Epistemological Integration in the Ma'had Aly Curriculum: An Analysis of the *Bayānī-Burhānī -'Irfānī* Trilogy in the *Fiqh wa Ushuluhu* Program of Ma'had Aly At-Tarmasi Pacitan

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ABSTRACT

This study operationalizes the trilogy of al-Jabiri epistemology (*bayānī–burhānī –'irfānī*) to map the epistemological orientation of the Ma'had Aly curriculum through the al-Jabiri Epistemology Coding Framework v1.0 (27 indicators; three dimensions: Sources of Authority, Methods of Acquisition, and Validation of Knowledge Claims). The framework is applied to the curriculum of Ma'had Aly At-Tarmasi (Pacitan) of the *Takhassus Fiqh wa Ushuluhu* program through the analysis of curriculum documents, syllabus, and book reference lists, with an independent intensity rating scoring system (0–3) that allows the capture of simultaneous multi-epistemological manifestations. The results showed strong epistemological integration: *high bayānī* (M = 2.58; SD = 0.87), high bursity (M = 2.52; SD = 0.82), and moderate irrationality (M = 1.88; SD = 1.01); in the *Takhassus* category (69 credits) there was a simultaneous *high intensity* in *bayānī* (M = 3.00) and *burhānī* (M = 2.78), indicating organic synthesis rather than *a zero-sum trade-off*. *Bayānī* is manifested in authoritative *turāts* (100% classical writings), explicit *sanad*, and *qiyās*; *burhānī* in systematic *istinbāṭ* methodology, causal analysis (*'illat*, *maqāṣid*), and *baḥts al-masā'il*; whereas *'irfānī* is primarily on social transformation (M = 2.67) and exemplary (M = 2.50), rather than intuitive-mysticism (M = 0.67). These findings challenge al-Jabiri's thesis of "*bayānī* hegemony" in the context of contemporary Islamic education and offer a replicable methodological contribution to a cross-Ma'had Aly comparative analysis.

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1. INTRODUCTION

Ma'had Aly is a level of formal religious higher education that was born and grew in the pesantren ecosystem in Indonesia. Until 2025, there will be 91 Ma'had Aly throughout Indonesia, with nine *takhassus* (study programs): the Qur'an and Qur'an, Hadith and Hadith Science, Fiqh and Ushul Fiqh,

and other fields (*Majelis Masyayikh*, 2025). As an institution that focuses on producing a cadre of scholars who have a deep understanding of Islamic religious knowledge (*tafaqquh fi ad-din*) (*Peraturan Menteri Agama Republik Indonesia Nomor 32 Tahun 2020 Tentang Ma'had Aly*, 2020), Ma'had Aly occupies an important position in the epistemological discourse of Indonesian Islamic education.

However, until now, there has been no Scopus literature that systematically analyzes the epistemological character of the Ma'had Aly curriculum. The available literature tends to move on several adjacent but distinct focuses: some place Ma'had Aly within the broader Islamic higher education landscape and institutional agenda (Nasir, 2021), while Dahlan et al. (2025) examine Ma'had Aly in terms of its design and development. At the level of scientific practice, there are also studies that highlight the dynamics of fiqh and the practice of *istinbāṭ* in Ma'had Aly through the tension of *taqlidy–manhajy* or *qawlī–manhajī* (Juandi & Yasid, 2016; Sulthon et al., 2024). Even when the curriculum emerges, it is present as a context, not as an object of indicator-based epistemological mapping (Hannan et al., 2024). No one has yet analyzed how knowledge is produced, transmitted and legitimized in Ma'had Aly's pedagogical practice. This absence of systematic epistemological analysis creates two problematic implications:

First, a hasty generalization of the epic structure of Ma'had Aly. This assumption is dominant because it is based on the availability of pesantren-based literature, for example Bruinessen (2015) and Lukens-Bull (2005) who affirm that *salaf* pesantren are traditional-textual oriented that prioritize the transmission of *turats* and memorization without methodological innovation. However, if projected onto Ma'had Aly which is regulatedly designed as Islamic higher education, this claim becomes speculative without empirical verification. Classical literacy of pesantren, for example (Dhofier, 2011) does illustrate the emphasis of pesantren on memorization *(hifz)*, but it has not captured the institutional dynamics that integrate formal pedagogy and indigenous pesantren traditions in Ma'had Aly.

Second, the absence of a systematic analytical framework is an obstacle to dialogue between Islamic traditions and contemporary educational philosophy. The dialectic of Islamic education reform is often normative-perspective, with no empirical baseline on what is actually taught and how knowledge is validated in operating institutions is still minimal. This condition results in recommendations that are quite risky, because they are not based on empirical pedagogical practices (Farid Panjwani, 2004; Sahin, 2018). The dialectic in the global literature of contemporary Islamic education regarding whether to maintain tradition or modernize epistemology, is often stuck in a dichotomy and often normative because it is not supported by empirical data (Hefner & Zaman, 2007; Moosa, 2015)

This research answers the above gap by making the epistemic trilogy of al-Jabiri as a *framework* that can be used to systematically and measurably encode the epistemic orientation of the Ma'had Aly curriculum. Al-Jabiri identifies three epistemic structures that make up the Arab-Islamic intellectual tradition, namely the textual-linguistic *bayānī* , the demonstrative-rational *burhānī, and the gnostic-mystical ʿirfānī,* (al-Jabri, 2009b, 2009a, 2011). Each episteme has different characteristics regarding the source of authority, the method of knowledge acquisition, and the validation criteria. *Bayānī* relies on Qur'an-Hadith texts and scholarly consensus (*ijmāʿ*), employs analogous reasoning (*qiyās*) and linguistic analysis, and validates claims through textual conformity and transmission chains (*sanad*). *Burhānī* relies knowledge on reason (*ʿaql*) and logical principles, operates through syllogistic demonstrations and causal analysis, and validates through logical coherence and demonstrability. *ʿirfānī* derives authority from direct spiritual experience, operates through mystical revelation (*kashf*) and intuitive insight, and validates through spiritual effectiveness and inner certainty (al-Jabri, 2009b, 2009a, 2011).

