

The Epistemology of the Prophet Ibrahim's Tauhid: The Integration of Naqli-Aqli Evidence for the Formation of Rational Faith in Contemporary Islamic Education

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Abstract. This research aims to analyze the epistemology of the Prophet Ibrahim's monotheism in the Qur'an and formulate it as the basis for the formation of rational faith in contemporary Islamic education. Different from previous studies that generally stop at the historical or moral dimension of Ibrahim's story, this study focuses on the pattern of integration of the naqli-aqli postulate in his argument and its operationalization in the form of a conceptual model of aqidah learning. The research uses a qualitative approach with a literature study method, focusing on three main series of verses: QS. Al-An'am: 76–79, QS. Al-Anbiya: 57–67, and QS. Al-Baqarah: 258, which is analyzed through classical tafsir with manhaj Ahlus Sunnah as well as Islamic aqidah and epistemological literature, which is analyzed using content analysis techniques. The results of the study show that the epistemology of the Prophet Ibrahim's monotheism not only affirms revelation as the authority of truth and reason as an instrument of istidlal as explained by many scholars, but more specifically, forms a cosmic-empiric-dialogical pattern of argument that can be transformed into the principles of learning aqidah: based on nash, activating reason, touching fitrah, and rejecting contradictions. The main contribution of this research lies in the formulation of a conceptual model of aqidah learning that is oriented towards rational faith: learners not only know what to believe, but also why and how to explain it argumentatively within the framework of revelation. Thus, this article does not merely repeat the general concept of the harmonization of reason and revelation, but offers a practical framework for the development of dialogical, argumentative, and relevant aqidah learning for the strengthening of students' rational faith in the midst of the challenges of secular rationality, liberalism, and religious pluralism in the context of contemporary Islamic education.

Keywords: epistemology of tauhid; Prophet Ibrahim; Naqli-Aqli Evidence; rational faith; contemporary Islamic education

Abstrak. Penelitian ini bertujuan untuk menganalisis epistemologi tauhid Nabi Ibrahim dalam Al-Qur'an serta merumuskannya sebagai dasar pembentukan iman rasional dalam

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pendidikan Islam kontemporer. Berbeda dengan penelitian-penelitian sebelumnya yang umumnya berhenti pada dimensi historis atau moral dari kisah Nabi Ibrahim, penelitian ini berfokus pada pola integrasi dalil naqli dan aqli dalam argumentasi beliau serta operasionalisasinya dalam bentuk model konseptual pembelajaran akidah. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan, yang berfokus pada tiga rangkaian ayat utama, yaitu QS. Al-An'am: 76–79, QS. Al-Anbiya: 57–67, dan QS. Al-Baqarah: 258. Ayat-ayat tersebut dianalisis melalui tafsir klasik dengan manhaj Ahlus Sunnah serta literatur akidah dan epistemologi Islam, yang kemudian dianalisis menggunakan teknik analisis isi (*content analysis*). Hasil penelitian menunjukkan bahwa epistemologi tauhid Nabi Ibrahim tidak hanya menegaskan wahyu sebagai otoritas kebenaran dan akal sebagai instrumen istidlal sebagaimana dijelaskan banyak ulama, tetapi secara lebih spesifik membentuk pola argumentasi kosmik-empiris-dialogis yang dapat ditransformasikan menjadi prinsip-prinsip pembelajaran akidah, yaitu: berlandaskan nash, mengaktifkan akal, menyentuh fitrah, dan menolak kontradiksi. Kontribusi utama penelitian ini terletak pada perumusan model konseptual pembelajaran akidah yang berorientasi pada iman rasional: peserta didik tidak hanya mengetahui apa yang harus diyakini, tetapi juga mengapa dan bagaimana menjelaskannya secara argumentatif dalam kerangka wahyu. Dengan demikian, artikel ini tidak sekadar mengulang konsep umum harmonisasi akal dan wahyu, melainkan menawarkan kerangka praktis bagi pengembangan pembelajaran akidah yang dialogis, argumentatif, dan relevan untuk penguatan iman rasional peserta didik di tengah tantangan rasionalitas sekuler, liberalisme, dan pluralisme agama dalam konteks pendidikan Islam kontemporer.

Kata kunci: epistemologi tauhid; Nabi Ibrahim; dalil naqli-aqli; iman rasional; pendidikan Islam kontemporer.

INTRODUCTION

The belief of tauhid is the main foundation in Islam which is the basis of the truth of faith and all deeds of a Muslim. In the modern era, various challenges have arisen such as secular rationality, liberalism, religious pluralism, and the rapid flow of digital information that is often unfiltered as well as a weak understanding of the shari'i postulates, which have an impact on the emergence of doubts and crises of faith (Husni & Hayden, 2024) In the context of Islamic education, many students who are familiar with the concept of monotheism are only limited to the definition and memorization of texts, but are not equipped with adequate epistemological and argumentative tools to understand and defend their beliefs in the midst of critical modern discourse (Ghufron et al., 2020) This condition demands an approach to aqidah education that is not only normative and dogmatic, but also able to explain the basics of the truth of faith rationally within the framework of revelation. (Omercic, 2023)

One of the epistemological models that can be studied is the story of the Prophet Ibrahim 'alaihissalam. The Qur'an presents Abraham as a figure who upholds monotheism

through a series of rational, systematic arguments, and remains under the guidance of revelation. His dialogue with his people, his protest against the worship of celestial bodies (QS. Al-An'am: 76–79), the destruction of idols and the logical objection to idol worshippers (QS. Al-Anbiya: 57–67) (Raus et al., 2023) and the debate with King Namrud who claimed to be the power of life and death (QS. Al-Baqarah: 258) shows the integration between the postulates of naqli and the argument of aqli. Scholars of interpretation such as Ibn Katsir, As-Sa'di, and Al-Baghawi affirm that the argument is not a search for God, but a rational demonstration of revelation that strengthens monotheism to refute the falsehood of shirk beliefs (Septiyani, 2019) Thus, the Prophet Ibrahim taught the right method of thinking, namely subduing the intellect under the guidance of revelation in establishing the truth of monotheism. As Allah Ta'ala says: "And that is Our argument that We gave to Abraham to face his people." (QS. Al-An'am: 83).

This phenomenon is relevant to the needs of today's Islamic education, where it is not enough for students to memorize postulates, but need to understand the rational basis of monotheism in order to have a solid, critical, and not easily wavering faith by modern arguments (Ghufron et al., 2020) Thus, the integration of *the naqli-aqli postulate* in the story of the Prophet Ibrahim has strategic value both in strengthening Islamic epistemology and developing the aqidah education model (Husni & Hayden, 2024)

In terms of literature, several previous studies have discussed the values of monotheism in the story of the Prophet Ibrahim as well as aspects of the rationality of faith according to the Qur'an. However, the majority of these studies are still descriptive and focus on general monotheistic education, not on epistemological analysis specifically. The research gap lies in the absence of a study that systematically examines the epistemology of the aqidah of tauhid based on the story of the Prophet Ibrahim by emphasizing the integration of the postulates of naqli and aqli in the formation of rational faith in contemporary Islamic education. This gap is the *research gap* that is to be filled through this research.

