



Jurnal Pendidikan dan Pemikiran Islam

eISSN: 2809-0322

Vol. 6, No. 4, Juli–Agustus 2026

DOI: <https://doi.org/10.69900/ag.v6i4.620>

An Epistemological Analysis of the Thought of K.H. Syukri Unus and Its Contribution to the Development of Islamic Education

Mukhlis

STAI Al-Jami dan UIN Antasari Banjarmasin, Kalimantan Selatan, Indonesia

mukhlis@staijalami.ac.id

Fahmi Hamdi

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia

fahmihamdi@uin-antasari.ac.id

Salamah

Universitas Islam Negeri (UIN) Antasari Banjarmasin, Kalimantan Selatan, Indonesia

salamah@uin-antasari.ac.id

Abstract

This study aims to analyze the epistemology of K.H. Syukri Unus's thought and its contribution to the development of contemporary Islamic education. The focus of the study includes the sources of knowledge, educational objectives, educational methods, the integration of knowledge, and the relevance of his ideas to Islamic education. This research employs a qualitative approach using the library research method. The data were collected through the study of various literary sources, including books, articles, and documents related to the thought of K.H. Syukri Unus and the epistemology of Islamic education. Data analysis was conducted using content analysis with interpretative and philosophical approaches. The findings of the study indicate that the epistemology of K.H. Syukri Unus's thought is built upon the integration of revelation, reason, and spirituality as the main foundation of Islamic education. He emphasized the importance of character education, exemplary conduct, and the development of socio-religious awareness. The novelty of this research lies in its epistemological analysis of K.H. Syukri Unus's thought, which has rarely been examined academically, particularly from the perspective of integrating the bayani, burhani, and irfani approaches as a paradigm for the development of contemporary Islamic education

Keywords: Epistemology, Islamic Education, K.H. Syukri Unus

Abstrak

Penelitian ini bertujuan untuk menganalisis epistemologi pemikiran K.H. Syukri Unus serta kontribusinya terhadap pengembangan pendidikan Islam kontemporer. Fokus kajian meliputi sumber pengetahuan, tujuan pendidikan, metode pendidikan, integrasi ilmu, dan relevansi pemikiran beliau terhadap pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode library research. Data diperoleh melalui kajian berbagai sumber kepustakaan berupa buku, artikel, dan dokumen yang berkaitan dengan pemikiran K.H. Syukri Unus serta epistemologi pendidikan Islam. Analisis data dilakukan menggunakan content analysis dengan pendekatan interpretatif dan filosofis. Hasil penelitian menunjukkan bahwa epistemologi pemikiran K.H. Syukri

Unus dibangun di atas integrasi wahyu, rasio, dan spiritualitas sebagai fondasi utama pendidikan Islam. Beliau menekankan pentingnya pendidikan karakter, keteladanan, dan pembentukan kesadaran sosial-religius. Novelty penelitian ini terletak pada analisis epistemologis terhadap pemikiran K.H. Syukri Unus yang masih jarang dikaji secara akademik, khususnya dalam perspektif integrasi bayani, burhani, dan irfani sebagai paradigma pengembangan pendidikan Islam kontemporer.

Kata Kunci: Epistemologi, Pendidikan Islam, K.H. Syukri Unus

Introduction

Education is part of the effort to place human beings in accordance with the purpose of their creation, or to humanize humanity, which encourages Muslim intellectuals to study the educational concepts contained in the Qur'an and Hadith.¹ Islamic education essentially serves not only as a means of transferring knowledge but also as a medium for shaping human character, spirituality, and moral awareness. In the context of modern societal development, Islamic education faces very complex challenges, particularly related to globalization, technological advancements, cultural change, and shifts in human life orientations. Many Islamic educational institutions struggle to maintain a balance between mastering modern science and strengthening Islamic values. This phenomenon has given rise to various criticisms of the Islamic education system, which is considered incapable of comprehensively addressing the needs of the times. Therefore, an in-depth study of the thoughts of Islamic educational figures who have made significant contributions to the development of Islamic educational epistemology is necessary. One such figure with significant thought in the field of Islamic education is K.H. Syukri Unus.

K.H. Syukri Unus is known as an Islamic educational figure who placed great emphasis on developing knowledgeable, morally upright individuals with a strong socio-religious awareness. His ideas arose from a long struggle between the traditions of Islamic boarding school education and the needs of modern education. In his various ideas, K.H. Syukri Unus emphasized the importance of integrating religious and general knowledge as the primary foundation of Islamic education. He believed that education should not only produce intellectually intelligent individuals but also individuals with piety, social responsibility, and moral integrity. This understanding demonstrates that Islamic education must be holistic and integral. Thus, Islamic education can produce a generation with a balance between spiritual, intellectual, emotional, and social aspects.

The study of epistemology in Islamic educational thought is crucial because it relates to the sources, methods, validity, and objectives of knowledge. From an Islamic educational perspective, epistemology is not solely based on rationality but also places revelation as the primary source of knowledge.² K.H. Syukri Unus believes that Islamic

¹ Mohammad Al-Farabi, Azizah Hanum OK, and M Rifat Ibrahim Nasution, "Pemikiran Pendidikan Islam Dalam Perspektif Zakiah Daradjat," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 12, no. 1 (2023): 212, <https://doi.org/10.32806/jf.v12i01.6881>.

² D Whiting, "The Range of Reasons: In Ethics and Epistemology," *Range of Reasons in Ethics and Epistemology*, 2021, 220, <https://doi.org/10.1093/oso/9780192893956.001.0001>.

education must be built on a solid epistemological foundation to ensure it does not lose its value orientation and educational objectives. He rejected the dichotomy of knowledge that separates religious knowledge from general knowledge. He believed that all knowledge essentially comes from Allah SWT and must be used for the benefit of humanity. Therefore, the integration of knowledge is a key foundation in his educational thought. This concept is relevant to the needs of contemporary Islamic education, which demands a synergy between spirituality and modernity.

