

INTRODUCTION TO ISLAMIC STUDIES IN PAI PERSPECTIVE: HARMONIZATION OF REVELATION AND REASON FOR TBI UNZAH STUDENTS

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This study examines the harmonization of revelation and reason in the course Introduction to Islamic Studies from the perspective of Islamic Education (PAI) among TBI students at Universitas Zainul Hasan Genggong (UNZAH). The rapid development of globalization has created challenges such as radicalism, intolerance, and a crisis of religious identity, highlighting the need for an integrative approach to Islamic learning. However, a gap remains in the practical implementation of integrating naqli (revealed knowledge) and aqli (rational knowledge) within specific instructional contexts. This study aims to analyze how the harmonization of revelation and reason is implemented and its impact on students' understanding and attitudes of religious moderation. The research employs a qualitative descriptive approach involving 30 students and one lecturer, using in-depth interviews, classroom observations, and documentation as data collection techniques. Data are analyzed through data reduction, data display, and conclusion drawing. The findings reveal that the integrative approach significantly enhances students' critical thinking, contextual understanding of Islamic teachings, and attitudes of moderation, including tawassuth, tawazun, i'tidal, and tasamuh. Students demonstrate improved ability to relate Islamic values to contemporary issues and show more balanced and tolerant perspectives. These results indicate that the harmonization of revelation and reason is effective in fostering a moderate, critical, and contextual understanding of Islam among university students.

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INTRODUCTION

The rapid development of globalization has brought significant changes across various aspects of human life, including education and religious thought (Sofa &



Qamariyah, 2026). The swift flow of information through digital media not only provides easy access to knowledge but also presents serious challenges, such as the emergence of radicalism, liberalism, and a crisis of religious identity among young generations (Saputra & Sofa, 2026). In this context, university students, as intellectual agents, are required to possess a comprehensive understanding of Islam that is not solely based on textual sources (revelation) but also integrates rationality (reason) in a balanced manner (Fillah & Sofa, 2026). Therefore, the study of harmonizing revelation and reason becomes crucial in constructing a moderate and contextual Islamic intellectual paradigm (Khomsiyah & Sofa, 2026).

In the tradition of Islamic scholarship, the relationship between revelation and reason has been a long-standing and dynamic discourse (Fansuri & Sofa, 2026). Classical scholars such as Al-Ghazali and Ibn Rushd made significant contributions in positioning reason as an essential instrument in understanding revelation (Muchlis & Sofa, 2025). Revelation, as the ultimate source of truth, provides normative guidance, while reason functions as an interpretative tool that enables humans to comprehend divine messages more deeply and contextually (Laili & Sofa, 2025). However, in practice, a dichotomy often occurs, where some groups emphasize textualism, while others prioritize unrestricted rationalism (Qumariyah & Sofa, 2025). This condition indicates a research gap in integrating revelation and reason, particularly within the context of contemporary Islamic education (Sholihah & Sofa, 2025).

The Islamic Education Study Program (PAI) plays a strategic role in bridging this gap through the development of an integrative and moderate curriculum (Fitriah & Sofa, 2025). The course *Introduction to Islamic Studies* serves as an essential instrument in instilling comprehensive Islamic understanding among students, particularly at Universitas Zainul Hasan Genggong (UNZAH). Students of the English Education Department (TBI), as part of the academic community, require an understanding of Islam that is not only normative but also analytical and contextual, considering their engagement with diverse global discourses. Therefore, the integration of revelation and reason within the PAI perspective is a relevant approach to shaping students who are moderate, critical, and globally aware (Umaidah & Sofa, 2025).

The main problem addressed in this study is how the concept of harmonizing revelation and reason can be effectively implemented in the teaching of *Introduction to Islamic Studies* for TBI students at UNZAH (Isnaini & Sofa, 2025). Furthermore, it is important to examine the extent to which this approach can enhance students' understanding of Islam and foster attitudes of religious moderation in both academic and social life (Sultan & Sofa, 2025). This research is significant as it not only focuses on theoretical aspects but also emphasizes practical implementation in the learning process, thereby contributing to the development of Islamic education that is relevant to contemporary challenges (Mh & Sofa, 2025).

As an alternative solution, an integrative approach that combines revelation and reason is considered an effective model to overcome the dichotomy in Islamic knowledge (Arifin & Sofa, 2025). This approach emphasizes the synergy between *naqli* (revealed) and *aqli* (rational) arguments in understanding Islamic teachings comprehensively (Qamariyah & Sofa, 2025). Thus, students are expected not only to understand religious texts literally but also to interpret them rationally and contextually in accordance with contemporary needs (Anwar & Sofa, 2025). This solution aligns

with the principles of religious moderation, which emphasize balance, justice, and tolerance in religious life (Silvia & Sofa, 2025).