Therefore, this study aims to further research the epistemology of the aqidah of tauhid in the story of the Prophet Ibrahim, so that it can enrich insights in understanding the integration of *naqli* and *aqli* postulates in Islamic education that is more rational and critical (Yusrin, 2023) Theoretically, this research is expected to enrich the study of

Islamic epistemology and the interpretation of *maudhu'i*. Practically, the results of the research are expected to provide a conceptual model for aqidah education that is not only dogmatic, but also develops the ability to think rationally. A rational approach in understanding faith can strengthen students' beliefs as beliefs based on valid thoughts and arguments. Thus, this research seeks to make a new contribution both in the study of aqidah and the development of an Islamic education curriculum that is more rational, argumentative, and based on the story of the Qur'an.

Based on the above description, several problems can be identified, including that some modern societies actually prioritize rationality that is independent of revelation, thus giving birth to confusion in thinking in understanding the concept of divinity; aqidah education in Islamic institutions has not fully integrated the use of *naqli* and *aqli* postulates in the formation of faith; academic studies of the story of the Prophet Ibrahim often only highlight the historical aspect, not its epistemological aspect in education that leads students to rational faith based on the Qur'an; in-depth research is still needed on the epistemology of aqidah tauhid that is logical, argumentative, and based on revelation, according to the challenges of modern times based on the story of the Prophet Ibrahim which displays the synergy between reason and revelation; a new approach is needed in Islamic education that emulates the method of the Prophet Ibrahim's argument in upholding monotheism.

In order for this research to be directed and focused, the discussion is limited to the following things, the analysis is focused on the verses of the Qur'an that tell the arguments of the Prophet Ibrahim in upholding monotheism, namely QS. Al-An'am: 76–79, QS. Al-Anbiya: 57–67, and QS. Al-Baqarah: 258; The research focuses on the epistemological aspect of aqidah, namely how the Prophet Ibrahim used reason in the framework of revelation to establish the truth of monotheism, and how the pattern of argument can be used as a conceptual basis for the formation of rational faith in Islamic education.

Based on the above limitations, the formulation of this research problem is (1) how the concept of monotheism epistemology is depicted in the story of the Prophet Ibrahim in the Qur'an that is studied; (2) how is the form of integration between the postulates of *naqli* and *aqli* in the argument of the monotheism of the Prophet Ibrahim against his people and King Namrud; (3) What is the relevance of the epistemology of

the Prophet Ibrahim's monotheism based on the integration of naqli-aqli for the formation of rational faith in contemporary Islamic education

In general, this study aims to analyze the epistemology of the Prophet Ibrahim's monotheism through the three main series of verses of the Qur'an, emphasizing the pattern of integration of the naqli-aqli postulate and its implications for the formation of rational faith in the context of today's Islamic education. The specific objectives include: describing the epistemological concept of the aqidah of monotheism as depicted in the story of the Prophet Abraham; analyze the method of argument used by the Prophet Ibrahim in combining the evidence of naqli and aqli to uphold the truth of monotheism; and explain the relevance of these epistemological values in the development of aqidah learning and the formation of rational faith in the context of today's Islamic education.

Theoretically, this research is expected to enrich the treasures of Islamic epistemological studies, especially in the field of aqidah and the relationship of intellect-revelation, as well as contribute to the study of PAI by presenting an epistemological framework of monotheism that can be used as a basis for the development of aqidah learning curriculum and strategies. Practically, the results of the research are expected to be a reference for educators in designing aqidah learning that balances the authority of revelation with the activation of the intellect and nature of students, so that the faith formed is not just a traditional heritage, but a rational faith that is conscious, critical, and sturdy in facing the challenges of modern thinking. This research is also expected to be a foothold for further studies that develop models of learning rational Qur'anic beliefs at various levels and contexts of Islamic education.

THEORETICAL REVIEW

Theoretical Foundations / Conceptual Overview

a. Epistemology in an Islamic Perspective

Epistemology comes from the Greek *episteme* (knowledge) and *logos* (study/science). In simple terms, epistemology means the science of how humans acquire correct knowledge. Epistemology in an Islamic Perspective is an important study that examines the source, essence, and validity of knowledge in a religious framework. In Islam, revelation is the main source of knowledge, so Islamic epistemology cannot be separated from the recognition of the authority of the Qur'an and As-Sunnah as the basis

for obtaining the truth. Al-Ghazali emphasized that true knowledge comes from Allah and revelation is the most valid means of achieving credible knowledge (Azmi & Wahab, 2013). (Taymiyah, 1997) in *Dar'u Ta'āruḍ al-'Aql wa an-Naql* further emphasizes that there is no contradiction between the saheeh intellect and the *sharih* (true) *naql* (revelation), because both are sourced from Allah the Most True who is able to guide humans in understanding the eternal and absolute truth (Fageh, 2021)

Thus, Islamic epistemology places revelation (*naql*), namely the Qur'an and As-Sunnah as the main foundation, while reason (*'aql*) functions as a tool to understand, confirm, and learn truth from revelation. When reason is placed under the guidance of revelation, then true knowledge is born and leads to monotheism. The separation of the two will result in deviations in understanding the essence of truth, especially in terms of *aqidah* and monotheism.

b. *Aqidah* and Tauhid

Etymologically, *aqidah* means a strong bond and firm belief. Terminologically, *aqidah* is a firm belief in the supernatural established by Allah and His Messenger (Taymiyah, 2004). *Aqidah* is also a strong faith in Allah and what is required in the form of monotheism, believing in His angels, His books, His messengers, the Last Day, His good and bad destiny, and believing in all branches of these principles of faith and things that fall into their category in the form of religious principles. Meanwhile, *tawheed* in language means to impress, and in terms is to impress Allah in his rububiyyah, uluhiyyah, and asma' wa nature (M. Ibn Abdul Wahhab, 1999)

The *aqidah* of monotheism is the core of all prophetic treatises and the foundation of all charity. Every messenger is sent to call his people to worship Allah alone (QS. An-Nahl [16]: 36). Without the purification of monotheism, charity will not be accepted. Therefore, the purification of monotheism as carried out by the Prophet Ibrahim becomes a solid epistemological foundation in building faith.

c. The Evidence of Naqli and the Evidence of Aqli in *Aqidah*

In Islamic epistemology, postulates are divided into two: *naqli* (revelation) and *aqli* (reason). The evidence of *naqli* is sourced from the Qur'an and As-Sunnah, while the evidence of *aqli* is sourced from sound reason and righteous nature. These two types of postulates do not contradict, even strengthen each other. The scholars of Ahlus Sunnah wal Jama'ah do not reject the use of reason, but place it in the right position, namely as a

supporter of revelation, not as a determinant of truth over revelation. The tendency of Ahlus Sunnah wal Jama'ah is to accept the use of reason in understanding revelation, as long as it remains within the correct framework (Azmi & Wahab, 2013)

An example of the application of integration between the evidence of naqli and aqli is found in the story of the Prophet Ibrahim in the Qur'an. He used his intellect to protest against the worship of heavenly bodies (QS. Al-An'ām [6]: 76–79), destroying idols as a form of practical argument (QS. Al-Anbiyā' [21]: 57–67), and dialogue with King Namrudz (QS. Al-Baqarah [2]: 258). All of this shows that the use of reason in Islam is not to reject revelation, but to reinforce and affirm its truth (Katsir, 2000) By showing the story of the Prophet Ibrahim in the Qur'an, there are clear examples of the use of reason to strengthen revelation, such as in his dialogue to reject the worship of celestial bodies (Tantowi, 2022).

d. Islamic Rational Faith

Rational faith in Islam does not mean subjugating revelation to human logic, but making reason a means to understand and justify the truth of revelation. (Al-Jauziyyah, 1998) in *Miftāḥ Dār as-Sa'ādah* explains that all the evidence in the Qur'an actually supports fitrah and right intellect in knowing Allah (Nugraha & Hafidzi, 2025) and upholds the argument against the disbelievers.