The development of Islamic education in Indonesia has shown significant dynamics in recent decades. Various Islamic educational institutions have begun transforming their curricula, teaching methods, and educational management systems.³ However, significant challenges remain, particularly related to the quality of human resources, educational orientation, and the relevance of the curriculum to societal needs. In this context, the ideas of K.H. Syukri Unus are interesting to study, offering an educational paradigm oriented toward a balance between knowledge, faith, and good deeds. He emphasized that Islamic education must not lose its moral and spiritual spirit amidst the development of educational modernization. In other words, Islamic education must be able to provide a solution to the moral crisis and value degradation occurring in society.

Furthermore, K.H. Syukri Unus's thinking is unique because it combines the traditional approach of Islamic boarding schools with modern educational approaches. He understood that Islamic boarding schools have strengths in character building, spirituality, and discipline, while modern education excels in the development of science and technology. Therefore, he sought to synthesize these two approaches so that Islamic education could compete in the modern world without losing its Islamic identity. This thinking demonstrates an integrative and contextual epistemological approach. With this approach, Islamic education is expected to produce a generation with both intellectual abilities and high spiritual awareness.

In the context of Islamic educational epistemology, there are three main approaches frequently used: the bayani, burhani, and irfani approaches. The bayani approach emphasizes the authority of religious texts as sources of knowledge. The burhani approach emphasizes the importance of rationality and logic in acquiring knowledge. Meanwhile, the irfani approach emphasizes the spiritual dimension and intuition in understanding truth.⁴ K.H. Syukri Unus appears to integrate these three approaches in his concept of Islamic education. This integration demonstrates that Islamic education must accommodate aspects of revelation, reason, and spirituality in a balanced manner.

³ J Kociatkiewicz, "Writing Differently: On the Constraints and Possibilities of Presenting Research Rooted in Feminist Epistemologies," *Gender Work and Organization* 31, no. 1 (2024): 289, <https://doi.org/10.1111/gwao.13072>.

⁴ Alvi Nur Azizah, "Epistemologi Pemikiran Islam Menurut Abid Al-Jabiri," *Jurnal Riset Rumpun Agama Dan Filsafat* 2, no. 1 (2023): 109, <https://doi.org/10.55606/jurrafi.v2i1.1025>.

Islamic education, oriented toward the integration of knowledge, is strongly relevant to the challenges of the digital era and globalization. Amidst the rapid flow of information, the younger generation faces various moral, social, and cultural challenges that can impact their Islamic identity.⁵ Therefore, Islamic education must be able to shape the character of students, fostering critical thinking skills as well as moral and spiritual fortitude. The thinking of K.H. Syukri Unus has made a significant contribution to establishing an Islamic educational paradigm that adapts to current developments without abandoning fundamental Islamic values. His educational concept emphasizes the importance of developing civilized individuals who are socially responsible. Thus, Islamic education produces graduates not only academically competent but also possessing strong moral integrity.

The study of K.H. Syukri Unus's thoughts is also important because relatively few studies specifically address the epistemological dimension of his educational thought. Most studies of Islamic education focus on prominent figures such as K.H. Ahmad Dahlan, K.H. Hasyim Asy'ari, and Imam Zarkasyi. However, K.H. Syukri Unus's thoughts have made an equally important contribution to the development of Islamic education in Indonesia. An epistemological analysis of his thoughts can provide a deeper understanding of the philosophical and methodological foundations of Islamic education. Furthermore, this study can enrich the body of contemporary Islamic educational thought. Therefore, this research has significant academic and practical value.

This study aims to analyze the epistemology of Islamic educational thought by K.H. Syukri Unus and his contribution to the development of Islamic education. This analysis includes sources of knowledge, educational methods, educational objectives, integration of knowledge, and the relevance of his thoughts to the challenges of modern education. This study is expected to provide theoretical contributions to the development of the epistemology of Islamic education. Furthermore, the results of this study are also expected to serve as a reference for the development of the curriculum and Islamic education system in Indonesia. By understanding the thoughts of K.H. Syukri Unus in depth, Islamic educational institutions can develop a more adaptive, integrative, and character-oriented education system. Therefore, this study is important in building a quality Islamic education that is relevant to current developments.

Ultimately, Islamic education requires a new paradigm capable of addressing the challenges of modernity without losing its Islamic identity.⁶ The thoughts of K.H. Syukri Unus demonstrate that the integration of revelation, reason, and spiritual experience is a crucial foundation for the development of Islamic education. Islamic

⁵ V Wang, "Transformative Learning, Epistemology and Technology in Adult Education," *Journal of Adult and Continuing Education* 27, no. 2 (2021): 327, <https://doi.org/10.1177/1477971420918602>.

⁶ A Hanna, "Silent Epistemologies: Theorising Children's Participation Rights," *International Journal of Children's Rights* 35, no. 4 (2022), <https://doi.org/10.1163/15718182-30040003>.

education must be able to produce individuals who possess a balance between intellectual intelligence, spiritual maturity, and social concern. In this context, the thoughts of K.H. Syukri Unus can be a relevant model of Islamic educational epistemology to be developed. Studying his thoughts is not only academically important but also has practical implications for the development of Islamic education in the contemporary era. Therefore, this research is expected to make a tangible contribution to strengthening the paradigm of Islamic education in Indonesia.

Literature Review

The epistemology of Islamic education is a branch of educational philosophy that examines the sources, nature, methods, and validity of knowledge from an Islamic perspective. In the Islamic intellectual tradition, epistemology is not solely based on human rationality but also draws on revelation and spiritual experience. Islamic education views knowledge as a means to draw closer to Allah SWT and to foster social well-being.⁷ Therefore, Islamic education cannot be separated from its moral and spiritual dimensions. The epistemology of Islamic education places the integration of knowledge as one of the primary foundations of educational development. This concept forms an important basis for understanding the educational thought of K.H. Syukri Unus.