The epistemic trilogy of al-Jabiri was chosen as the framework for four reasons: (1) Theoretical relevance, this framework was formulated to analyze the intellectual tradition of Islam, so as not to borrow Western theories (Kassab, 2025). (2) Academic precedents, as a conceptual tool for reading the epistemological problems of Islamic knowledge, although it is more theoretical (Al Ma'mun, 2022;

Asmuni, 2019; Zohdi, 2017). (3) Operationality, the concepts of this trilogy can be applied into observable indicators in the curriculum documents and structures (Elo & Kyngäs, 2008; Hsieh & Shannon, 2005). (4) The diagnostic potential, the al-Jabiri trilogy can be a conceptual language for observing epistemic orientation patterns more comprehensively without reducing the traditional-modern dichotomy. This research expands the al-Jabiri framework in new directions: (1) a shift from philosophical-historical analysis to data-driven curriculum research, with 27-indicator coding instruments to capture epistemic categories that are still abstract as the characteristics of the observable curriculum; (2) This research examines mainstream claims where it is stated that *bayani* epistemology is dominant in the context of contemporary Islamic higher education. By applying the content methodology (Mayring, 2014; Saldaña, 2021; Schreier, 2012), this research produces a measurable epistemic profile, thus allowing for systematic correlations between institutions and between time periods.

In a broader context, contemporary Islamic higher education is at the same time at the intersection of *al-muhafadzah 'ala qadim al-salih* (preserving good traditions) and *al-akhdzu bi al-jadid al-aslah* (adoption of modernization), a situation that gives rise to ruminatory debates between revelation and rational reasoning, scriptural authority and critical inquiry, and between communal transmission and individual interpretation (Moosa, 2015; Zaman, 2002). In the global landscape, the debate on Islamic education reform often focuses on three things: curriculum content, learning methods, and epistemological basis (Berkey, 1992; Hallaq, 1997; Sahin, 2013). This dialectic correlates with a larger question: how Islam interacts with modernity, and the extent to which original epistemology remains viable in an era of rational domination of the West.

In the Indonesian context, the Islamic education landscape has unique characteristics. The tradition of pesantren which is rooted in the deepening of *turats* under the guidance of recognized scholars (*kiai*), historically emphasizes the transmission of established knowledge through *sanad* (transmission chain) rather than innovation (Azra, 2004; Dhofier, 2011). However, contemporary pesantren also show a strong adaptability: many pesantren incorporate modern subjects, research methodologies, and more formal forms of institutions, while retaining their traditional core (Azra et al., n.d.; Bruinessen, 2015). In this trajectory, Ma'had Aly can be understood as an advanced stage: a formal pesantren-based institution of higher education accredited by the Majelis Masyayikh (Masyayikh Council), with a mandate to produce scholars who are able to preserve Islamic traditions while responding to contemporary challenges.

This research is driven by one main question: how does the curriculum of Ma'had Aly be analyzed using the al-Jabiri trilogy, and does this profile support the thesis of "*bayānī* hegemony" in contemporary Islamic education or is it the antithesis of it? The question is then elaborated on three sub-questions: (1) which epistemological dimensions (sources of authority, methods of acquisition, and validation) show the highest intensity in each epistemology; (2) whether the curriculum exhibits a pattern of dominance of one episteme or multi-epistemological integration (e.g. simultaneous high intensity in *bayānī* and *burhānī*); and (3) how *'irfānī* manifests itself in the context of Ma'had Aly's academic curriculum—whether it appears as mysticism-intuitive or as an ethical-transformative orientation.

This research offers a contribution on three aspects. (1) theoretical, al-Jabiri theory, which has only been used instrumentatively, through this research can become a systematic coding instrument with 27 measurable indicators, so that it can be used as a correlation study between Ma'had Aly or other Islamic educational institutions (Mayring, 2014; Schreier, 2012); (2) empirical aspect, this study provides systematic documentation related to the epistemic profile of the Ma'had Aly curriculum based on complete curriculum data (151 credits, 8 semesters), as well as providing a baseline for comparative or longitudinal research; (3) practical aspect, this research can be the basis for empirical evidence-based development for the development of the Ma'had Aly curriculum, the policies of the Kementrian Agama (Ministry of Religion), as well as the quality consideration of the Masyayikh Council, for example

muhadlir (lecturer) training, evaluation of assessment design, and Ma'had Aly's internationalization strategy.

The structure of the article is as follows: an explanation of the development methods of the coding framework and procedure in part 2, the results of the epistemological analysis in part 3, the theoretical and practical implications of the findings in part 4, and conclusions and recommendations for further research.

2. METHODS

2.1. Research Design

This study uses qualitative directed content analysis (Hsieh & Shannon, 2005) with the trilogy of al-Jabiri epistemology as a priori coding framework. The choice of this approach is because the purpose of the research is the operationalization of existing theories (al-Jabiri) into the context of the Ma'had Aly curriculum, rather than building on data (Elo & Kyngäs, 2008). In this way, al-Jabiri theory can be tested and extended in the context of contemporary Islamic education in Indonesia.

2.2. Election Cases and Justifications

This study conducted an analysis of the curriculum of Ma'had Aly At-Tarmasi (MAT) Pacitan, East Java, *Takhassus Fiqh wa Ushuluhu*. MAT was chosen because it is an early generation of Ma'had Aly and the curriculum is quite established, has complete curriculum documentation (structure, RPS, *maraji'*, and internal regulations of MAT), and the *Fiqh wa Ushuluhu* program is theoretically relevant to test al-Jabiri's classification of the dominance of *bayānī* in the disciplines of *fiqh* and *ushul fiqh* (al-Jabri, 2011, pp. 238–240).

