

Tarikh Islam curriculum design in modern Islamic boarding schools based on perspective of *Ikhwan al-Ṣafā*

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Abstract

Tarikh Islam (Islamic history) instruction in Pesantrens (Modern Islamic Boarding School) often encounters challenges such as rigid instructional materials and an overreliance on rote memorization. This study aims to analyze the educational philosophy of the Ikhwan As-Safa group and its implementation in designing the tarikh Islam curriculum within Pesantren modern to foster more effective internalization of historical values. Utilizing a qualitative library research methodology, data were collected from the treatise Rasa'il Ikhwan As-Safa, the Tarikh Islam textbooks used in the Kulliyyatul Mu'allimin Al-Islamiyyah (KMI) curriculum of Pondok Modern Darussalam Gontor, and related curricular documents. The data were subsequently analyzed using the Miles and Huberman model. The findings indicate that: (1) the curriculum design aligns intellectual ('aqliyyah) and spiritual (ruhiyyah) potentials to cultivate character (tahdzib al-nafs); (2) the content integrates rational ('aqli) and revealed (naqli) knowledge, comprehensively encompassing civilizational history, scientific achievements, and Islamic arts; and (3) the design of learning experiences incorporates an active multisensory approach using audiovisual media, kinesthetic simulations, and dialectical discussions. In conclusion, the rational-religious philosophy of Ikhwan As-Safa offers a robust theoretical and practical foundation for reconstructing an integrated, relevant, and character-building Tarikh Islam curriculum for santri (santri) in the modern era.

Keywords: curriculum design; learning approaches; Pesantrens; *rasā'il ikhwān al-ṣafā*; Tarikh Islam.

Abstrak

Pembelajaran Tarikh Islam di *Pesantren* modern kerap menghadapi kendala berupa materi yang cenderung kaku dan dominasi hafalan. Penelitian ini bertujuan untuk menganalisis pemikiran pendidikan kelompok *Ikhwan al-Ṣafā* serta implementasinya dalam desain kurikulum Tarikh Islam di *Pesantren* modern guna mewujudkan internalisasi nilai sejarah yang lebih efektif. Menggunakan pendekatan kualitatif dengan metode studi pustaka (library research), data penelitian bersumber dari kitab *Rasa'il Ikhwan al-Ṣafā*, buku pelajaran Tarikh Islam KMI Pondok *Pesantren* Modern Gontor, serta dokumen kurikulum terkait yang dianalisis menggunakan model Miles dan Huberman. Hasil penelitian

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menunjukkan bahwa: (1) Desain tujuan kurikulum menyelaraskan potensi intelektual ('aqliyyah) dan spiritual (ruhiyyah) untuk pembentukan karakter (tahdzib al-nafs); (2) Materi kurikulum mengintegrasikan ilmu aqli dan naqli yang mencakup sejarah peradaban, keilmuan, serta kesenian Islam secara holistik; dan (3) Desain pengalaman belajar menerapkan pendekatan multisensori yang aktif melalui media audio-visual, simulasi kinestetik, dan diskusi dialektika. Kesimpulannya, pemikiran rasional-religius *Ikhwan al-Ṣafā'* memberikan fondasi teoritis dan praktis yang kuat dalam merekonstruksi kurikulum Tarikh Islam yang integral, relevan, serta berorientasi pada pembentukan karakter santri di era modern.

Kata Kunci: desain kurikulum; pendekatan pembelajaran; *Pesantren* modern; rasail *Ikhwan al-Ṣafā'*; Tarikh Islam.

Introduction

Pesantren education is a comprehensive educational system that not only emphasizes cognitive development but also fosters the internalization of profound life values (Nurkhin et al., 2024). All activities are deliberately designed as a means of character education to cultivate resilient *santris* with noble moral character (Falah, 2022). Therefore, *Pesantrens* serve as an integrated educational environment where knowledge and spiritual values are harmoniously combined within a unified learning system (Mutammam et al., 2024).

Tarikh Islam (Islamic history) is an essential component of the *Pesantren* curriculum, as it encompasses various life values embedded in historical events that contribute to the development of *santris'* character (Darmawan et al., 2025). Through the study of *tarikh Islam*, *santri* are taught to draw *ibrah* (moral lessons and wisdom) from the struggles of the Prophet Muhammad and the great figures of *tarikh Islam* (Aluf et al., 2025). The primary objective is to ensure that these exemplary values are internalized by *santri*, thereby shaping their character and personality (Azzahra et al., 2025).