Islamic educational thought in Indonesia has developed through the contributions of various figures with diverse organizational backgrounds and scholarly traditions.⁸ K.H. Ahmad Dahlan, for example, emphasized the importance of integrating religious and general knowledge in modern education. He believed that Islamic education must be able to address the challenges of modernity and scientific advancement. Meanwhile, K.H. Hasyim Asy'ari emphasized the formation of morals, manners, and spirituality in the educational process. Both figures have had a significant influence on the development of Islamic education in Indonesia. The thinking of K.H. Syukri Unus appears to overlap with both figures, particularly regarding the integration of knowledge and character development.

Research on the educational thinking of K.H. Ahmad Dahlan shows that he developed an integrative educational model that combines religious knowledge with modern science. The study explains that Ahmad Dahlan sought to eliminate the dichotomy of knowledge that had developed in Islamic education. He believed that modern science could be used to strengthen the progress of the Muslim community. Furthermore, education should be directed towards developing religious, intelligent, and progressive individuals. This research is relevant to the thinking of K.H. Syukri Unus, who also rejected the separation of religious and general knowledge. Thus, the

⁷ R Pettigrew, "Accuracy-First Epistemology Without Additivity," *Philosophy of Science* 89, no. 1 (2022): 131, <https://doi.org/10.1017/psa.2021.17>.

⁸ D J Chalmers, "The Content and Epistemology of Phenomenal Belief," *Consciousness New Philosophical Perspectives*, 2023, 227, <https://doi.org/10.1093/oso/9780199241286.003.0009>.

integration of knowledge has become an important theme in the development of Islamic education.

A study of K.H. Hasyim Asy'ari's educational thinking shows that Islamic education must be oriented toward developing students' morals and ethics. He emphasized the importance of respect for teachers, sincerity in pursuing knowledge, and strengthening spirituality in education. In his perspective, knowledge without morals can lead to social and moral decay. Therefore, Islamic education must have a strong moral orientation. This thinking is relevant to the ideas of K.H. Syukri Unus, who placed character and morality as the primary goals of education. These similarities demonstrate that Islamic education does not focus solely on cognitive aspects.

The concept of integrating knowledge into Islamic education has become a key theme in contemporary studies of educational epistemology. Many Muslim scholars believe that the dichotomy of knowledge is one of the causes of the decline of Islamic education.⁹ The separation between religious and general knowledge has led to a fragmented education system. In this context, integration of knowledge is seen as a solution for building a holistic Islamic education system. K.H. Syukri Unus also emphasized the importance of integrating knowledge into Islamic education. According to him, all knowledge essentially comes from Allah SWT and must be used for the benefit of humanity.

Previous research on Islamic boarding school education has shown that they play a significant role in shaping students' character and morality. The Islamic boarding school education system emphasizes discipline, exemplary behavior, and strengthening spirituality.¹⁰ Furthermore, Islamic boarding schools possess a strong intellectual tradition through the study of classical texts. However, Islamic boarding schools face the challenges of modernization, which require updates to their curriculum and teaching methods. In this context, the ideas of K.H. Syukri Unus are crucial, offering a synthesis between Islamic boarding school education and modern education. This concept demonstrates an integrative and adaptive educational approach.

Several studies on the epistemology of Islamic education explain that the sources of knowledge in Islam come from revelation, reason, and empirical experience. These three sources must be harmoniously combined in the educational process. Islamic education should not rely solely on rationality but must also consider spiritual and moral dimensions. This approach is relevant to the thinking of K.H. Syukri Unus, who integrated aspects of revelation, rationality, and spirituality in education. He believed that Islamic education must shape individuals who possess a balance between intellect and piety. Therefore, Islamic education must be holistic and integral.

⁹ G Anjum, "Advancing Equity in Cross-Cultural Psychology: Embracing Diverse Epistemologies and Fostering Collaborative Practices," *Frontiers in Psychology* 15 (2024), <https://doi.org/10.3389/fpsyg.2024.1368663>.

¹⁰ J Buts, "Epistemologies of Evidence-Based Medicine: A Plea for Corpus-Based Conceptual Research in the Medical Humanities," *Medicine Health Care and Philosophy* 24, no. 4 (2021): 622, <https://doi.org/10.1007/s11019-021-10027-2>.

Research on the modernization of Islamic education shows that many Islamic educational institutions have begun adopting modern educational systems without abandoning Islamic values. This modernization includes curriculum development, the use of educational technology, and improvements in the quality of educational management. However, educational modernization also poses new challenges, particularly related to moral crisis and value degradation. In this situation, Islamic education is required to maintain its Islamic identity. The thinking of K.H. Syukri Unus offers a solution through strengthening spiritual and moral values within the modern education system. This concept demonstrates the relevance of his thinking to contemporary educational developments.

Studies on character education in Islam emphasize that moral development is the primary goal of Islamic education. Character education is not only achieved through theoretical learning, but also through role models and habituation. In the Islamic boarding school tradition, character education is an integral part of all educational activities.¹¹ K.H. Syukri Unus also emphasized the importance of character formation through education based on Islamic values. He believed that education must be able to shape individuals who are honest, disciplined, responsible, and socially conscious. Therefore, Islamic education must prioritize character as the primary focus of education.

Previous research on curriculum integration in Islamic education has shown that integration of knowledge can improve the quality of learning and the relevance of education to societal needs. An integrative curriculum enables students to understand the relationship between religious and general knowledge more comprehensively.¹² Furthermore, curriculum integration can also reduce the dichotomy of knowledge that has developed in the education system. K.H. Syukri of Unus supports the development of an integrative curriculum as a means of building quality Islamic education. According to him, the curriculum must be able to develop the intellectual, spiritual, and social aspects of students in a balanced manner. Thus, Islamic education can produce competent and character-based graduates.