The MAT curriculum consists of 151 credits (8 semesters) distributed in 6 course categories: *Wajib* (Compulsory) 5 credits, 3.3%, *Dasar* (Basic) 23 credits, 15.2%, *Takhassus* (Specialization) 69 credits, 45.7%, *Konsentrasi* (Concentration) 15 credits, 9.9%, *Penunjang* (Support) 27 credits, 17.9%, and *Kajian Mandiri* (Independent Studies) 12 credits, 7.9%. The curriculum uses classical Arabic books as the main *maraji'* (reference), with the addition of contemporary literature in the Supporting category.

2.3. *Framework Coding* Epistemologi al-Jabiri v1.0

First, the extraction stage of authoritative definitions. The third operational definition of epistemology is extracted directly from al-Jabiri's primary work *The Formation of Arab Reason* (al-Jabri, 2011, pp. 56–57). Extraction includes etymology, knowledge acquisition methods, sources of authority, and validation criteria for each episteme (see Table 1).

Table 1. Al-Jabiri's Epistemological Trilogy: Operational Definitions and Key Characteristics

Dimension	*Bayānī*	*Burhānī*	*'Irfānī*
Etymology	*bayan* (elucidate, clarify)	*burhān* (proof, demonstration)	*'arafa* (knowing, gnosis)
Translation	Textual-Linguistic Epistemology	Demonstrative-Rational Epistemology	Gnostic-Mystical Epistemology
Source of Authority	Qur'an, Hadith, classical scholarly works	Reason (*'aql*), logical principles	Direct spiritual experience, illumination
Method of Acquisition	*Qiyās* (analogical reasoning), linguistic analysis	Syllogistic demonstration, causal analysis	*Kashf* (unveiling), intuitive insight
Validation Criteria	Textual conformity, *ijmā'*, *sanad* authenticity	Logical coherence, demonstrability	Spiritual effectiveness, inner certainty

Characteristic Disciplines	*Fiqh, Ushul Fiqh, Tafsir, Nahw, Balagha*	*Falsafa, Mantiq,* Rationalist *Kalam*	Tasawuf, Tarekat, Esoteric *Ta'wil*
Origin	Indigenous Arab-Islamic	Imported (Greek philosophy)	Imported (Hellenistic gnosis)
Paradigmatic Figures	*Fuqaha'*, Linguists, *al-Shāfi'ī*	Ibn Rushd, Ibn Sīnā	Ibn 'Arabī, al-Ghazālī (mystical works)

Source: Adapted from al-Jabiri, The Formation of Arab Reason (2011)

Second, the operationalization stage becomes dimensions and indicators. Based on al-Jabiri definition and a literature review of content analysis (Hsieh & Shannon, 2005; Mayring, 2014), this study formulated three dimensions with nine indicators in each dimension (a total of 27 indicators), see table 2.

Table 2. Framework Structure: Al-Jabiri Epistemological Coding System v1.0

Dimension	Number of Indicators	Representative Indicators (Examples)
D1: Source of Epistemic Authority	9	• D1.1 Primary reference material (Qur'an/Hadith vs Logic vs Sufi texts) • D1.2 Authority of teacher/scholar (Text mastery vs Rational ability vs Spiritual rank) • D1.3 Textual authority type (Literal vs Critical vs Esoteric)
D2: Method of Knowledge Acquisition	9	• D2.1 Primary pedagogical mode (*Sorogan/bandongan* vs *Munāẓarah* vs *Riyāḍah*) • D2.2 Reasoning mode (*Qiyās* vs Syllogism vs *Kashf*); D2.4 Memorization vs analysis balance • D2.5 Learning objectives (Become *'ālim* vs *Mufakkir* vs *'Ārif*)
D3: Validation of Knowledge Claims	9	• D3.1 Truth criteria (Textual conformity vs Logical coherence vs Spiritual effectiveness) • D3.2 Handling disagreement/*ikhtilāf* (*Tarjīḥ* vs Rational debate vs Multiple truths) • D3.3 Role of rational critique (Limited vs Encouraged vs Transcended) • D3.4 Assessment methods (Oral exams vs Written theses vs Spiritual observation)
TOTAL	27	Full codebook available in Supplementary Materials S1

Scoring System: Independent intensity rating (0=absent, 1=minimal, 2=moderate, 3=strong) for each epistemology per indicator. Maximum total score per epistemology: 81 points (27 indicators × 3).

Dimension 1 (D1) focuses on the source of knowledge authority (9 indicators), i.e. what is considered an authoritative reference (sacred text, intellect, or spiritual experience) as well as who is seen as qualified as an epistemic authority. Dimension 2 (D2) examines the method of knowledge

acquisition (9 indicators), namely how knowledge is obtained through pedagogical modes, types of reasoning, the role of memorization, and learning objectives. Dimension 3 (D3) assesses the validation of knowledge claims (9 indicators), namely how a claim is judged to be true through the criteria of truth, how to handle disagreements, and assessment methods. Each indicator is equipped with a descriptor for all three epistemologies. To illustrate, the D2.2 (*Reasoning Mode*) indicator is formulated as follows: in *bayānī*, reasoning is characterized by *qiyās* (analogous reasoning of the text), *istinbāṭ* of *naṣṣ*, and reference to precedent; in *burhānī*, reasoning is manifested through syllogistic demonstration, causal analysis ('*illah*, *ḥikmah*), as well as inductive/deductive logic; Whereas in *ʿirfānī*, reasoning appears as intuition or superrational insight, spiritual unveiling (*kashf*), and symbolic correspondence.