This process illustrates how revelation and reason can collaborate in matters of faith, making the authority of revelation the foundation and reason the means of understanding. Therefore, the epistemological model of aqidah tauhid that is balanced between the postulates of naqli and aqli becomes very relevant, especially when Muslims are faced with modern thinking that often tries to separate rationality and faith (Zulhamdi, 2021).

Relevant Previous Research

In the study of Tawheed Education in the Story of the Prophet Ibrahim, there are several very valuable studies that provide in-depth insights into the relevance of Tawheed values in Islamic education. Research by (Septiyani, 2019) explains how the story of the Prophet Ibrahim can be used as an example in instilling the value of monotheism to the next generation. In the study, it was explained that monotheistic education through the story of the Prophet Ibrahim contains moral and spiritual values that are relevant in building Islamic character. Although this study delves into the aspects of moral education

in considerable depth, it does not examine in detail the epistemological approach of faith that links reason and revelation.

Furthermore, research by (Faruq & Arifa, 2020) also looks at the values of monotheism, morals, and leadership in the story of the Prophet Ibrahim, as well as its implications in the learning of Islamic Religious Education (PAI). In this work, the author analyzes the verses of various surahs in the Qur'an to show that these values can be an important reference in PAI education. They affirmed the leadership attributes of the Prophet Ibrahim who was brave and visionary, who could be used as a role model for the people.

Another study conducted by (Ulfa, Abdussalam, 2017) also analyzes the method of monotheism education taken from the story of the Prophet Ibrahim, including a rational approach, *uswah*, and dialogue. Although this discussion includes rational methods in education, the emphasis remains on the pedagogical aspect without discussing in depth how the integration between the postulates of *naqli* (revelation) and *aqli* (reason) in the development of rational faith.

Of the three studies, none has comprehensively discussed the epistemology of the *aqidah* of *tawheed* through the story of the Prophet Ibrahim in the Qur'an, focusing on the integration of the postulates of *naqli* and *aqli* as a framework for the formation of Islamic rational faith. Therefore, this research is expected to be able to fill this theoretical gap with a literary approach that is sourced from *tafsir*, the works of *salaf* scholars, and the study of Islamic epistemology.

Framework

This research is based on the assumption that the *aqidah* of monotheism is the epistemological foundation of all knowledge in Islam. The Qur'an describes the method of the Prophet Ibrahim as an example in thinking, dialogue, and arguing in a manner that is in accordance with nature and common sense in upholding monotheism.

The framework of this research can be explained as follows:

1. The Qur'an as a source of Islamic epistemology
→ The main foundation for all forms of knowledge and arguments of *aqidah*.
2. The story of Prophet Ibrahim as a model of monotheistic epistemology
→ Teach and demonstrate how to integrate common sense with revelation in understanding and establishing truth.

3. Integration of the postulates of naqli and aqli
→ To give birth to a balanced understanding of faith between revelation and reason.
4. Implications for the formation of Islamic rational faith
→ Contributing to aqidah education in the midst of modern thought that tends to separate faith and rationality based on arguments and evidence, not just the inheritance of beliefs.

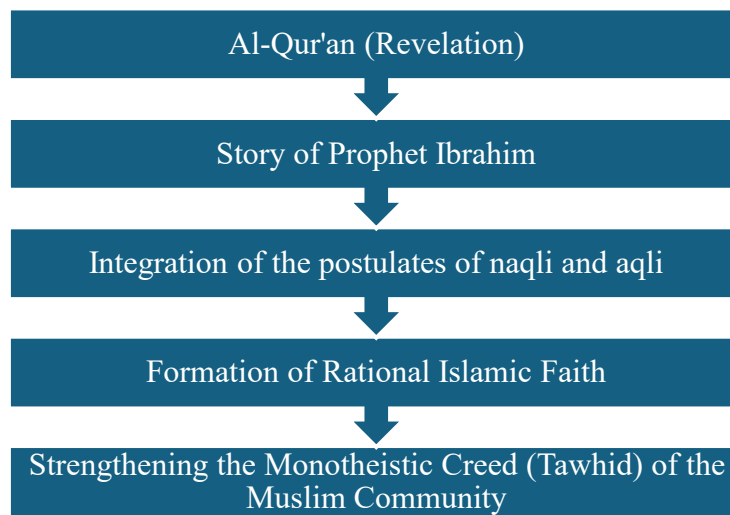


Figure 1 Thinking Framework Diagram

METHODOLOGY

This study uses a qualitative approach with a literature study method to explore the epistemology of the monotheism of the Prophet Ibrahim and its relevance for the formation of rational faith in contemporary Islamic education. This approach was chosen because all research data in the form of texts and ideas were analyzed in depth through the review of relevant written sources, without collecting field data. Literature studies allow researchers to comprehensively examine previous concepts, theories, and findings, as is common in literature-based qualitative research (Zed, 2014) (Creswell, J. W., & Creswell, 2017)

Primary data sources in this study include the Qur'an and classical interpretations, such as Tafsir Ibn Katsir, Al-Jāmi' li Ahkām al-Qur'ān by Al-Qurthubi, Taisīr Karīm ar-Rahmān by As-Sa'di, and Jāmi' al-Bayān by Ath-Thabari, which were chosen for the depth of analysis and understanding they offer regarding the story of the Prophet Ibrahim

(Larasati, 2023) (S. Harahap et al., 2023). In addition, scholarly works on aqidah and monotheism, such as Ibn Taymiyah's *Dar'u Ta'āruḍ al-'Aql wa an-Naql*, are also used to encourage deeper discussions about the integration between the postulates of *naqli* (revelation) and *aqli* (ratio) (Larasati, 2023) (M. R. Ibrahim, 2019); as well as the book of tauhid, al-ushul ats-tsalasah, syarah kasyfusy-syubuhah by Muhammad bin Abdul Wahhab. Secondary data obtained from previous research and scientific articles provide additional context that is important in building arguments (J. Ibrahim et al., 2022) (S. Harahap et al., 2023).

Data collection techniques are carried out through documentation techniques, namely by searching, reading, organizing, and recording important information from scientific sources using databases such as Google Scholar, DOAJ, Sinta, and Scopus (Bowen, 2009) (Amir, 2020) The classification of the main concepts related to the epistemology of monotheism, the integration of *naqli-aqli*, and rational faith as well as educational implications is focused on various aspects and themes that emerge from the story of the Prophet Ibrahim (Darmawan, 2020) (Larasati, 2023).

Data analysis is carried out using the content *analysis method*, which is a technique to interpret texts systematically and objectively to identify patterns, meanings, and relationships between concepts (Krippendorff, 2018) This research focuses on systematic steps, ranging from data reduction, concept classification, interpretation to conclusion (Miles, M. B., Huberman, A. M., & Saldana, 2014) (Moleong, 2019) to achieve a better understanding of the epistemological form of tauhid beliefs in the context of the story of the Prophet Ibrahim (Darmawan, 2020); (S. Harahap et al., 2023). The validity of the data is maintained through triangulation of sources, by comparing various books of interpretation and the views of scholars, as well as critical dialogue with the findings of previous research (J. Ibrahim et al., 2022) (M. R. Ibrahim, 2019); (Patton, 2014); (Sugiyono, 2019).