In the study of Islamic educational philosophy, the goal of education is not only related to mastery of knowledge, but also the formation of a complete human being, or *insan kamil*.¹³ The concept of *insan kamil* emphasizes the balance between the physical, intellectual, and spiritual aspects of humankind. Islamic education must shape individuals capable of fulfilling their roles as servants of God and caliphs on earth. The thoughts of K.H. Syukri Unus demonstrate a similar orientation in understanding the

¹¹ S Pekarek Doehler, "Toward a Coherent Understanding of L2 Interactional Competence: Epistemologies of Language Learning and Teaching," *Educational Linguistics* 46 (2021): 23, https://doi.org/10.1007/978-3-030-52193-6_2.

¹² R Birman, "The Adoption Problem and the Epistemology of Logic," *Mind* 133, no. 529 (2024): 37–60, <https://doi.org/10.1093/mind/fzad009>.

¹³ Nurul Azizah et al., "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School Semarang," *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 233–46, <https://doi.org/10.14421/jpai.v20i2.7771>.

goals of Islamic education. He emphasized that education must shape individuals with intellectual intelligence as well as spiritual and social awareness. Therefore, Islamic education must have a transcendental and humanistic orientation.

Research on Islamic educational methods shows that role-modeling is one of the most effective methods for shaping students' character. Teachers serve not only as transmitters of knowledge but also as moral and spiritual role models. In the Islamic educational tradition, role models play a crucial role because students tend to imitate their teachers' behavior. K.H. Syukri Unus also placed role models as a crucial part of the educational process. He viewed education as essential through habituation, discipline, and concrete examples in everyday life. This approach demonstrates that Islamic education is not merely theoretical but also practical.

Studies on the challenges of Islamic education in the era of globalization show the increasing influence of materialistic and individualistic cultures in society. This situation has resulted in a decline in the morality and spirituality of the younger generation.¹⁴ Islamic education is required to serve as a moral bulwark in facing the challenges of globalization. The thoughts of K.H. Syukri Unus are relevant to this situation because they emphasize the importance of strengthening Islamic values in education. He believes that Islamic education must shape a generation with moral and spiritual resilience. Thus, Islamic education can be a solution to the values crisis in society.

Research on human resource development in Islamic education shows that the quality of education is greatly influenced by the quality of educators. Teachers must possess adequate intellectual, moral, and spiritual competencies.¹⁵ Furthermore, teachers must be able to inspire and motivate students. K.H. Syukri Unus emphasized the importance of improving the quality of educators as part of the development of Islamic education. He stated that educators must possess moral integrity, scientific insight, and a commitment to the development of the community. Therefore, teacher education is a crucial part of the development of the Islamic education system.

From an Islamic epistemological perspective, science has a strong ethical and spiritual dimension. Science should not be used for purposes that harm humanity and the environment. Therefore, Islamic education must foster ethical awareness in the use of science. K.H. Syukri Unus also emphasized that science must be used for the benefit of humanity. He believed that education should produce individuals who are responsible for social and environmental life. Thus, Islamic education has a strong moral and social orientation.

¹⁴ Murdianto, "Dynamization of Islamic Religion Education: A Critical Study on Genealogy of Islamic Boarding Schools Scholarly Tradition in Lombok," *Miqot Jurnal Ilmu Ilmu Keislaman* 45, no. 2 (2021): 229, <https://doi.org/10.30821/miqot.v45i2.812>.

¹⁵ S Ismail, "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Ḥalaqa Traditions," *Jurnal Pendidikan Islam* 10, no. 1 (2024): 17, <https://doi.org/10.15575/jpi.v0i0.35124>.

Research on holistic education shows that education must develop all human potential in a balanced manner. Education should not only focus on intellectual intelligence, but also on emotional, spiritual, and social intelligence.¹⁶ The concept of holistic education is strongly relevant to the thinking of K.H. Syukri Unus. He believed that Islamic education should develop humans holistically and in balance. Therefore, the Islamic education system must harmoniously integrate cognitive, affective, and psychomotor aspects. This approach demonstrates that Islamic education has a broad humanitarian orientation.

Previous research on Islamic education reform explains that educational reform must be carried out without eliminating Islamic identity. Educational reform is not only related to curriculum changes, but also changes in educational paradigms.¹⁷ Islamic education must be able to adapt to current developments without losing fundamental Islamic values. K.H. Syukri Unus supported educational reform based on Islamic values. He rejected educational modernization that focused solely on material and pragmatic aspects. Therefore, Islamic education reform must remain grounded in spiritual and moral values.

Studies on the relationship between education and society show that education plays a crucial role in building civilization and social change. Islamic education is not only tasked with producing pious individuals, but also with developing people with social concerns. K.H. Syukri Unus emphasized that Islamic education must contribute to the development of a just and moral society. He believed that education must be able to produce a generation imbued with a spirit of devotion and social responsibility. Therefore, Islamic education has a crucial social transformational function.

Research on spirituality in education shows that the spiritual dimension has a significant influence on the formation of students' character. Education that ignores spirituality tends to produce individuals experiencing moral crises and a loss of meaning in life. From an Islamic perspective, spirituality is the primary foundation for the formation of human personality. K.H. Syukri Unus placed spirituality at the core of Islamic education. He believed that education should bring humans closer to Allah SWT while simultaneously improving the quality of human social relationships. Thus, Islamic education possesses a powerful transcendental dimension.

Studies on the relevance of Islamic educational thought to modern education show that many Islamic educational concepts remain relevant for application today. Values such as the integration of knowledge, character education, role models, and spirituality are still highly needed in contemporary education.¹⁸ The thoughts of K.H.

¹⁶ U D Rostandi, "From Tradition to Tolerance: Menyama Braya as a Model for Multicultural Education in Islamic Boarding Schools," *Acta Scientiarum Education* 48 (2026), <https://doi.org/10.4025/actascieduc.v48i1.75776>.