Third, the development stage of the scoring system. Initial coding pilots showed that distributional constraints (the number of scores per indicator should = 3.0) were insufficient to capture simultaneous high intensity phenomena in more than one epistemology—an important characteristic of programs that integrate *traditional turats* with scientific methodology. Therefore, the v1.0 framework uses *an independent intensity rating*. Each epistemology is assessed independently on a scale of 0–3 (0 = no manifestation; 1 = minimal; 2 = moderate; 3 = strong/dominant), without distributional constraints, so that a single indicator can show high intensity in several epistemologies at once (e.g. *bayānī* = 3; *Burshaw* = 2.5; *Irfannie* = 1). This model is in line with the practice of rubric coding in *content analysis* (Hsieh & Shannon, 2005) and allows a distinction between the "high–*high* hybrid" and the "low–*low hybrid*" patterns. For the purposes of visualization and proportional distribution analysis, the raw intensity score was then normalized post-hoc with the formula: skor_norm = (skor_raw / Σ_raw) × 3.0. The two metrics, namely raw intensity and normalized distribution, were reported.

2.4. Data Sources and Units of Analysis

The data sources in this study are 1) Official MAT curriculum documents (curriculum structure, credit distribution, program description). 2) Course syllabus (Semester Learning Plan/RPS) for 98 courses. 3) List of main reference books (*marāji'*) per course. 4) Internal regulations of MAT (teaching requirements, diploma mechanism, evaluation system). The unit of analysis is determined in 6 categories of courses (Compulsory, Basic, Taxation, Concentration, Support, Independent Study). Coding is carried out at the category level instead of individual courses to capture aggregate epistemological patterns, given the number of courses (98 MK) and the limitations of article length.

2.5. Prosedur Coding

The coding procedure is carried out through four stages. First, the researcher familiarizes himself by reviewing all curriculum documents to analyze the structure and characteristics of the program. Second, coding is carried out per category of courses; For each category, the researcher encoded 27 indicators by reading the descriptors of three epistemologies on the related indicators, identifying evidence of manifestations in curriculum documents (e.g., reference books, learning methods, and evaluation systems), assigning scores of 0–3 to each epistemology based on the intensity of manifestations, and documenting rationale and evidence in the *Notes* column. Third, the score is then aggregated by calculating the average per dimension, per category, and the overall aggregate. Fourth, verification is carried out by *cross-checking* between scores and documentary evidence, then revised if necessary. As a limitation, coding is done by a single coder (researcher) without *an inter-rater reliability* test because this study is a pilot for framework development; follow-up studies with multiple coders are recommended for validation.

2.6. Data Analysis

Data analysis was carried out through two channels. At the quantitative-descriptive level, the study calculated the mean and standard deviation score for each epistemology at the dimensional and

category levels, normalized to see the proportional distribution, and identified the indicators with the highest and lowest intensity in each epistemology. At the qualitative-interpretive level, the research interprets emerging epistemological integration patterns (single dominance versus multi-epistemology), reads specific manifestations in the context of the curriculum (e.g. the position of *qiyās* in *ushul fiqh* as *bayānī* or *burhānī*), and triangulates with al-Jabiri literature to strengthen theoretical validation.

3. FINDINGS AND DISCUSSION

3.1. Aggregate Epistemological Profile

An analysis of the curriculum *of Takhassus Fiqh wa Ushuluhu* Ma'had Aly At-Tarmasi (151 credits, 6 course categories, 27 indicators) reveals the epistemological profile as presented in Table 3.

Table 3. Aggregate Epistemological Profile of Ma'had Aly At-Tarmasi Curriculum (*Takhassus Fiqh wa Ushuluhu*, N=27 indicators, 151 credit hours)

Epistemology	Raw Intensity M (SD)	% of Maximum (3.0)	Normalized Distribution (%)	Intensity Interpretation
Bayānī	2.58 (0.87)	86.0%	37.0%	High – dominant reference to *turāts*, explicit *sanad*, *qiyās* as core method
Burhānī	2.52 (0.82)	84.0%	36.1%	High – systematic methodology, strong causal analysis, rational validation
'Irfānī	1.88 (1.01)	62.7%	26.9%	Moderate – high social transformation, low mystical-intuitive
Total	6.98	—	100.0%	Simultaneous high intensity on *bayānī–burhānī*

Note: The raw intensity score is not limited to 3.0 per indicator (independent rating), so it can capture simultaneous high intensity in more than one epistemology. The normalized distribution is calculated post-hoc for proportional analysis with the formula: skor_norm = (skor_raw / Σ_raw) × 3.0.

The curriculum shows strong epistemological integration through simultaneous high intensity in *bayānī* (86% of the maximum score) and *burhānī* (84%), with a difference of only 2%, so that the pattern that emerges is neither a single dominance nor a zero-sum trade-off. This profile differs from the predictable expectation of "pure *bayānī* hegemony" from al-Jabiri's thesis on the *fiqh* tradition that is high *bayānī* (>80%) accompanied by low *burhānī* (<20%) because in this finding the *burhānī* remains strongly present at the same time as *bayānī*, so it is not entirely in line with the prediction.

3.2. Analysis by Course Category

The variation in epistemological profiles between the course categories is presented in Table 4 and visualized in Figure 1.

Table 4. Epistemological Scores per Course Category (Raw Intensity, 0-3 scale)

Course Category	Credit Hours (% of Total)	*Bayānī* M (SD)	*Burhānī* M (SD)	*'Irfānī* M (SD)	Characteristic Epistemological Features
Compulsory	5 (3.3%)	0.89 (0.78)	1.22 (0.67)	0.67 (0.50)	Bahasa Indonesia, Civics; national-general orientation
Foundation	23 (15.2%)	2.67 (0.71)	2.00 (0.87)	2.22 (0.97)	Balanced multi-epistemology – Arabic, *Ulumul Qur'an/Hadith* (*bayānī*); Kalam, Philosophy (*burhānī*); Akhlaq Tasawuf (*'irfānī*)
Specialization	69 (45.7%)	3.00 (0)	2.78 (0.44)	1.67 (0.87)	Core integration – 100% classical texts (*bayānī*) + systematic *istinbāṭ* methodology (*burhānī*)
Concentration	15 (9.9%)	2.89 (0.33)	2.00 (0.71)	1.56 (0.73)	*Fiqh* Nusantara (local Tremas scholars); *bayānī*-dominant
Supporting	27 (17.9%)	2.11 (0.93)	3.00 (0)	1.89 (1.05)	*Mantiq*, Research Methodology, Social Analysis; *burhānī*-dominant
Independent Study	12 (7.9%)	2.00 (0.87)	2.67 (0.50)	2.67 (0.87)	KKM (community service), Thesis; high *'irfānī* praxis
AGGREGATE	151 (100%)	2.58 (0.87)	2.52 (0.82)	1.88 (1.01)	Integrated profile – no monolithic category