With this design, the research not only produces a description of the interpretation of the story of the Prophet Ibrahim, but also an epistemological construction and pedagogical implications that can be used as the basis for the development of a model of learning aqidah that is oriented towards the formation of rational faith in the context of contemporary Islamic education.

RESULTS AND DISCUSSION

The Epistemological Concept of Aqidah Tauhid in the Story of the Prophet Ibrahim

A) The Position of Revelation as the Main Basis of the Knowledge of Tawheed in the Story of Abraham

The results of the analysis of the three main corpus of verses and classical interpretations show that the epistemological foundation of monotheism in the story of the Prophet Ibrahim remains centered on revelation, not solely the result of rational speculation. Although the Qur'an features various forms of *rational istidlal*, they all run in the corridor of divine guidance and prophetic treatises.

In QS. Al-An'am: 76–79, Ibrahim's series of observations on the stars, moon, and sun is not understood by the mufassir as a phase of religious indecision. Ibn Kathir emphasized that Ibrahim was a *muwahhid* from the beginning who was given guidance and knowledge by Allah, so that "I do not like the drowning" (*lā uḥibbu al-āfilīn*) is a form of *istidlal* directed at his people, not an expression of personal doubt (Al-Khalidi, 2017) (Firdaus, 2022) Ath-Thabari emphasizes that these sentences are *istifhām inkārī* and *ilzām al-hujjah*, which are argumentative rhetoric to break the shirk of worshippers of celestial bodies (Ath-Thabari, 2017) The affirmation of revelation is seen when Allah affirms: "And that is Our argument which We gave to Abraham to face his people" (QS. Al-An'am: 83). According to Ibn Katsir and Ath-Thabari, the phrase "Our argument" shows that the method and substance of Ibrahim's argument is a gift and *taufik* from Allah, not just an autonomous philosophical initiative (Al-Khalidi, 2017) (Tumin et al., 2020) (Ath-Thabari, 2017) Thus, revelation serves as a source of epistemic legitimacy for all of Ibrahim's arguments.

Ibn Kathir and As-Sa'di consistently state that Ibrahim's statement is such as "This is my Lord" (QS. Al-An'am: 76) is not Ibrahim's doubt in seeking God but a form of *mujāraḥah lil-qaum* (arguing according to the mindset of his people) or *istidlāl tamtsīlī* (argumentation of parables) to dismantle the shirk beliefs of his people (Nasir, 2020) This affirmation is epistemologically important: the truth of Ibrahim's monotheism is *yaqin* based on revelation and *fitrah*, while the argument presented is a pedagogical demonstration to establish an argument against his people.

In QS. Al-Anbiya: 57–67, the act of destroying idols and leaving the greatest is

not a free experiment without the guidance of revelation and the dialogue afterwards is also placed by the mufassir as part of the prophetic mission based on revelation (Abdullah, 2017) Ibn Katsir emphasized that Ibrahim's courage in breaking idols and challenging his people was a form of carrying out Allah's command to purify worship only to Him. Al-Qurthubi added that the structure of the dialogue in the verse (questioning, shifting responsibility to idols, and revealing idolatry) shows a pattern of blasphemy-inspired argument to reveal the internal contradictions of the shirk faith. As-Sa'di interprets Ibrahim's strategy as a form of "*ta'līm bi al-ḥāl*" (teaching through real events) based on revelation, which provides an understanding of the falsehood of shirk to his people (Khilmiyah & Setiawan, 2021) That is, revelation is present as a framework of values and fundamental truths that are then explained and strengthened through rational actions and arguments.

In QS. Al-Baqarah: 258, the transition from the theme of "turning on-dead" to the challenge of "bringing the sun from the west" is interpreted by As-Sa'di as a choice of postulate based on *qath'i* (SAP et al., 2020)), and then illustrated through natural phenomena that are undeniable by reason and cannot be manipulated by opponents of the debate. Here revelation serves as a determinant of the direction of istidlal, clarifying the process of observation and argument of the Prophet Abraham, so that the intellect does not get lost in futile debates.

Thus, epistemologically, the revelation in the story of the Prophet Ibrahim functions as: the first and highest source of knowledge of tauhid, the guarantor of the truth of the arguments presented, and the value framework that directs the use of reason and fitrah in upholding the truth (Edison et al., 2022); (Agustina et al., 2022). The implications for contemporary Islamic education affirm that the formation of students' rational faith must still depart from the authority of revelation, while reason and pedagogical methods play a role in explaining, internalizing, and defending monotheism in the face of the challenges of modern thought.

B) The Function of Reason in Revealing the Falsehood of Shirk through Three Main Sets of Verses

Although revelation is the main foundation, the three corpus of verses analyzed show the active role of reason in exposing the falsehood of shirk and strengthening monotheism through gradual istidlal, which is the activation of the function of reason

that is in harmony with nature and guided by revelation in order to test the consistency of belief, assess divine qualities, and identify contradictions in the shirk belief system.

On QS. Al-An'am: 76–79, the intellect was activated through the observation of cosmic phenomena of the stars, moon, and sun glorified by his people. According to Ibn Kathir Ibrahim was moving his people from simply following the tradition of worshipping celestial bodies to the use of critical reason, the order of mentions (star – moon – sun) shows a gradation in the magnitude and intensity of light, so that the contradiction of shirk seems more and more obvious: something that comes later, appears greater, and overcomes the previous one, but everything both rises and sinks, transforms and disappears impossible to become God (Al-Khalidi, 2017). As-Sa'di interprets that the statement "I do not like the drowning" (QS. Al-An'am: 76) is a rational proposition: something that is not fixed, changeable, and lost is not worthy of being a god. Reason judges the unworthiness of something to be worshipped based on its properties (Firdaus, 2022) if the object worshipped is subject to the laws of change and mortality, then the claim of divinity falls logically and the traditional taqlid paradigm can be shifted towards critical reasoning (Nasir, 2020)

In QS. Al-Anbiya: 57–67, reason is directed through concrete demonstrations. The destruction of idols and the abandonment of great idols, confronted the Ibrahim with an indisputable fact, and then closed with the challenge of "ask them (the idols) if they can speak," which Ath-Thabari and Al-Qurthubi describe as a rational-practical postulate: an object that is unable to speak, unable to defend itself, and unaware of what is happening to it, is rationally unworthy of worship (Ath-Thabari, 2017) (Al-Qurthubi, 2007). Their partial awareness of falsehood arises from the consequences of their own intellect when witnessing the contradiction between the claim of divinity and the reality of idolatry (Tumin et al., 2020) (Abdullah, 2017)

On QS. Al-Baqarah: 258, displays the function of reason in concise and irrefutable logical argumentation. When the pagan rulers declared, "I give life and death" by manipulation of execution and pardon, Ibrahim immediately shifted the postulate to an unfathomable cosmic phenomenon, the journey of the sun. "Indeed, Allah brings forth the sun from the east, so bring it forth from the west." Al-Qurthubi explains that this argument uses clear and undeniable signs of Allah's power,

asserting that all false claims of rububiyyah will collapse in the face of clearer evidence (Al-Qurthubi, 2007) (Khilmiyah & Setiawan, 2021) According to As-Sa'di, this step shows the intelligence of *istidlal*: when a proposition is confused, the argument is moved to a higher and more certain level, so that the opponent's falsehood becomes real (As-Sa'di, 2016) Thus, Ibrahim was demonstrating the rational principle that something that does not control the most basic natural phenomena cannot be God. Reason, in this case, is used to distinguish between the relative power of man and the absolute power of God.