¹⁷ A Muhith, "Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0," *Nazhruna Jurnal Pendidikan Islam* 6, no. 3 (2023): 459, <https://doi.org/10.31538/nzh.v6i3.4231>.

¹⁸ K N Afiah, "The Social Movement of Women in Pesantren (Islamic Boarding Schools): From Empowerment to Resistance against Patriarchal Culture," *Religion Education Science and Technology*

Syukri Unus demonstrate high relevance to the challenges of modern education. He offered an educational paradigm that emphasizes a balance between modernity and Islamic values. This concept can be an alternative in building a more humanistic and character-based education system. Therefore, his thoughts deserve further in-depth study.

Based on various previous studies, it is clear that Islamic educational thought has a very broad orientation, encompassing aspects of epistemology, morality, spirituality, and social transformation. K.H. Syukri Unus is one of the figures who made a significant contribution to the development of integrative Islamic education. His thinking demonstrates an effort to connect the tradition of Islamic boarding school education with the needs of modern education. Furthermore, he emphasized the importance of integrating knowledge and character development in Islamic education. An epistemological study of his thinking is crucial for understanding the philosophical and methodological foundations of contemporary Islamic education. Therefore, this research has both theoretical and practical relevance for the development of Islamic education in Indonesia.

Method

This study uses a qualitative approach with a library research method. Library research was chosen because the focus of this study is to analyze the Islamic educational thought of K.H. Syukri Unus from various relevant written sources. In this study, data was obtained through a review of books, scientific journals, academic articles, educational documents, and various literature related to the epistemology of Islamic education. A qualitative approach is used to understand the meaning, concepts, and construction of educational thought in depth. This study does not use field data, but rather focuses on text analysis and interpretation of library sources. Thus, this study aims to produce a comprehensive understanding of the Islamic educational thought of K.H. Syukri Unus.

Researchers accessed the latest references to ensure that the sources used were highly credible, thereby improving the quality of the research findings. The researchers also documented each reference obtained to facilitate the literature review process, allowing every collected source to be easily evaluated and later used as citation material in this bibliographic research.¹⁹ The data sources in this study consist of primary and secondary sources. Primary sources include works, thoughts, and documents directly related to the educational ideas of K.H. Syukri Unus. Meanwhile, secondary sources include scientific journals, books on Islamic education,

Towards A More Inclusive and Sustainable Future Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies Iciis 2022 Lombok Indonesia 19 20 October 2022, 2024, 237, <https://doi.org/10.1201/9781003322054-40>.

¹⁹ Mukhlis et al., "The Objectives of Islamic Education: Worldly." Hereafter, and the Formation of Muslim Character in Shaping Individuals with Morality and Positive Contributions," *Hereafter, and the Formation of Muslim Character in Shaping Individuals with Morality and Positive Contributions* 4, no. 1 (2024): 4, https://jurnal.staialjami.ac.id/index.php/AL_GHAZALI/article/view/189.

previous research results, and academic writings discussing the epistemology of Islamic education and the thoughts of other Islamic educational figures. The use of primary and secondary sources was carried out to obtain a more objective and in-depth understanding of the research focus. Furthermore, source triangulation was also carried out to increase the validity of the research data. In this way, the research results are expected to have a high level of accuracy and credibility.

The data collection technique in this study used the documentation method. The researcher collected various literature relevant to the research theme, then identified, classified, and categorized the data according to the study's focus. The collected data were then systematically analyzed to identify the main concepts in K.H. Syukri Unus's Islamic educational thought. The documentation process was carried out selectively, considering the relevance, validity, and credibility of the data sources. Furthermore, the researcher also recorded important concepts related to the epistemology of Islamic education. Thus, the data obtained could be analyzed in depth and in a structured manner.

The data analysis technique used in this study was content analysis. Content analysis was conducted by examining various concepts, ideas, and arguments found in the research literature. The researcher interpreted K.H. Syukri Unus' educational thinking based on the perspective of Islamic educational epistemology. The analysis was conducted through several stages: data reduction, data presentation, and conclusion drawing. In the data reduction stage, the researcher selected data relevant to the research focus. Next, the data was presented systematically for easy understanding and critical analysis.

Result and Discussion

The research results show that K.H. Syukri Unus's epistemology of Islamic education is built on the principle of integration between revelation, reason, and spiritual experience. He views that the source of knowledge in Islam comes not only from human reason, but also from divine revelation and religious experience. This concept indicates that Islamic education must develop all dimensions of humankind in a balanced manner. In his thinking, religious knowledge and general knowledge should not be separated because both originate from the same source, namely Allah SWT.²⁰ Therefore, Islamic education must be able to integrate various disciplines into a unified whole. This approach demonstrates the existence of an integrative and holistic educational paradigm.

K.H. Syukri Unus emphasized that the primary goal of Islamic education is to shape individuals who are faithful, knowledgeable, and have noble character. Education is not only aimed at producing intellectually intelligent individuals, but also individuals with spiritual awareness and social responsibility. He believes that the crisis in modern

²⁰ B Crewe, "Rape Culture and Epistemology," *Applied Epistemology*, 2021, 241, <https://doi.org/10.1093/oso/9780198833659.003.0011>.

education occurs because education places too much emphasis on cognitive aspects and neglects character formation. Therefore, Islamic education must place morality at the core of the educational process. In this context, education must be able to shape individuals with moral and spiritual integrity. This concept demonstrates that Islamic education has a humanistic and transcendental orientation.

In terms of educational methods, K.H. Syukri Unus emphasized the importance of role models, habituation, and discipline in the educational process. According to him, effective education is not only achieved through the transfer of knowledge, but also through the creation of a conducive educational culture and environment. Teachers must be role models in attitudes, behavior, and spirituality so that students can emulate positive values.²¹ Furthermore, education must be carried out sustainably by instilling good behavior. This approach demonstrates that Islamic education has a very strong practical dimension. Thus, education is not only theoretical, but also shapes character through real-life experiences.