In general, the findings showed that the *Takhassus*/Specialization category, which covers 45.7% of the curriculum, had a simultaneous high intensity in *bayānī* (3.00) and *burhānī* (2.78), thus becoming a locus of core integration; the Supporting category displayed *the highest burhānī* score (3.00) and served as an epistemological bridge to modern scientific methodology; while the Independent Study category showed a score *The highest 'irfānī* (2.67) indicated transformative praxis through the KKM; the Basic category showed the most balanced profile, preparing a multi-epistemological foundation before students entered the specialization stage.
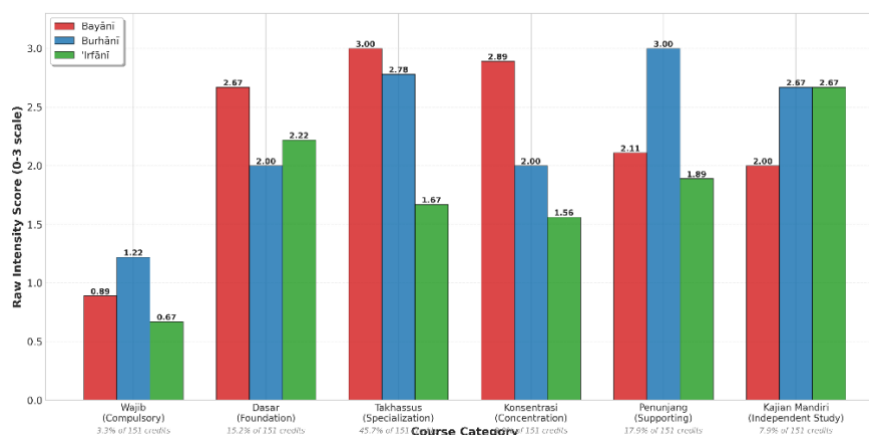
Figure 1. Epistemological Profile Variation Across Six Course Categories

Variations in epistemological profiles across six categories of courses: specialization shows simultaneous high intensity. The group bar chart compares the raw intensity scores (scale 0–3) of three epistemologies in six course categories. The percentage in parentheses indicates the proportion of credits out of a total of 151 credits. Key findings: (1) the *Takhassus* category (45.7% of the curriculum) showed simultaneous high intensity, namely *bayānī* = 3.00 (classical text dominance) and *burhānī* = 2.78 (strong systematic methodology), indicating core integration; (2) the Supporting category (17.9%) displayed the highest *burhānī* score (3.00) through *manṭiq* and research methodology, serving as an epistemological bridge to modern scientific methods; (3) the Independent Study category (7.9%) showed the highest *'irfānī* score (2.67) through Khidmah To the Community (KKM), as an implementation of transformative orientation; and (4) the Policy category (15.2%) showed the most balanced profile, providing a multi-epistemological foundation before entering the *Takhassus* level.

The patterns identified showed clear variations in epistemological profiles between categories. The *Takhassus* category (69 credits; 45.7% of the curriculum) features the most typical profile: very strong *bayānī* (M = 3.00/3.0; SD = 0) in Dimension 1 (Source of Authority), while *burhānī* is also very strong (M = 2.78/3.0), especially in Dimensions 2 and 3 (Methods and Validation). This indicates that although the source of authority is entirely based on classical *turāts* (the entire reference book is Arabic), the process of processing and validating knowledge integrates demonstrative rationality systematically. The manifestation of *bayānī* in *Takhassus* appears, among other things, in D1.1 (reference of *turāts* authority) with a score of 3.0, all 22 *courses of Takhassus* using authoritative classics as primary references (e.g. *Bidāyah al-Mujtahid*, *al-Muwāfaqāt*, *al-Mustaṣfā*, *Nihāyah*, and others); in D2.3 (textual *qiyās*/ijtihad) with a score of 3.0, *Ushul Fiqh* 1–3 teaches *qiyās* as *dalīl syar'ī*, and *Masail Fiqhiyah* 1–2 applies it to contemporary cases; and in D3.1 (text-based authority) with a score of 3.0, *naṣṣ* and the opinions of mujtahid scholars are the main references in the validation of fatwas. Meanwhile, the manifestation *of burhānī* in *Takhassus* is seen in D2.2 (causal analysis) with a score of 3.0, *Ushul Fiqh* teaches *'illah* (ratio legis) in *qiyās*, *Maqāṣid al-Syarī'ah* emphasizes systematic *maṣlaḥah* analysis, and *Hikmat al-Tasyrī'* explores the wisdom of legislation; in D3.3 (rational dialogue) with a score of 3.0, *Baḥts al-Masā'il* becomes a routine learning method and *Fiqh Muqaran* facilitates the comparison of arguments between schools; as well as in methodological aspects that emphasize systematic scientific procedures, for example through learning structured *istinbāṭ* methodology and Research Methodology courses that introduce empirical research.

The Basic category (23 credits; 15.2%) showed the most balanced profile among the three epistemologies (*bayānī* = 2.67; *burshaw* = 2.00; *Irfānī* = 2,22). This category includes *Ulumul Qur'an*, *Ulumul Hadith*, and Arabic (more predominantly *bayānī*), Kalam Science and Philosophy of Science (strengthening *burhānī*), and *Akhlaq Tasawuf* (strengthening *'irfānī*). This balance reflects the function of the Basic category as a multi-epistemological foundation before the student enters the *Takhassus stage*.