Based on these three series of verses, it can be seen that reason functions: to test the consistency of belief (whether it is in accordance with facts and logic), to identify the divine qualities and the attributes of beings, to dismantle the contradictions of shirk from within, and to confirm the monotheism brought by revelation. These functions are in line with Ibn Taymiyyah's assertion that a saheeh intellect when working in the corridor of revelation will strengthen monotheism and reject shirk. In Islamic education, this pattern is the basis for learning aqidah that does not kill the critical power of students, but directs them to verify and strengthen faith based on correct evidence, so that a solid rational faith is formed, not just followed.

C) Epistemological Principles of Tawheed That Can Be Extracted from the Story of Abraham

From the analysis of verses and interpretations related to the story of the Prophet Abraham, it is possible to formulate structured and consistent epistemological principles of monotheism. First, revelation occupies a position as the highest authority in determining the truth of monotheism; Ibrahim's argument is referred to as "Our argument" (QS. Al-An'am: 83) which affirms that the basis of truth comes from Allah (Melati & Arifin, 2024); (Ismail, 2016) so that Ibrahim was not a figure of "doubting seeker of God", but an apostle who brought the definite truth and explained it with rational arguments. Second, reason as a tool of explanation, reinforcement and revealing, not the ruler of revelation; *istidlal* Ibrahim, both through cosmic phenomena, empirical demonstrations, and logical debates as a means to dismantle the divine defects in other than Allah and affirm the worthiness of Allah alone to be worshipped (Melati & Arifin, 2024) in line with the view of scholars that a righteous mind will be in harmony with revelation (As-Sa'di, 2016) Ibn Taymiyyah

also emphasized the importance of reason in understanding revelation without making it a judge of revelation (Akbar & Riyadi, 2022) Third, the truth of tauhid in Ibrahim's argument is also marked by its conformity with fitrah: simple, direct, and fact-based arguments activate the human instinct to lean towards the perfect, eternal, and undependent Substance, as well as reject weak and changing worship (Munzir & Ismail, 2025); (Muthoifin & Fahrurozi, 2018) The evidence of the Qur'an is fitri and 'aqli at the same time: it touches on human natural tendencies and then He sent the Apostles to strengthen rational arguments (Al-Jauziyyah, 2004) and arouse human awareness of the perfect divinity (Munzir & Ismail, 2025) The principle of Hujjah monotheism is not only rational in a logical sense, but also in harmony with the uncorrupted nature. Fourth, the Abrahamic method shows a rejection of contradictions and conceptual chaos in shirk, because worship other than Allah is proven to be incapable of benefiting or rejecting harm, so that their divine claims collapse by their own inconsistencies violate the principle of non-contradiction (Affani, 2018); (Melati & Arifin, 2024) Fifth, Ibrahim's argument takes place gradually, directed, and pays attention to the acceptance of the evidence: from cosmic contemplation (Al-An'am), continuing to practical demonstrations against idols (Al-Anbiya), to argumentative confrontations with rulers (Al-Baqarah), using evidence that is close to everyday experience so that it is easy to understand and accept (Munzir & Ismail, 2025); (Melati & Arifin, 2024) Sixth, the story affirms the integration of cosmic, empirical, and dialogical postulates, which show the integration between revelation as a guide, reason as an analyzer, and reality as a field of verification; All the lines of proof corroborate each other and lead to the same conclusion, namely *lā ilāha illallāh*.

Based on these principles, it illustrates that the story of the Prophet Ibrahim is not only a historical narrative, but a conceptual model of how the knowledge of monotheism is obtained, justified, and defended. The epistemological concept of monotheism in the story of the Prophet Ibrahim can be formulated as a model where: (1) revelation becomes the foundation and determinant of truth; (2) reason functions as a tool for understanding, explaining, and defending the truth of revelation; (3) fitrah becomes a field of acceptance and strengthening of faith; and (4) the rejection of contradiction and testing through reality as part of the methodology of determining

truth. In the context of contemporary Islamic education, these principles provide a normative framework for the development of *aqidah* learning that not only instills faith dogmatically, but also forms a rational monotheistic way of thinking, so that students are able to understand, believe, and account for their faith in the midst of modern thought.

The Form of Integration of Naqli and Aqli Evidence in the Argument of the Prophet Ibrahim

On QS. Al-An'am: 76–79, the argument of the Prophet Ibrahim against the worship of celestial bodies is framed by *the naqli* argument that (1) *the process of istidlal* is under the guidance of Allah ("We show..." QS. Al-An'am: 75) also "And that is Our argument" (QS. Al-An'am: 83). According to Ath-Thabari, the phrase "We show" indicates that Allah Himself directed Abraham's views and contemplation of natural phenomena as *āyāt kauniyyah* which leads to monotheism (Ath-Thabari, 2017) (Septiyani, 2019) (2) the redaction of the verse describing Ibrahim's rhetorical method. Ibn Kathir asserts that Ibrahim's series of statements such as "This is my Lord" (verses 76–78) is not a personal belief, but a form of debate following the mindset of his people and then refuting it (Akbar & Riyadi, 2022) and leading them to the truth. (3) the mufassir who affirmed that Ibrahim was already above monotheism before all the dialogues took place. This can be seen in the dialogue "*innī lā uḥibbu al-āfilīn*" not an expression of doubt, but a form of *istifhām inkārī* (statement of rejection) and *ilzām* (forcing confession) against his people who worship celestial bodies to reconsider their beliefs (Septiyani, 2019)

From the side of *aqli*, the structure of *Ibrahim's istidlal* utilizes empirical observations of the stars, moon, and sun that undergo change and mortality (emerging-sinking) to the logical conclusion that those who change, depend and disappear are not worthy of being gods (worshipped), because God should not experience change or absence (Akbar & Riyadi, 2022). As-Sa'di underlines that the sentence reflects the logical conclusion of common sense, where love and total servitude should only be directed to the Substance that does not disappear even for a moment (Alsuhaymi & Atallah, 2025) This confirms that the revelational information about the oneness of Allah is the main premise for the argument, while

reason processes natural facts into evidence of the weakness of shirk that is acceptable to its people. Ibn Taymiyyah in *Dar' Ta'āruḍ al-'Aql wa an-Naql*, where revelation does not oppose reason, but rather activates and leads the intellect to the truth of tauhid (Alsuhaymi & Atallah, 2025); (Septiyani, 2019) In the context of Islamic education, this pattern of integration can be used as an example of how PAI educators invite students to reflect on kauniyyah verses while still relating them to nash, so that the faith that is formed is not taklid faith, but faith supported by directed rational arguments.

On QS. Al-Anbiya: 57–67, the integration of the naqli-aqli evidence appears in the form of practical (practical) arguments that are confirmed by the Qur'anic narrative: Ibrahim as a prophet carried out the mission of Tawheed through the strategy of destroying idols and leaving the greatest ((Jamaluddin et al., 2024) Ath-Thabari interprets that abandoning a great idol and hanging an axe around his neck is part of tadbīr minallah (Divine arrangement) to establish an irrefutable argument against his people (Ath-Thabari, 2017); (Zulkarnaini, 2023).