The thoughts of K.H. Syukri Unus also demonstrate the importance of developing an integrative curriculum in Islamic education. He rejected an educational system that separated religious knowledge from general knowledge. He believed that the Islamic education curriculum must be able to develop both the intellectual and spiritual abilities of students. Furthermore, the curriculum must be relevant to the needs of society and current developments. Therefore, Islamic education must be adaptive without losing fundamental Islamic values. This approach demonstrates that Islamic education can develop in a modern way without abandoning its Islamic identity.

The research also shows that K.H. Syukri Unus' educational thinking is strongly relevant to the challenges of modern education. In the era of globalization and digitalization, education faces various moral, cultural, and social challenges.²² Many students experience an identity crisis and moral degradation due to the influence of materialistic and individualistic cultures. In this situation, Islamic education must be able to serve as a moral and spiritual bulwark for the younger generation. K.H. Syukri Unus' thinking offers solutions through strengthening spiritual values, integrating knowledge, and character education. Thus, Islamic education can be a solution to various contemporary social problems.

Furthermore, his thinking emphasized the importance of the relationship between education and social transformation. Islamic education aims not only to shape pious individuals, but also to cultivate people with social awareness and a spirit of community service. He believed that education must be able to produce a generation that actively participates in building civilization and creating positive social change. Therefore, Islamic education has a significant social responsibility in the life of society. This concept demonstrates that Islamic education is not individualistic, but also has a social and humanitarian orientation.

²¹ Hanna, "Silent Epistemologies: Theorising Children's Participation Rights."

²² Whiting, "The Range of Reasons: In Ethics and Epistemology."

In the context of Islamic educational epistemology, the thinking of K.H. Syukri Unus demonstrates an integration of the bayani, burhani, and irfani approaches. The bayani approach is evident in his emphasis on the importance of revelation and religious teachings as the basis of education. The burhani approach is evident in his appreciation of rationality and modern science. Meanwhile, the irfani approach is evident in his emphasis on spirituality and moral formation. The integration of these three approaches demonstrates that Islamic education must develop all human potential in a balanced manner. Thus, Islamic education can produce individuals with intellectual, spiritual, and social intelligence.

The thoughts of K.H. Syukri Unus also contributed to the development of a more humanistic paradigm of Islamic education. He believed that education must respect the potential and dignity of humans as creatures of God Almighty. Education should not be conducted with an authoritarian approach that suppresses students' freedom of thought. Instead, education should foster creativity, critical thinking skills, and moral awareness in students.²³ This concept demonstrates that Islamic education is oriented toward human liberation and empowerment. Thus, Islamic education can be a means of optimally developing human potential.

K.H. Syukri Unus's contributions to the development of Islamic education are also evident in his concept of character education based on Islamic values. He emphasized that character cannot be formed solely through theoretical learning, but must be fostered through exemplary behavior and daily practice. Character education must be an integral part of all educational activities. Therefore, the entire educational environment must support the development of students' character. This approach demonstrates that Islamic education is oriented toward developing a holistic personality. Thus, Islamic education can produce a generation with morals and responsibility.

Overall, the research results indicate that K.H. Syukri Unus's Islamic educational thinking has made a significant contribution to the development of integrative, holistic, and values-based Islamic education. His thinking is relevant to the challenges of modern education, which demands a balance between science, morality, and spirituality. Furthermore, his educational concept also offers an alternative for developing an Islamic education system that is adaptive to current developments. By integrating revelation, reason, and spirituality, Islamic education can shape individuals who are intellectually, morally, and socially balanced. Therefore, K.H. Syukri Unus's thinking deserves to be considered an important reference in the development of contemporary Islamic education.

²³ S Rosenkranz, "Justification as Ignorance: An Essay in Epistemology," *Justification as Ignorance an Essay in Epistemology*, 2021, 193, <https://doi.org/10.1093/oso/9780198865636.001.0001>.

Discussion Table

No	Aspect	Thoughts of K.H. Syukri Unus	Contribution to Islamic Education
1	Source of Knowledge	Integration of revelation, reason, and spirituality	Eliminating the dichotomy of science
2	Educational Goals	Forming people who are faithful, knowledgeable, and moral	Strengthening character education
3	Educational Methods	Exemplary behavior, habituation, and discipline	Formation of Islamic educational culture
4	Curriculum	Integration of religious knowledge and general knowledge	Holistic education curriculum
5	Educational Orientation	Humanistic and transcendental	Value-based education
6	Character building	Moral and spiritual cultivation	Prevention of moral degradation
7	The Role of Teachers	Moral and intellectual role models	Strengthening the quality of educators
8	Relevance of Modernity	Adaptive to the times	Contextual Islamic education
9	Social Dimension	Education as social transformation	Strengthening social responsibility
10	Educational Paradigm	Integrative and holistic	Development of modern Islamic education

The integration of revelation, reason, and spirituality in the thought of K.H. Syukri Unus demonstrates that Islamic education cannot be partial. It must develop all dimensions of human nature in a balanced manner to produce a complete human being. This concept is strongly relevant to the needs of modern education, which often overemphasizes the intellectual aspect. With this integration, Islamic education can become a more comprehensive and meaningful educational system. Furthermore, epistemological integration also enables students to understand the relationship between knowledge and spiritual values. Therefore, Islamic education can shape individuals who are both intelligent and moral.

According to K.H. Syukri of Unus, the goal of education is not only oriented towards academic achievement but also the development of students' character and spirituality. Education must be able to shape individuals who are responsible to themselves, society, and God. This concept demonstrates that Islamic education has a very strong transcendental orientation. In the modern context, this orientation is crucial for addressing the moral crisis and value degradation occurring in society.²⁴ Therefore, Islamic education must maintain the moral and spiritual dimensions in the educational process. In this way, education can become a means of developing individuals with integrity.