Of special note, the Philosophy of Science course explicitly teaches the trilogy of al-Jabiri epistemology, which indicates the existence of a meta-epistemological awareness in curriculum design.

The Supporting Category (27 credits; 17.9%) showed the strongest *burhānī* (M = 3.00) compared to other categories, with coverage such as *Manṭiq* (formal logic), Research Methodology, Social Social Analysis, and Nusantara Islamic Studies. Its main role is as an epistemological bridge that connects *the turāts* tradition with contemporary scientific methodological tools. The Independent Study category (12 credits; 7.9%) displayed high *burhānī* intensity (M = 2.67) and high *'irfānī* (M = 2.67) through KKM (Devotion to the Community/community service), Proposal Seminar, and Scientific Treatise (thesis). The 7th semester KKM is a strong manifestation of *'irfānī* in the dimension of social transformation: students apply *fiqh* knowledge in the practice of real service so as to form a cycle of theory–praxis – reflection.

3.3. Analysis per Epistemological Dimension

The pattern of epistemological dimension differentiation is presented in Table 5 and visualized in Figure 2

Table 5. Epistemological Scores per Analytical Dimension (Aggregated Across 6 Categories, Raw Intensity)

Epistemological Dimension	*Bayānī* M (SD)	*Burhānī* M (SD)	*'Irfānī* M (SD)	Dominance Pattern	Interpretation
D1: Source of Epistemic Authority	2.44 (0.88)	1.89 (1.03)	1.33 (0.87)	*Bayānī*-dominant	Classical Arabic texts (150+ titles), explicit *sanad*, *ijāzah* as teaching requirement → authoritative foundation remains textual
D2: Method of Knowledge Acquisition	2.52 (0.93)	2.61 (0.70)	2.00 (0.93)	*Burhānī* slightly higher	*Sorogan/bandongan* still used (*bayānī*), but *baḥts al-masā'il* and systematic methodology increasingly dominant (*burhānī*) → procedural shift
D3: Validation of Knowledge Claims	2.78 (0.81)	3.06 (0.73)	2.33 (1.12)	*Burhānī* - dominant	*Baḥts al-masā'il, munāẓarah,* inter-*madhhab* critique as standard methods → strong rational-demonstrative validation
AGGREGATE	2.58 (0.87)	2.52 (0.82)	1.88 (1.01)	*Bayānī–Burhānī* integrated	Epistemological integration with dimensional differentiation

The main pattern shows a clear differentiation between dimensions: in the authority source dimension (D1) the curriculum remains *bayānī-dominant* so as to affirm the continuity of *the turāts tradition*; in the validation dimension (D3) it is *burhānī-dominant* which reflects the use of rational-demonstrative truth criteria; while in the method dimension (D2) the profile is relatively balanced, indicating the coexistence of *qiyās* and *istidlāl*. The theoretical implication is that, although the reference authority of knowledge is textual in character (*bayānī*), the process of validation works with a rational-demonstrative standard (*burhānī*). These findings suggest that sources of authority and validation criteria can move on different epistemes, thus expanding al-Jabiri's model which tends to assume full coherence between sources, methods, and validations within a single episteme.
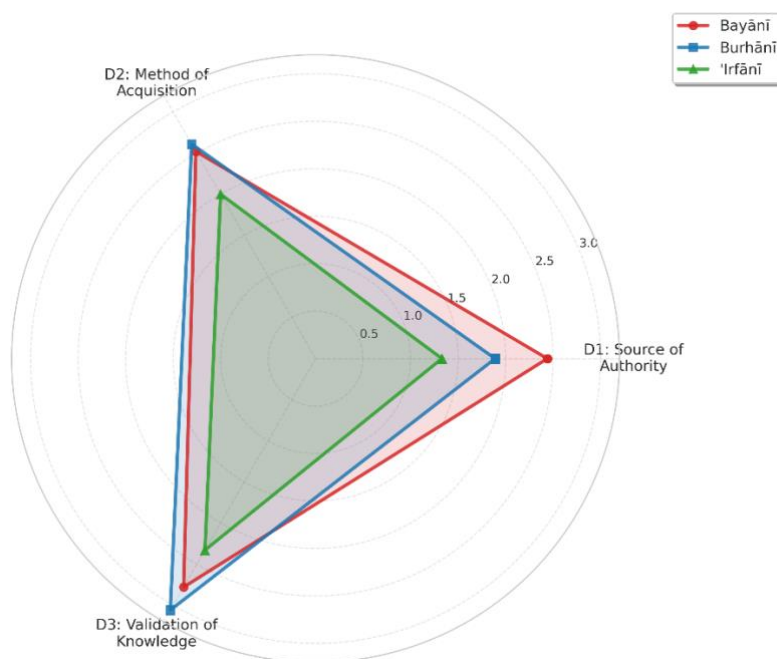
Figure 2. Epistemological Profile per Dimension: Strong *Bayānī-Burhānī* Integration

The radar image displays the intensity scores (scale 0–3) of three epistemologies on three analytical dimensions: D1 (Source of Authority), D2 (Acquisition Method), and D3 (Validation of Knowledge Claims). *Bayānī* and *burhānī* polygons overlap each other significantly, which indicates a high intensity that arises simultaneously, rather than *a* zero-sum trade-off. In this pattern, *bayānī* is dominant on D1 (M = 2.44), while *burhānī* is dominant on D3 (M = 3.06). As for *'irfānī*, it is at a moderate level in all dimensions (M = 1.33–2.33).

In D1, *the dominance of bayānī* is mainly supported by primary references dominated by Arabic-language classics (150+ titles), including tafsir *(Ibn Kathīr, al-Ṭabarī)*, hadith (*Ṣaḥīḥayn, Sunan)*, *fiqh (al-Umm, Bidāyah al-Mujtahid, al-Mughnī),* and *ushul* (*al-Risālah, al-Mustaṣfā*). The strengthening of authority is also seen in the requirement of *ijāzah/sanad* as the basis for the legitimacy of teaching (M = 3.00). However, *burhānī is* moderately present in D1 (M = 1.89), mainly through indicators of methodological expertise (M = 2.33), reflected in 17 out of 21 *muḥaḍlir* (81%) who have S2/S3 qualifications from universities, so that traditional *sanad*-based authorities interact with scientific methodological competence.