Aqli, the action became an empirical demonstration that led to logical ilzām when Ibrahim challenged his people to "ask" the idols if they could speak; the rational consequence forced them to admit the powerlessness of the idols until there was an internal recognition that they were tyrannical, even though they later reverted to fanaticism (Chasani, 2022); If they refuse, it means that they are admitting the lies of their own faith. They realized that the idols were incapable of speaking (Al-Qurthubi, 2007) The moment of confession shows that their intellect had been subject to the rational consequences of Ibrahim's argument (As-Sa'di, 2016) (Chasani, 2022)

The *naqli–aqli* integration here works as follows: revelation validates Ibrahim's concrete steps and presents his dialogue as the correct pattern of argument to affirm monotheism and expose the weaknesses of idolatry (Dardiri, 2023) reason is used to process empirical facts (destroyed idols, silent idols) into theological postulates (the unworthiness of idols as worship). For aqidah education, this pattern emphasizes the importance of using demonstrative methods and critical dialogue in learning: students not only hear the prohibition of shirk verbally, but are invited to witness and analyze the "objects of dependence" in their own lives, so that they come to the conclusion of monotheism with the awareness of reason and heart.

In QS. Al-Baqarah: 258 describes the form of argument in the context of a theological debate between Abraham and an arrogant king. Naqli, the Qur'an documents the debate while placing the king as the one who was deceived by the true power given by Allah, while Abraham's statement of the Lord "giving life and death" stands as the truth of the treatise. (Ath-Thabari, 2017)

From the *side of aqli*, when the king twisted the meaning of "to give life and to kill" to simply forgive and kill, Ibrahim shifted the argument to a proposition that could not be manipulated: if the king had divine power, he must be able to reverse the direction of the sunrise; that inability closed the entire gap of the debate until the king fell silent, indicating the culmination of the imposition of logical consequences (ilzām). As-Sa'di emphasized that at this point, the false rububiyah claim was revealed to be incapable of doing so, because the problem was directed to natural phenomena that were beyond the full potential of beings. A common sense will accept that a power that does not include cosmic motion is not worthy of being called absolute rububiyah (As-Sa'di, 2016) Al-Qurthubi notes that the verse closes with "So the disbeliever is confused", as a sign that the rational argument presented by Ibrahim has reached the perfect degree of ilzām (Al-Qurthubi, 2007)

For Islamic education, the pattern of Ibrahim's debate with tyrannical rulers provides an important example for learning aqidah in the modern era: students need to be trained to distinguish between the manipulation of terms, recognize logical fallacy, and dare to return the discussion about God to definite and uncontrivable postulates, so that a rational faith is formed that is resistant to rhetoric and claims of human power.

From the three corpus of verses, it can be extracted that revelation functions to establish the truth of monotheism as well as direct the form of argument according to the context of the object of da'wah. In the Qur'an, Ibrahim's argument is described as "Our argument," which shows that all forms of argument and practical action are part of Divine guidance and not the result of speculation (Zulkarnaini, 2023) Reason is used actively but in a directed way through three main modes: cosmic observation, empirical verification, and logical analysis of claims. Reason tests the consistency of divine claims with facts and the basic principles of rationality (Khaliq-creature differences, perfection-flaws, abilities-incapacities) (Alibe, 2022)

The *aqli* evidence used is simple, close to sensory experience, and difficult to twist, thus strengthening the authority of *naqli* in front of the common people and the rulers. Therefore, there is no contradiction between *naqli* and *aqli*; they support each other, as Ibn Taymiyyah affirms: every surviving intellect will justify a valid revelation, and a valid revelation cannot establish a contradiction with a righteous intellect. The integration of *naqli*-*aqli* always leads to the strengthening of *fitrah* and the cancellation of *shirk* contradictions. The nature of man who is inclined towards an eternal, powerful, and independent God is activated through arguments that touch on sensory experience and basic logic. *Shirk* is presented as a contradictory building: worshipping the drowning, the silent, or the weak; claiming Divine power without real evidence.

In the context of contemporary Islamic education, this pattern can be adapted into the basic principles of learning *aqidah*: material based on *nash*, the process of activating reason and *fitrah* through observation and dialogue, so that rational faith is formed that is able to face the challenges of modern arguments and ideologies.

Characteristics of Islamic Rational Faith in the Story of the Prophet Ibrahim

The results of the analysis of verses and commentaries show that the faith of the Prophet Ibrahim is not a dogmatic faith without argumentation, nor is it an autonomous rationality that is independent of revelation. His faith represents "Islamic rational faith": a faith rooted in revelation, in harmony with upright reason, and in harmony with *fitrah*, as Ibn Qayyim affirms in *Miftāh Dār as-Sa'ādah* about the harmony of revelation – reason-*fitrah* as the pillar of truth. In the stories of Al-An'am: 76–79, Al-Anbiya: 57–67, and Al-Baqarah: 258, Ibrahim rejects *taqlid* against the traditions of the ancestors and strengthens *tauhid* with clear arguments through cosmic observation, empirical proof, and logical debate; This confirms that true faith does not stop at claims, but is accompanied by reasoning that can be understood and accounted for. His argument pattern also shows the harmonious integration of *naqli*, *aqli*, and *fitri*: the phenomenon of rising and sinking celestial bodies leads to the conclusion that the changing and impermanent are unworthy of worship, the impotence of idols is opened through real demonstrations and dialogues that force logical consequences, while the claims of the ruling *rububiyyah* are broken by cosmic

postulates that are impossible to manipulate. Therefore, Abraham's faith has a consistent and contradictory conceptual structure: it refuses to worship the vanished, the powerless, and the ungovernable of the natural system, for the true God must have absolute perfection and be free from the imperfections of creatures; On the contrary, shirk appears to be a contradictory edifice that collapses when tested by reason and reality. An epistemological principle by Ibn Taymiyyah: truth does not contain internal contradictions, while falsehood inevitably brings contradictions (Ibn Taymiyyah, 1991)

This rational faith is active, critical, argumentative and not passive, but still directed by revelation, so that it does not fall into relativism. Furthermore, it leads to total submission to God even at the risk of the world, affirming that rational faith is not a game of logic, but a belief that gives birth to a commitment to charity; in Ibn Qayyim's terms, he combines *tasdīq* (justification) and *inqiyād* (submission) which are both supported by arguments. (Ibn al-Qayyim al-Jawziyyah, 1992).

Characteristics of rational faith in the realm of education that rational faith is not a faith that kills students' questions and critical reasoning, but a faith that guides them to question, weigh, and finally submit to the truth of revelation on the basis of strong reasoning. This model of faith is needed in learning *aqidah* in the modern era, when students are no longer satisfied with the answer "must believe" without an adequate rational explanation.

Ibrahim's rational faith also differs decisively from the two extremes. It is contrary to the traditional faith without arguments which only relies on cultural heritage as well as the beliefs of his people who worship idols, celestial bodies, and cult rulers but are unable to maintain them when tested, because tradition is only valuable if it is in line with revelation, and must be abandoned if it is contrary even though it is held by the majority (Zabidi et al., 2023)

On the other hand, it also differs from the secular rationality that breaks the connection with revelation and makes reason the supreme judge; in Abraham's story, reason works optimally when it is under the guidance of revelation: it starts from the truth of the *rububiyyah* established by Allah, and then proposes irrefutable rational postulations. In line with Ibn Taymiyyah, the separation of reason from revelation opens the way of speculation and contradiction, while its attachment to revelation

leads to the healthiest functioning of reason (Nurhidayati et al., 2025); (Purnama et al., 2020). Thus, the Abrahamic model offers a straight middle way: faith upright on revelation, strengthened by rational arguments, and rooted in fitrah, an important foundation for modern aqidah education so that students are not formed with "taklid faith", but with a faith that understands reason, is able to weigh, and ultimately submits to the truth of revelation consciously.