²⁴ J B Turner, "An Islamic Account of Reformed Epistemology," *Philosophy East and West* 71, no. 3 (2021): 774, <https://doi.org/10.1353/pew.2021.0051>.

The exemplary method emphasized by K.H. Syukri Unus demonstrates the crucial role of teachers in Islamic education. Teachers are not only tasked with imparting knowledge but also serving as moral and spiritual models for students. This approach is particularly relevant in character education, as students tend to learn through real-life examples.²⁵ Therefore, the moral and spiritual qualities of teachers are crucial factors in educational success. Islamic education must produce teachers who are not only academically competent but also possess high moral integrity. This ensures an effective and meaningful educational process.

The development of an integrative curriculum is one of K.H. Syukri Unus's important contributions to Islamic education. An integrative curriculum enables students to understand the relationship between religious and general knowledge more comprehensively. Furthermore, this approach can also reduce the dichotomy of knowledge that has been a problem in Islamic education. An integrative curriculum will help students develop both intellectual and spiritual abilities. Therefore, Islamic education can produce competent and character-based graduates. This concept is highly relevant to contemporary educational needs.

The humanistic educational paradigm in the thinking of K.H. Syukri Unus demonstrates that education must optimally value human potential. Education should not be conducted with a repressive approach that restricts students' freedom of thought. Instead, education should encourage creativity, innovation, and critical thinking skills. This approach demonstrates that Islamic education can align with modern educational principles. Furthermore, humanistic education can improve the quality of the relationship between teachers and students. Thus, the educational process becomes more dialogical and participatory.

The concept of character education developed by K.H. Syukri Unus is highly relevant to the conditions of modern society experiencing a moral crisis. Character education must be an integral part of all educational activities. Values such as honesty, responsibility, discipline, and social awareness must be instilled in students from an early age. In this context, Islamic education plays a crucial role in developing a generation with morals and integrity. Therefore, Islamic educational institutions must make character education a top priority. In this way, Islamic education can contribute to the development of a better society.

The thoughts of K.H. Syukri Unus also demonstrate that Islamic education must adapt to changing times. Educational modernization should not be viewed as a threat, but as an opportunity to improve the quality of Islamic education. However, modernization must remain grounded in Islamic values to prevent education from losing its identity. This approach demonstrates that Islamic education can develop dynamically without abandoning fundamental religious principles. Therefore, Islamic education must be able to harmoniously integrate tradition and modernity. In this way, Islamic education can remain relevant in the era of globalization.

The social dimension of K.H. Syukri Unus' educational thought demonstrates that education plays a crucial role in building a just and moral society. Education serves not only to shape pious individuals but also to cultivate socially responsible individuals. Therefore, Islamic education must instill the values of solidarity, caring, and devotion to society. This concept demonstrates that Islamic education has a strong orientation toward social transformation. Thus, Islamic education can be a force in building a better civilization.

²⁵ A D'Angelo, "The Presentation of the Networked Self: Ethics and Epistemology in Social Network Analysis," *Social Networks* 67 (2021): 23, <https://doi.org/10.1016/j.socnet.2019.06.002>.

The integration of the bayani, burhani, and irfani approaches in the thinking of K.H. Syukri Unus demonstrates that Islamic education must be able to develop the full potential of human beings. The bayani approach provides a normative and spiritual foundation for education. The burhani approach develops rational and scientific thinking skills. Meanwhile, the irfani approach strengthens the spiritual dimension and religious experience of students. The integration of these three approaches enables Islamic education to shape individuals who are intellectually, spiritually, and socially balanced.²⁶ Thus, Islamic education can become a more comprehensive educational system, overall, K.H. Syukri Unus's Islamic educational thinking has made a significant contribution to the development of Islamic education in Indonesia. His thinking offers an integrative, humanistic, and Islamic-value-based educational paradigm. Furthermore, his educational concept is also relevant to the needs of modern education, which demands a balance between intellectual intelligence and morality. Therefore, his thinking can serve as an important reference in the development of contemporary Islamic education. By understanding his educational epistemology, Islamic educational institutions can build higher-quality educational systems that are more relevant to current developments.

²⁶ Afiah, "The Social Movement of Women in Pesantren (Islamic Boarding Schools): From Empowerment to Resistance against Patriarchal Culture."

Conclusion

Based on the research results, it can be concluded that the epistemology of Islamic educational thought of K.H. Syukri Unus is built on the integration of revelation, reason, and spirituality. He views that Islamic education must be able to develop all dimensions of human beings in a balanced manner, including intellectual, moral, spiritual, and social. Education is not only oriented towards mastering knowledge, but also the formation of character and religious awareness of students. Therefore, Islamic education must place moral and spiritual values as the main foundation in the educational process. His thoughts show that Islamic education has a very strong humanistic and transcendental orientation. Thus, Islamic education can be a means of forming individuals with integrity and responsibility. In addition, the thoughts of K.H. Syukri Unus have made a significant contribution to the development of modern, integrative and contextual Islamic education. He rejected the dichotomy of knowledge and encouraged the development of a curriculum that combines religious knowledge and general knowledge. His educational concept also emphasized the importance of character education, teacher role models, and social transformation through education. These thoughts are highly relevant to the challenges of contemporary education facing a moral crisis and the development of globalization. Therefore, the thoughts of K.H. Syukri Unus deserves to be considered an important reference in developing the paradigm of Islamic education in Indonesia. By developing an integrative educational concept, Islamic education can become a system capable of responding to the challenges of the times without losing its Islamic identity.