On D2, *burhānī* is slightly stronger (M = 2.61) than *bayānī* (M = 2.52), with a prominent coexistence in the mode of reasoning: the intensity *of bayānī* and *burhānī* is equally strong (both 2.67), indicating the running of *qiyās* (analogies to texts) side by side with *istidlāl* (logical demonstrations). In the pedagogical mode, *sorogan/bandongan* is still used (*bayānī* = 2.33), but *baḥts al-masā'il* and *ḥalaqah discussions* are increasingly dominant (*burhānī* = 2.50). In the learning objective, the orientation of "becoming *'ālim*" through mastery of *turāts* (*bayānī* = 2.50) goes hand in hand with the reinforcement of *critical thinking* and *ijtihād* within the framework of the madhhab (*burhānī* = 2.67). In this dimension, *'irfānī* appears at a moderate-high level (M = 2.00), mainly through the exemplary aspect of *muḥaḍlir* as a spiritual-ethical dimension of learning.

At D3, *burhānī* was the strongest (M = 3.06), which indicates that despite text-based knowledge sources (*bayānī*), the validation of knowledge claims works with rational-demonstrative criteria. *Baḥts al-masā'il* and *munāẓarah* are used as standard validation mechanisms (M = 3.00), while inter-sectarian comparisons and criticism are taught explicitly (M = 2.67) without intellectual taboos as long as they are within the corridor of scientific manners. At the same time, *'irfānī* shows a high intensity in the orientation of social transformation (M = 2.67) through KKM, *Masail Fiqhiyah, Maqāṣid al-Syarī'ah*, and community organizing.

An important theoretical finding in this context is the position of *qiyās* as the nexus of *bayānī–burhānī* integration. Al-Jabiri classifies *qiyās* as *bayānī* because the analogy always refers back to *naṣṣ* as *aṣl* (Al-Jabiri, 2011, p. 239), but in the pedagogical practice of MAT *qiyās* seems to work in a hybrid manner: *bayānī* on the basis of linguistic reference and analysis (*dalālāt al-alfāẓ*; *mafḥūm–manṭūq*), but *burhānī* on the procedure of *identification of ʾillah* and the extensification of the law through systematic causal analysis (e.g. *munāsabah, taʾthīr, ṭard wa ʾaks*). Thus, these findings suggest that the source of authority and validation criteria can reside on different epistemes, thus challenging the assumption of full coherence between sources, methods, and validations within a single episteme.

3.4. Specific Findings: *Qiyās* as *Bayānī-Burhānī* Nexus

One of the important theoretical findings is the position of *qiyās* in *Ushul Fiqh* as the nexus of *bayānī–burhānī* integration. From al-Jabiri's perspective, *qiyās* is classified as *bayānī* because it works as an "analogy to the text": *qiyās fiqh* always refers back to *the naṣṣ* as *aṣl*, thus remaining text-bound (al-Jabri, 2011, p. 239). However, on empirical manifestations in the MAT, *qiyās* appear to operate in a hybrid manner. On the one hand, *the bayānī* component is seen because *qiyās* do rely on *naṣṣ*; the *Ushul Fiqh* course emphasizes *dalālāt al-alfāẓ* (linguistic analysis) and *the mafḥūm–manṭūq* (textual implications) relationship. On the other hand, the *burhānī* component appears to be strong because the process of identifying *ʾillah* (ratio legis) and *taʾdiyah* (legal extensification) is carried out through a systematic causal analysis and approaches logical demonstrations, including through the devices of *munāsabah* (appropriateness), *taʾthīr* (causality), and *ṭard wa ʾaks* (concomitance). Implicitly, the binary classification "*qiyās* = *bayānī*" risks simplifying epistemological reality; In the pedagogical practice of MAT, *qiyās* is more appropriately understood as a hybrid epistemic practice—*bayānī* on the basis of reference, and *burhānī* on procedure.

3.5. Discussion

The central findings of this study show that the curriculum of the Ma'had Aly At-Tarmasi *Fiqh wa Ushuluhu* program does not show pure *bayānī* hegemony, but rather epistemological integration with simultaneous high intensity in *bayānī* (86%) and *burhānī* (84%). This profile challenges the assumption that pesantren-based institutions are inherently trapped in a stagnant "fiqh civilization" *(ḥaḍārah fiqh)* (Zohdi, 2017). To put these findings precisely, it is necessary to distinguish between epistemological syncretism and organic synthesis. MAT denotes an organic synthesis: *bayānī* provides an authoritative foundation through *turats, sanad*, and the legitimacy of tradition, while *burhānī* contributes to the procedural apparatus of causal analysis, rational validation, and critical dialogue; the two do not negate each other, but are co-constitutive. In this configuration, the *Ushul Fiqh* course (9 AD; 18 credits) seems to function as an epistemic bridge because it teaches the theory *of dalālāt al-alfāẓ* (based on *bayānī*) as well as the theory *of ʾillah–qiyās* (based on *burhānī*) simultaneously, in harmony with the intellectual history of Islam when *Ushul Fiqh* developed as an attempt at rationalization (*taḥqīq, tartīb*) *fiqh* tradition without abandoning *the authority of naṣṣ* (Hallaq, 1997). At the same time, the findings related *to ʾirfānī* show a more ethical-praxian character than Gnostic mysticism: the intensity of *ʾirfānī* is high in social transformation (2.67) but low in intuition/*kashf* (0.67), which indicates the adoption of a dimension of Sufism that emphasizes *tazkiyah* and *khidmah* without affirming esoteric epistemology as the main basis for the validation of knowledge; This pattern is in line with the Sunni Sufism tradition which places the practice of sharia (*fiqh*) as a spiritual path (Knysh, 2000).