The Epistemological Implications of the Prophet Ibrahim's Tauhid on Islamic Education

The condition of aqidah education in many Islamic educational institutions still faces epistemological and pedagogical problems: learning is often centered on memorization and repetition, while the argumentative dimension and rationality of faith are less emphasized. As a result, students' understanding tends to be declarative, recognizing the terms and formulations of monotheism but weak in maintaining the logical and systematic basis of their beliefs when dealing with critical questions outside the classroom (Wahyudi & Safitri, 2022) (Faruq & Arifa, 2020); (K. S. Harahap et al., 2022)

A number of studies on monotheism through the story of the Prophet Ibrahim also emphasize more on the moral-spiritual aspect, but have not consistently processed its epistemological aspects, especially the relationship of revelation, reason, and fitrah in the process of forming faith, so that the need for a learning model that truly integrates the postulates of naqli and aqli is still felt. This challenge is even stronger due to exposure to secular rationality and relativism of truth in the digital space; Students are easily in touch with the discourses of atheism, agnosticism, and religious pluralism, while an overly dogmatic approach risks giving birth to fragile faith, and a "liberal" approach without the guidance of revelation has the potential to cause confusion. In this situation, the epistemology of the Prophet Ibrahim's monotheism which emphasizes the harmony of revelation – intellect – fitrah provides an important framework for the renewal of aqidah learning that is relevant to contemporary Islamic education. (Yurnalis, 2023); (K. S. Harahap et al., 2022)

Based on the analysis of QS. Al-An'am: 76–79, QS. Al-Anbiya: 57–67, and QS. Al-Baqarah: 258, several educational themes that are relevant to the development of

aqidah education can be identified.

The use of dialogue as a means of cultivating aqidah. The construction of the story shows that the Prophet Ibrahim did not just convey normative statements, but invited his people to dialogue through questions, assumptions, and logical challenges that activated the intellect and encouraged the awareness of the interlocutor. A dialogue learning model so that students are actively involved in the process of finding meaning (Darmawan, 2020) Ibrahim's argument is also based on empirical experience and nature. Ibrahim's argument against the stars, moon, and sun, as well as against destroyed idols, shows that the argument of aqidah can be built from facts that are close to the sensory experience of the learner, and then processed into a theological conclusion. From an educational perspective, this indicates the need to connect the concepts of monotheism with daily reality and natural phenomena, so that faith is not perceived as something separate from the empirical world (Rahmi, 2023)

In addition, there is a strong symbolic-practical dimension, especially in the event of idolatry, which serves as a "pedagogical event" to force reflection, not just hearing explanations. Symbolic and demonstrative activities that help students concretely feel the difference between monotheism and shirk (Darmawan, 2020), between relying on creatures and trusting in Allah. A directed and gradual structure of argumentation from the contemplation of natural phenomena, to empirical demonstrations, to high-level rational debates. This pattern hints at the importance of a structured and gradual preparation of aqidah material: from strengthening fitrah and the introduction of simple postulates that are close to the child's world, to more complex arguments as students' cognitive capacity (Aulia & Nasrulloh, 2024)

At the same time, Ibrahim affirms the coherence of monotheism by dismantling the contradictions of shirk, so that this story can train logical reasoning, the ability to distinguish valid arguments from ambiguous ones, and the realization that the truth of aqidah stands on logical consistency and conformity with reality (Langgai et al., 2025)

These educational themes affirm that the story of the Prophet Ibrahim is not only story material, but a source of methodological inspiration for learning aqidah that combines examples, dialogue, arguments, and concrete experiences in a whole unit

Based on these findings, a conceptual model of aqidah learning based on the epistemology of the Prophet Ibrahim's monotheism can be formulated which emphasizes naqli-aqli integration. This model positions revelation (the Qur'an and As-Sunnah) as the source and authority of truth, so that the story of Abraham is treated not only as an exemplary story, but as an epistemological argument that guides the way of thinking about monotheism. In the process of learning, reason is activated as a tool to understand, affirm, and defend monotheism through the observation of kauniyyah verses, the drawing of inferences about the perfection of Allah and the unworthiness of worship other than Him, and the testing of claims that contradict monotheism through rational consequences; Therefore, each theme of tauhid (rububiyyah, uluhiyyah, asma' wa sifat) is presented with naqli postulates as well as reasoning schemes and concrete examples that students can follow (Saipon & Sumantri, 2023)

Learning is also directed to strengthen fitrah by arousing admiration, gratitude, and dependence on Allah through contemplation of the signs of His greatness, so that tauhid does not stop at knowledge, but becomes a consciousness that is "felt" and lived (Gunawan et al., 2024) His method emphasizes directed dialogue, the practice of compiling simple arguments, and symbolic-practical activities (e.g. parables and simulations of dependence on creatures versus tawakal on Allah) in order to concretize the meaning of monotheism and dismantle the pattern of shirk in modern forms (Zulkarnaen et al., 2022) The evaluation is also expanded: it does not stop at memorizing definitions, but assesses the ability to explain the rational reasons for Allah's discernment, recognize basic contradictions in shirk, and reflect on the implications of monotheism in daily behavior (Hilmi et al., 2024)

Thus, this model offers a practical answer to contemporary Islamic education: to establish a solid and rational but revelation-guided Islamic rational faith without falling into the secularization of rationality or intellectual impoverishment in the teaching of aqidah.

The Epistemological Relevance of the Tawheed of the Prophet Ibrahim in the Modern Era

The epistemological model of the Prophet Ibrahim's monotheism which displays the

integration of the postulates of naqli and aqli, the harmony of revelation, reason, and fitrah, as well as dialogical and practical arguments have strong relevance to answer contemporary religious challenges in the midst of the dominance of secular rationality, liberalism and religious pluralism, as well as the crisis of faith of the young generation of Muslims.

In the face of the secular rationality that separates religion from the ratio and places reason as the ultimate source of autonomous truth, Ibrahim's model serves as an epistemological correction: reason is not "turned off" by revelation, but is directed to work optimally within the framework of revelation; in line with Ibn Taymiyyah in *Dar' Ta'arud al-'Aql wa an-Naql*, valid reason will not contradict clear revelation because both are sourced from Allah (Taimiyah, 1997) This refutes the secular assumption that faith is synonymous with anti-rationality, because Ibrahim's argument activates the critical power to dismantle the contradictions of shirk and reject the relativism of truth.

Against liberalism and religious pluralism that tend to equate all theological claims epistemically, Ibrahim's faith emphasizes that monotheism has a solid rational and fitri foundation so that it cannot be simply relativized. His argument that questioned the unworthiness of something weak, changeable, and powerless to be used as a worship shows that not all beliefs stand on the same strong postulate structure; In the language of Ibn Qayyim, the postulates of Qur'anic monotheism are naqli as well as 'aqli and fitri, so that monotheism is not just a cultural preference, but a claim of truth that has justification. Therefore, the Ibrahim model is relevant as the foundation of interreligious dialogue that remains open but does not fall into relativism that removes the principled difference between monotheism and shirk.