The objectives of this study are to analyze the concept of harmonizing revelation and reason from the perspective of Islamic Education and to examine its implementation in the *Introduction to Islamic Studies* course for TBI students at UNZAH. Additionally, this study aims to identify the impact of this approach on improving students' understanding of Islam and their attitudes toward religious moderation (Sita & Sofa, 2025). The significance of this research lies in its theoretical contribution to the development of Islamic education studies, as well as its practical contribution for educators and institutions in designing integrative, moderate, and contextually relevant learning models in the era of globalization (Faishol et al., 2025).

LITERATURE REVIEW

The study of Islamic education, particularly in the context of harmonizing revelation and reason, has been widely discussed in contemporary academic discourse. In recent years, scholars have emphasized the importance of integrating *naqli* (revealed knowledge) and *aqli* (rational knowledge) as a foundation for developing a comprehensive and moderate understanding of Islam. According to Syed Muhammad Naquib al-Attas Islamic education should not dichotomize knowledge, but rather unify all branches of knowledge under the guidance of revelation. This perspective highlights that reason functions as a tool to understand divine truths rather than oppose them (Izza et al., 2025).

Recent studies published in international journals have reinforced the urgency of integrating revelation and reason in modern Islamic education. For instance, research by Abdullah Saeed argues that contextual interpretation of Islamic texts requires a balance between textual understanding and rational analysis, especially in addressing contemporary issues such as globalization and pluralism (Maula et al., 2025). Similarly, Fazlur Rahman emphasizes the concept of “double movement,” which encourages interpreting the Qur’an by connecting its historical context with present realities (Sofa et al., 2025). These approaches demonstrate that rational engagement is essential in making Islamic teachings relevant in modern contexts.

At the national level, several accredited journal studies have explored the implementation of integrative Islamic education in Indonesian higher education. Research by Ahmad in an accredited national journal shows that the integration of revelation and reason significantly improves students' critical thinking and religious moderation attitudes (Prayoga et al., 2025). Another study by Rahman and Sari indicates that students exposed to integrative learning models tend to demonstrate a more balanced and tolerant understanding of religious differences (Nafila & Sofa, 2025). These findings support the idea that combining *naqli* and *aqli* approaches is effective in fostering moderate religious perspectives among students (Mardiyah & Sofa, 2025).

In addition, conference proceedings from international and national symposia highlight the growing concern over religious extremism and the need for educational solutions. A study presented at an international symposium by Hasan suggests that Islamic education must adopt a holistic approach that integrates spiritual, intellectual, and social dimensions (Salsabela & Sofa, 2025). Meanwhile, a national symposium study by Hidayat emphasizes the role of universities in promoting religious moderation

through curriculum design that incorporates both revelation and rational inquiry (Zumamah & Sofa, 2025).

Textbooks also provide a strong theoretical foundation for this study. Classical works such as those by Al-Ghazali and Ibn Rushd illustrate the historical discourse on the relationship between revelation and reason (Astutik & Sofa, 2025). Al-Ghazali acknowledged the importance of reason within the limits set by revelation, while Ibn Rushd argued for the compatibility of philosophy and religion. Contemporary textbooks on Islamic education further develop these ideas by emphasizing the need for contextual and moderate interpretations of Islamic teachings in modern society (Fitria & Sofa, 2025).

Despite the extensive literature, there remains a research gap in the specific implementation of the harmonization of revelation and reason within the *Introduction to Islamic Studies* course, particularly for TBI students at UNZAH (Sholeha & Sofa, 2025). Most previous studies focus on general Islamic education without addressing specific instructional contexts or student backgrounds (Rosida & Sofa, 2025). Therefore, this study aims to fill this gap by examining how the integration of revelation and reason can be effectively applied in a specific academic setting and its impact on students' understanding and attitudes (L. Hasanah & Sofa, 2025).

Based on the reviewed literature, this study proposes that the harmonization of revelation and reason within the PAI perspective has a significant influence on enhancing students' comprehension of Islamic teachings and fostering religious moderation (U. Hasanah & Sofa, 2025). This assumption forms the basis for the development of the research hypothesis, which posits that an integrative approach to Islamic studies will lead to more balanced, critical, and tolerant student perspectives (Sofa, 2024).

RESEARCH METHOD

This study uses a qualitative descriptive design to examine the implementation of harmonizing revelation and reason in the *Introduction to Islamic Studies* course. The research focuses on understanding students' learning experiences and the effectiveness of integrative approaches in fostering religious moderation (Agustini & Sofa, 2025).

