Barzakh Dalam Al-Qur'an Perspektif Tafsir Ilmi: Analisis Tafsir Fakhruddin Al-Razy Dalam Kitab Mafatih Al-Ghayb*. STAI Al-Anwar Sarang Rembang.

Septiana. (2023). Islamic View of Human Nature towards Education. *Amandemen: Journal of Learning, Teaching and Educational Studies*. https://doi.org/10.61166/amd.v1i2.35

Sholehah, N. F., Sanah, S., Nailurrahmi, F., & Fauziyatullah, H. A. (2024). Gaya Bahasa Amtsal dalam Al-Qur'an: Studi Perumpamaan untuk Penyampaian Nilai Moral dan Spiritual. *Moderasi : Journal of Islamic Studies*. https://doi.org/10.54471/moderasi.v4i2.77

Shyroka, S., Bilchuk, N., & Piven, H. (2023). Dehumanization In The Digital Educational Process: The Experience Of Socio-Philosophical Reflection. *Visnyk of the Lviv University*. https://doi.org/10.30970/pps.2023.47.21

Stimpson, B., & Calvert, I. (2021). Qur'anic Educational Philosophy: Foundational Principles of

Available online at website: https://e-journal.upr.ac.id/index.php/jied
This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)

Education in Islam's Holiest Text. *Religions*. https://doi.org/10.3390/rel12020082

Sunstein, C. R. (2018). *#Republic: Divided Democracy in the Age of Social Media*. Princeton University Press.

Suryadarma, Y., & Haq, A. H. (2015). Pendidikan akhlak menurut imam Al-Ghazali. *At-Ta'dib*, *10*(2). https://dx.doi.org/10.55606/cendekia.v5i1.3350

Suyono, Sundawa, D. A., Isnanta, R., Jailani, & Siregar, B. (2026). The concept of ta'dib in islamic education as a solution to the digital ethics crisis among students: the perspective of syed muhammad naquib al-attas. *Multidisciplinary Indonesian Center Journal (MICJO)*. https://doi.org/10.62567/micjo.v3i1.1942

Tihnike, D. (2025). Tinjauan Filasafat Psikologi: Pendekatan Kritis Habermas Dalam Perkembangan Psikologi Pendidikan. *Sultan Idris Journal of Psychology and Education*. https://doi.org/10.21093/sijope.v4i2.10355

Utami, S. H., & Ravida, V. (2025). Metode amtsal fil qur'an pada pendidikan akidah anak: urgensi dan penerapannya pada qs. Ibrāhīm: 24-25. *Al-ATHFAL: Jurnal Pendidikan Anak*. https://doi.org/10.46773/alathfal.v6i4.2435

Yani, Y. I., Salminawati, S., & Usiono, U. (2025). Implementation of Tajribi, Burhani, Bayani, and 'Irfani Methods in Islamic Education Philosophy. *Academia Open*. https://doi.org/10.21070/acopen.10.2025.10971

Yunita, I., Saidah, A., & Fahmi, M. (2025). The Imperative of Integrating Knowledge and Adab in Reconstructing Islamic Education in the Digital Era: A Study of Al-Attas's Thought. *J-PAI: Jurnal Pendidikan Agama Islam*. https://doi.org/10.18860/jpai.v11i2.32660

This work is licensed under a Attribution-ShareAlike 4.0 International (CC BY-SA 4.0)