In the context of the crisis of faith of the younger generation which is often triggered by exposure to critical discourse, popular science, and digital information that is not filed, the model of "revelation-based rational faith" as exemplified, Ibrahim offers a strengthening framework that avoids two extremes: traditional faith that only demands memorization without argumentative devices so that it is fragile when tested, and intellectual-centric rationalism that breaks the relationship with revelation so that it easily shifts to skepticism. In Abraham, faith is built on revelation, accepted and animated by nature, and then strengthened by rational arguments that can be tested and explained.

The implication for Islamic education and PAI is the need to integrate this pattern

into curriculum and classroom practice so that learners not only know "what to believe", but also "why it is true" and "how to explain it" in an orderly manner. The story of Ibrahim can be adapted as a pedagogical model to train critical thinking that remains subject to the postulates of shari'i through three main patterns: cosmic contemplation that connects the phenomenon of creation with monotheism, an empirical-symbolic approach through parables or simulations to expose the wrongfulness of dependence on other than Allah, and the practice of dialogue-argumentative to respond to modern claims with a systematic pattern of argument. Substantially, this approach realizes Ibn Qayyim's idea of the harmony of revelation, reason, and fitrah: a revelation-based teaching material, a method of activating reason, and the main goal is to strengthen the nature of faith.

At the curriculum level, the orientation of aqidah learning needs to shift from a mere transfer of normative information to the formation of a "tauhid thinking structure": students are trained to read reality and recognize "modern gods" such as materialism, hedonism, or individual cults, and then test them with the framework of monotheism as Ibrahim dismantled the shirk of his people. Thus, the epistemological relevance of the Prophet Ibrahim's monotheism in the modern era lies in its offer of alternative rationality: rationality that is not secular, not anti-reason, in favor of revelation but still critical, and effectively forms a generation of Muslims who believe consciously and are able to deal with the complexities of contemporary religious discourse.

Limitations of Research and Direction of Further Study

This study has several limitations that need to be noted so that the findings and implications are understood proportionately. The study is only focused on three series of verses that explicitly contain the arguments of the Prophet Ibrahim (QS. Al-An'am: 76–79, QS. Al-Anbiya: 57–67, and QS. Al-Baqarah: 258), so that it does not cover all the verses about Abraham in the Qur'an; Other dimensions such as prayer, sacrificial tests, family dynamics, and leadership have not been systematically analyzed, even though they have the potential to expand the understanding of monotheistic epistemology in more diverse contexts. In addition, this research is qualitative with pure literature studies, so that the relevance of education and the conceptual model of aqidah learning formulated is still based on text analysis (verse, interpretation, aqidah-epistemological literature, and scientific articles) without

empirical tests in the classroom; Therefore, its effectiveness in improving conceptual understanding, argumentative skills, and the firmness of students' faith still requires field verification.

These limitations do not reduce the theoretical contribution of this study in formulating the epistemological model of monotheism of the Prophet Ibrahim, but it shows that the results of this study are more conceptual-normative and require further development, both conceptually comparative and empirical pedagogically.

The direction of realistic follow-up studies can be pursued through empirical research, such as classroom action research (PTK) or quasi-experiments, to test the effectiveness of the aqidah learning model based on the argument of the Prophet Ibrahim in strengthening students' rational faith, critical thinking skills, and argumentative skills. Learning designs that integrate naqli-aqli postulates, dialogue, and symbolic-practical activities can be tested at various levels of education (MI/SD, MTs/SMP, MA/SMA, or universities), so that empirical data are obtained that complement the theoretical findings of this study.

It is necessary to develop thematic PAI modules or teaching materials with a focus on the story of the Prophet Ibrahim as a model of monotheistic epistemology, combining the study of verses and interpretations, logical reasoning exercises, discussions of contemporary faith cases, and fitri reflection, then tested in terms of feasibility, readability, and effectiveness in the context of schools, madrasas, or Islamic boarding schools. Conceptually, the study can be extended to the stories of other prophets in the Qur'an (e.g., Noah, Moses, Joseph, and the apostles of Ulul Azmi) in order to build a thematical-comparative study of the pattern of argument, the form of dialogue, and the integration of naqli-aqli that is richer for Islamic epistemology and pedagogical models of aqidah education.

Through the direction of this follow-up study, this research is expected to be the initial foundation towards a more argumentative, revelation-based, and responsive PAI learning design to the intellectual challenges of today's generation of Muslims.

CONCLUSION

Based on the analysis of QS. Al-An'am: 76–79, QS. Al-Anbiya: 57–67, and QS. Al-Baqarah: 258 as well as references to classical commentary and Islamic aqidah-

epistemological literature, it can be concluded that the epistemology of monotheism in the story of the Prophet Ibrahim is rooted in revelation as a definite authority of truth, with reason and fitrah functioning as instruments to understand, explain, and strengthen monotheism. The Qur'an affirms that Abraham's argument was "the argument of Allah", showing that his belief came from divine guidance, not the result of rational speculation that was free of value. Revelation establishes the principles of the truth of monotheism, while the righteous mind tests the unworthiness of worship other than Allah based on its attributes, exposes the contradictions of shirk, and activates the fitrah that tends to a perfect, eternal, and undependent Substance.

The form of integration of the postulates of naqli and aqli in the argument of the Prophet Ibrahim is clearly seen in the three series of verses studied. In the criticism of the worship of celestial bodies (Al-An'am: 76–79), revelation directs, records and validates an istidlal pattern based on cosmic observations: the changes and transience of the stars, moon, and sun, while reason judges that something that rises and sinks is impossible to worship. In idolatry and dialogue (Al-Anbiya: 57–67), revelation validates the practical act (idolatry) by Ibrahim as a form of argument, while reason is activated through empirical demonstrations and rhetorical questions to conclude the unworthiness of idols who are incapable of speaking and defending themselves. In the debate with the king (Al-Baqarah: 258), the revelation perpetuates the pattern of Abraham's debate with the arrogant king, and reason devises a logical argument that moves the debate to a cosmic phenomenon (the rising of the sun) that man cannot manipulate, so that the king's claim to divinity collapses logically. These three contexts show a general pattern of naqli–aqli integration: revelation provides a framework of truth and a pattern of argument, while reason processes natural signs, empirical facts, and logical consequences to uncover shirk contradictions and strengthen monotheism.

Practically, the epistemology of the monotheism of the Prophet Ibrahim has a strong relevance to the formation of Islamic rational faith in the modern era, especially in Islamic education. In the midst of the challenges of secular rationality, liberalism, and religious pluralism, Ibrahim's model of faith shows that commitment to revelation does not negate rationality, but rather directs it to be in harmony with nature and free from contradiction. For aqidah education, this indicates the importance of developing learning that does not

stop at memorizing concepts, but trains students to understand the rational basis of monotheism, compile arguments, and dismantle the weaknesses of shirk and religious relativism. Ibrahim's story provides a pedagogical pattern in the form of dialogue, rational argumentation based on empirical experience, and symbolic-practical demonstrations that can be adapted in PAI learning to form a faith, that is conscious, critical, but still subject to the postulates of sharia. Thus, this study confirms that the manhaj hujjah of the Prophet Ibrahim is a strategic epistemological model for learning aqidah that is more rational, critical, and solid in the context of contemporary Islamic education.

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