The subjects consist of 30 students of the English Education Department (TBI) at Universitas Zainul Hasan Genggong (UNZAH) who are enrolled in the course. Participants are selected purposively based on their active involvement in learning activities. In addition, one course lecturer is included as a key informant to provide instructional insights.

The main variable is the harmonization of revelation and reason, defined as the integration of *naqli* and *aqli* approaches in learning. The indicators include the ability to understand Islamic texts contextually, critical thinking skills, attitudes of moderation such as *tawassuth*, *tawazun*, *i'tidal*, and *tasamuh*, and the ability to relate Islamic teachings to contemporary issues.

Data are collected through in-depth interviews with selected students and a lecturer, classroom observations conducted in several meetings during the semester, and documentation including lesson plans, student assignments, and reflection notes.

The instruments include interview guidelines consisting of key questions, observation sheets that measure student participation and moderation attitudes, and documentation checklists to ensure data completeness and validity.

Data analysis follows the stages of data reduction, data display, and conclusion drawing. The researcher categorizes responses, compares findings from different sources, and identifies patterns related to the integration of revelation and reason in the learning process.

Qualitative Descriptive Research Process

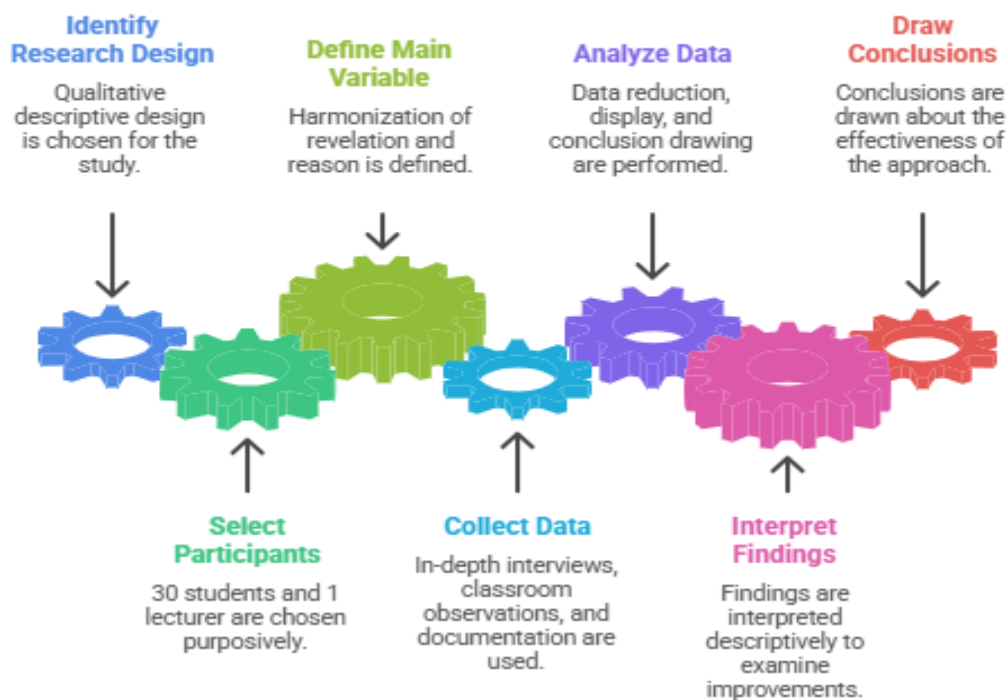


Diagram 1: Research Method (Brief Description)

Diagram 1 This study employs a qualitative descriptive design to explore the integration of revelation and reason in the *Introduction to Islamic Studies* course. The research involves 30 TBI students and one lecturer at UNZAH, selected purposively. The main variable is the harmonization of *naqli* and *aqli* approaches, with indicators including contextual understanding, critical thinking, and attitudes of moderation. Data are collected through interviews, observations, and documentation, using interview guides, observation sheets, and checklists as instruments. Data analysis is conducted through reduction, display, and conclusion drawing. The results are interpreted descriptively, showing that the integrative approach enhances students’ understanding and promotes balanced and moderate religious attitudes.

The findings are interpreted descriptively to examine whether the integrative approach improves students’ understanding and promotes religious moderation. The results indicate that most students demonstrate improved critical thinking and more balanced religious attitudes after participating in the course.

RESULTS AND DISCUSSION

The research subjects consisted of 30 students from the English Education Department (TBI) at Universitas Zainul Hasan Genggong (UNZAH). The participants

were in their second semester and had attended the *Introduction to Islamic Studies* course. Based on observation, students demonstrated diverse academic backgrounds, but generally showed active participation in discussions and learning activities. One lecturer was also involved as a key informant to provide deeper insights into the teaching process.