In terms of theoretical contributions, this study provides partial validation as well as an expansion of al-Jabiri's theory. The findings affirm al-Jabiri's observation that *fiqh* remains *bayānī*-grounded, *Takhassus'* courses rely on classical writing, explicit *sanad*, and *qiyās* as methods, but at the same time challenge the claim that *bayānī* "dominates to death" the *burhānī* (al-Jabri, 2011, p. 450). MAT shows that *bayānī* can coexist with *burhānī* without destructive dominance, which opens up two possible explanations: first, al-Jabiri's thesis is more appropriate for the context of classical intellectual history (e.g. the era of codification), but less accurate for contemporary Islamic education; second, Ma'had Aly

may represent an epistemological innovation that goes beyond the historical pattern that al-Jabiri criticizes. The main methodological contribution of this study is the operationalization of the al-Jabiri trilogy into a coding instrument with 27 replicable indicators, thus allowing for cross-Ma'had Aly comparative analysis (e.g. *Takhassus Tafsir-Hadith* versus *Fiqh* versus *Tasawuf*), longitudinal studies to track changes in the epistemological profile over time, as well as the accumulation of cross-case findings that could potentially lead to meta-analysis if multiple curricula are Ma'had Aly is coded with the same framework.

Practically, these findings show a number of strengths that are worth defending, especially *sanad* as a quality assurance mechanism for knowledge transmission, integration of *turāts* with scientific methodologies that prepare graduates who are rooted in tradition but have modern analytical tools, as well as *khidmah* as a form of empirical-transformative verification so that knowledge does not stop at the conceptual level. On the other hand, there are several areas of development that can be considered based on indicators with relatively lower scores: strengthening the orientation of scientific publications because currently the output is still dominant in the form of internal Scientific Treatises; increasing empirical verification in contemporary case studies through field research components (e.g. analysis of the application of fatwa in social practice); articulation of the dimension of *'irfānī* more explicitly as a spiritual-ethical reflection in the RPS Takhassus; as well as the strengthening of intellectual autonomy through the enrichment of cross-sectarian debate forums and peer review mechanisms in proposal seminars.

This research has methodological and conceptual limitations that need to be noted. Methodologically, coding is carried out by a single coder without an inter-rater reliability test, so the validity is highly dependent on the transparency of the evidence documentation; In addition, coding departs from formal curriculum documents and has not been validated through classroom observation or stakeholder interviews; and this study took only one case so that generalizations to other Ma'had Aly required comparative research. Conceptually, the al-Jabiri trilogy is not the only framework that might be used to read the curriculum, and other approaches (e.g. Bloom's taxonomy or decolonial framework) can highlight different dimensions; In addition, mapping three epistemes as discrete categories risks simplifying a reality that may be more fluid or on the spectrum.

Based on these findings and limitations, further research recommended includes multi-case comparative analysis by encoding 10–15 Ma'had Aly from various takhassus to identify cross-disciplinary and cross-institutional patterns; triangulation through *muḥaḍlir* and student interviews and classroom observation to test the coherence between formal curriculum and pedagogical practice; alumni tracer study to assess the impact of the curriculum's epistemological profile on *ijtihād* capacity and contextual adaptation; longitudinal studies with re-encoding of the MAT curriculum over a specific time frame to track changes; and framework refinement (e.g. v1.1) through the involvement of multiple coders and ICC (inter-coder reliability) calculations to strengthen the reliability of the instrument.

4. CONCLUSION

This study develops and applies the al-Jabiri Epistemology Coding Framework v1.0—an instrument with 27 measurable indicators to analyze the epistemological orientation of the Ma'had Aly curriculum. The application to the Ma'had Aly At-Tarmasi *Fiqh* wa *Ushuluhu* program (151 credits) reveals three main findings:

First, the curriculum shows a strong epistemological integration profile with simultaneous high intensity in *bayānī* (M=2.58/3.0) and *burhānī* (M=2.52/3.0), challenging the thesis of "*bayānī* hegemony" in the context of contemporary Islamic education. This integration is not a weak compromise, but rather an organic synthesis: *bayānī* provides an authoritative foundation (classical books, *sanad*), *burhānī* provides methodological procedures (causal analysis, rational validation).

Second, epistemological manifestations show a pattern of dimensional differentiation: *bayānī* is dominant in the Source of Authority (M=2.44), *burhānī* is dominant in Validation (M=3.06), both are

balanced in the Method of Acquisition (*bayānī=2.52, burhānī* =2.61). This indicates that although the reference remains text-based, the validation process and criteria integrate demonstrative rationality.

Third, *'irfānī* manifests itself primarily as an ethical-transformative orientation (social transformation M=2.67, exemplary M=2.50) rather than mystical-intuitive (intuition/*kashf* M=0.67). Khidmah To the Community (KKM) functions as an empirical-transformative verification mechanism, creating a theory-praxis-reflection cycle.

Theoretical significance: This study provides the first empirical operationalization of the al-Jabiri trilogy in a curriculum context, partially validating and partially revising al-Jabiri's thesis. The developed framework opens up the possibility of large-scale epistemological analysis in Islamic educational institutions.

Practical significance: The identification of the epistemological profile of MAT provides an evidence base for curriculum development. The identified strengths (integration of scientific methodology, *sanad* as quality assurance) can be maintained; Development areas (scientific publications, empirical verification, intellectual autonomy) can be the focus of improvement.

Ma'had Aly At-Tarmasi represents the model that the *tradition of turats* and scientific rationality is not a zero-sum dichotomy. Pesantren-based institutions can maintain textual authority (*bayānī*) while integrating demonstrative methods (*burhānī*) and transformative orientation (*'irfānī*). It offers the unique contribution of Indonesian Islamic education to the global discourse regarding epistemological decolonization and methodological pluralism.

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