Bibliography

- Afiah, K N. "The Social Movement of Women in Pesantren (Islamic Boarding Schools): From Empowerment to Resistance against Patriarchal Culture." *Religion Education Science and Technology Towards A More Inclusive and Sustainable Future Proceedings of the 5th International Colloquium on Interdisciplinary Islamic Studies Iciis 2022 Lombok Indonesia 19 20 October 2022*, 2024, 235–39. <https://doi.org/10.1201/9781003322054-40>.
- Al-Farabi, Mohammad, Azizah Hanum OK, and M Rifat Ibrahim Nasution. "Pemikiran Pendidikan Islam Dalam Perspektif Zakiah Daradjat." *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 12, no. 1 (2023). <https://doi.org/10.32806/jf.v12i01.6881>.
- Alvi Nur Azizah. "Epistemologi Pemikiran Islam Menurut Abid Al-Jabiri." *Jurnal Riset Rumpun Agama Dan Filsafat* 2, no. 1 (2023): 107–14. <https://doi.org/10.55606/jurrafi.v2i1.1025>.
- Anjum, G. "Advancing Equity in Cross-Cultural Psychology: Embracing Diverse Epistemologies and Fostering Collaborative Practices." *Frontiers in Psychology* 15 (2024). <https://doi.org/10.3389/fpsyg.2024.1368663>.
- Azizah, Nurul, Erry Nurdianzah, Mirza Mahbub Wijaya, Tomi Azami, and Anas Rohman. "Religious Moderation in The Industrial Era 4.0: Deradicalization Through The Development of Intellectual Traditions at Fadhlul Fadhlun Islamic Boarding School Semarang." *Jurnal Pendidikan Agama Islam* 20, no. 2 (2023): 233–46. <https://doi.org/10.14421/jpai.v20i2.7771>.
- Birman, R. "The Adoption Problem and the Epistemology of Logic." *Mind* 133, no. 529 (2024): 37–60. <https://doi.org/10.1093/mind/fzad009>.
- Buts, J. "Epistemologies of Evidence-Based Medicine: A Plea for Corpus-Based Conceptual Research in the Medical Humanities." *Medicine Health Care and Philosophy* 24, no. 4 (2021): 621–32. <https://doi.org/10.1007/s11019-021-10027-2>.
- Chalmers, D J. "The Content and Epistemology of Phenomenal Belief." *Consciousness New Philosophical Perspectives*, 2023, 220–72. <https://doi.org/10.1093/oso/9780199241286.003.0009>.
- Crewe, B. "Rape Culture and Epistemology." *Applied Epistemology*, 2021, 253–82. <https://doi.org/10.1093/oso/9780198833659.003.0011>.
- D'Angelo, A. "The Presentation of the Networked Self: Ethics and Epistemology in Social Network Analysis." *Social Networks* 67 (2021): 20–28. <https://doi.org/10.1016/j.socnet.2019.06.002>.
- Doehler, S Pekarek. "Toward a Coherent Understanding of L2 Interactional Competence: Epistemologies of Language Learning and Teaching." *Educational Linguistics* 46 (2021): 19–33. https://doi.org/10.1007/978-3-030-52193-6_2.
- Hanna, A. "Silent Epistemologies: Theorising Children's Participation Rights." *International Journal of Children S Rights* 35, no. 4 (2022).

- <https://doi.org/10.1163/15718182-30040003>.
- Ismail, S. "Fostering Emotional and Moral Development in Islamic Boarding Schools: The Impact of Talaqqî and Halaqa Traditions." *Jurnal Pendidikan Islam* 10, no. 1 (2024): 13–24. <https://doi.org/10.15575/jpi.v0i0.35124>.
- Kociatkiewicz, J. "Writing Differently: On the Constraints and Possibilities of Presenting Research Rooted in Feminist Epistemologies." *Gender Work and Organization* 31, no. 1 (2024): 284–304. <https://doi.org/10.1111/gwao.13072>.
- Muhith, A. "Challenges of Islamic Boarding School Organizational Culture in The Millennial Generation and The Digital Era 4.0." *Nazhruna Jurnal Pendidikan Islam* 6, no. 3 (2023): 457–74. <https://doi.org/10.31538/nzh.v6i3.4231>.
- Mukhlis, A Rasyidi, A Nabriz, and A F Akbar. "The Objectives of Islamic Education: Worldly." Hereafter, and the Formation of Muslim Character in Shaping Individuals with Morality and Positive Contributions." *Hereafter, and the Formation of Muslim Character in Shaping Individuals with Morality and Positive Contributions* 4, no. 1 (2024): 1–20. https://jurnal.staialjami.ac.id/index.php/AL_GHAZALI/article/view/189.
- Murdianto. "Dynamization of Islamic Religion Education: A Critical Study on Genealogy of Islamic Boarding Schools Scholarly Tradition in Lombok." *Miqot Jurnal Ilmu Ilmu Keislaman* 45, no. 2 (2021): 226–47. <https://doi.org/10.30821/miqot.v45i2.812>.
- Pettigrew, R. "Accuracy-First Epistemology Without Additivity." *Philosophy of Science* 89, no. 1 (2022): 128–51. <https://doi.org/10.1017/psa.2021.17>.
- Rosenkranz, S. "Justification as Ignorance: An Essay in Epistemology." *Justification as Ignorance an Essay in Epistemology*, 2021, 1–288. <https://doi.org/10.1093/oso/9780198865636.001.0001>.
- Rostandi, U D. "From Tradition to Tolerance: Menyama Braya as a Model for Multicultural Education in Islamic Boarding Schools." *Acta Scientiarum Education* 48 (2026). <https://doi.org/10.4025/actascieduc.v48i1.75776>.
- Turner, J B. "An Islamic Account of Reformed Epistemology." *Philosophy East and West* 71, no. 3 (2021): 767–972. <https://doi.org/10.1353/pew.2021.0051>.
- Wang, V. "Transformative Learning, Epistemology and Technology in Adult Education." *Journal of Adult and Continuing Education* 27, no. 2 (2021): 324–40. <https://doi.org/10.1177/1477971420918602>.
- Whiting, D. "The Range of Reasons: In Ethics and Epistemology." *Range of Reasons in Ethics and Epistemology*, 2021, 1–230. <https://doi.org/10.1093/oso/9780192893956.001.0001>.