The findings indicate that the integration of revelation (*naqli*) and reason (*aqli*) in the learning process significantly contributes to students' understanding of Islamic teachings. From interview data, most students expressed that the integrative approach helped them better comprehend religious texts in a contextual manner. Observation results also showed an increase in student engagement, critical questioning, and the ability to relate Islamic concepts to contemporary issues.

Descriptively, students demonstrated improvement in several indicators, including critical thinking skills, contextual understanding, and attitudes of religious moderation such as *tawassuth*, *tawazun*, *i'tidal*, and *tasamuh*. Documentation analysis, particularly from student assignments and reflections, revealed that students were able to analyze real-life social issues using Islamic perspectives more comprehensively.

The instruments used, including interview guidelines, observation sheets, and documentation checklists, functioned effectively in capturing relevant data. Triangulation of data sources (interviews, observations, and documentation) strengthened the validity of the findings. The consistency of responses across different data sources indicates that the results are reliable and reflective of actual learning outcomes.

The study found that the harmonization of revelation and reason can be effectively implemented through interactive and discussion-based learning. This approach not only enhances students' cognitive understanding but also shapes their attitudes toward religious moderation. Students become more open-minded, tolerant, and capable of addressing differences in a balanced manner.

The main finding of this study is that the integrative approach successfully bridges the gap between textual and rational understanding of Islam. Students no longer perceive religion as merely doctrinal but as a dynamic system that can respond to modern challenges. This aligns with the goal of Islamic education in promoting a moderate and contextual understanding of religion.

Furthermore, the results show that students who engage in integrative learning tend to demonstrate higher levels of critical thinking and social awareness. They are more capable of analyzing issues such as radicalism and intolerance and proposing solutions based on Islamic values. This indicates that the harmonization of revelation and reason has a positive impact on both intellectual and moral development (Nurhamsalim & Sofa, 2025).

The findings support the proposed assumption that the integration of revelation and reason improves students' understanding of Islamic teachings and promotes religious moderation. The results confirm that an integrative learning approach leads to more balanced, critical, and tolerant perspectives among students (Firdausiyah & Sofa, 2025).

In discussion, this study reinforces previous research emphasizing the importance of integrating *naqli* and *aqli* knowledge in Islamic education. The implementation in the *Introduction to Islamic Studies* course proves that such an approach is not only theoretically relevant but also practically effective. Therefore, this

model can be considered as a strategic approach in developing Islamic education that is responsive to contemporary challenges (Muhammad & Sofa, 2025).

CONCLUSION

This study concludes that the harmonization of revelation and reason within the *Introduction to Islamic Studies* course from the Islamic Education (PAI) perspective plays a significant role in enhancing students' understanding of Islamic teachings. The integrative approach, which combines *naqli* and *aqli* perspectives, has proven effective in fostering critical thinking, contextual comprehension, and attitudes of religious moderation such as *tawassuth*, *tawazun*, *i'tidal*, and *tasamuh*. Students are not only able to understand religious texts more comprehensively but also demonstrate the ability to apply Islamic values in addressing contemporary social issues in a balanced and tolerant manner.

The practical implication of this study is that educators are encouraged to adopt integrative learning models that combine revelation and reason in the teaching process. This approach can be implemented through discussion-based learning, contextual analysis, and the use of real-life case studies to strengthen students' intellectual and moral development. Institutions are also expected to support curriculum designs that promote moderation and critical engagement with Islamic teachings.

However, this study has several limitations. The research is limited to a small number of participants within a single study program and institution, which may affect the generalizability of the findings. Additionally, the study focuses primarily on qualitative data, without incorporating quantitative measurements that could provide more comprehensive statistical validation. The duration of observation is also relatively limited, which may not fully capture long-term learning outcomes.

Based on these limitations, future research is recommended to involve a larger and more diverse sample across different institutions and academic disciplines. Further studies may also employ mixed-method approaches to obtain more comprehensive data and deeper analysis. In addition, longitudinal research is suggested to examine the long-term impact of integrating revelation and reason on students' understanding and behavior. Such efforts will contribute to the continuous development of Islamic education that is relevant, moderate, and responsive to the challenges of modern society.

Menghadirkan kesimpulan penelitian, implikasi, batasan, dan saran untuk penelitian masa depan. Implikasinya adalah saran praktis dari hasil penelitian. Keterbatasan penelitian mencakup semua aspek yang dapat dipertimbangkan oleh peneliti untuk menyempurnakan penelitian di masa depan. Sedangkan saran penelitian disarankan untuk penelitian selanjutnya berdasarkan batasan yang tidak dapat dilakukan oleh peneliti dalam penelitiannya.

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