However, in practice, many *santris* experience difficulties in comprehending the substantive depth of *tarikh Islam* (Hasmar, 2020). This is because *tarikh Islam* materials are often presented in a rigid linguistic style that is difficult for *santris* to comprehend, particularly when they describe historical contexts that differ significantly from contemporary realities. As a result, history is frequently perceived merely as a collection of dates and events to be memorized, rather than as a source of meaningful insights and values (Paramita et al., 2025). The failure to internalize these values remains a major challenge for educators. As a result, the noble values embedded in *tarikh Islam* are often not effectively internalized, despite the abundance of moral lessons and exemplary models that *santris* can learn from and emulate (Madyarini & Wijayanti, 2025; Saripudin et al., 2025).

Therefore, an appropriate educational approach is needed in curriculum design to make the teaching of *tarikh Islam* more comprehensible and meaningful for *santri*. Such an innovative approach should be capable of bridging the gap between the complex narratives of the past and the challenges of contemporary life. An effective instructional design can provide *santri* with a new perspective on *tarikh Islam*, enabling them to appreciate its educational significance beyond the mere memorization of historical facts. A meaningful historical perspective, in turn, contributes to the development of sound character. In this regard, one strategic approach is to draw upon the educational philosophy of classical Muslim scholars, such as the *Ikhwan al-Şafā'*, as an ideal framework for *tarikh Islam* education. Their educational thought, which harmoniously integrates rationality and spirituality, offers a relevant foundation for enriching curriculum design in Islamic educational institutions. The integration of this philosophical perspective is expected to introduce a more holistic approach to the teaching of *tarikh Islam*, allowing *santri* to internalize its moral values and historical wisdom more effectively.

Several studies have explored the educational philosophy of the *Ikhwan al-Şafā'*. Among their findings is the view that the *Ikhwan al-Şafā'*'s educational thought bears similarities to John Locke's educational philosophy, particularly his concept of *tabula rasa*, which is rooted in empiricism (Milton, 2021), research that reveals that the *Ikhwan al-Şafā'*'s thinking in education, especially the goals and curriculum are in line with the development of education in Indonesia (Efendi & Rahmawati, 2025; Pepilina et al., 2022), The content of the *Ikhwan al-Şafā'* education curriculum is religious knowledge and general knowledge (Apriliani & Bakar, 2024; Sholehah & Maragustam, 2024). From the above researches, there has been no research that explores the concept of *Tarikh* learning in the literature of the *Ikhwan al-Şafā'*. So, this research fills this gap.

Some research on the *tarikh Islam* learning approach already exists. Between learning *Tarikh Islam* with SQ3R innovation (Anwar et al., 2025), learning methods of *tarikh Islam* with Question *Santri* Have (Asnidar, 2022), and Date learning with a cooperative learning model (Anwar et al., 2022a). The research on the educational approach of *tarikh Islam* above has the purpose of internalizing character, but the above research is limited to concrete applications with modern learning models. So that the research on the conceptual approach to learning *Tarikh Islam* from the perspective of Islamic scholars has not been formulated.

This study aims to analyze the implementation of the *Ikhwan al-Şafā'*'s educational philosophy in the curriculum design of *tarikh Islam* in *Pesantrens* through three primary focuses. First, it identifies how the *Ikhwan al-Şafā'*'s educational objectives are reflected in the formulation of learning objectives for

tarikh Islam. Second, it examines the integration of *'aqli* (rational) and *naqli* (revealed) knowledge in the development of the *tarikh Islam* curriculum. Third, it analyzes the implementation of the *Ikhwan al-Şafā'*'s epistemological principles in designing learning experiences through a multisensory instructional approach. Through these three dimensions, the study seeks to formulate a conceptual model for a *tarikh Islam* curriculum that supports the internalization of historical values and promotes the character development of *santri* in *Pesantrens*.

Research Methods

This study uses a combination of research methods, namely qualitative and literature study (Sugiyono, 2013). The main data source is the *Tarikh Islam* textbook for the KMI (*Kulliyatul Muallimin Al-Islamiyyah*) level of Gontor *Pesantren* as the material analyzed. The next main source of data is the *Rasa'il Ikhwan al-Şafā'* group as well as the *curriculum document of tarikh Islam* in *Pesantrens*. The secondary sources consist of several articles explaining the *Rasa'il Ikhwanul Shafa*. Data collection was carried out by accessing a digital library containing *turats* books and searching articles through google scholar.

The data analysis in this study was carried out in an interactive and continuous manner until it was completed through the Miles and Huberman model which included three main stages, namely data reduction, data presentation, and drawing conclusions or verification (Miles et al., 2018). At the reduction stage, the researcher selected and simplified the literature data on the thoughts of the *Ikhwan al-Şafā'* and the *tarikh Islam* curriculum document to focus on the substance of the research. Furthermore, the data is presented systematically in the form of a descriptive matrix or logical narrative to facilitate the mapping of curriculum implementation, which then ends with the drawing of conclusions validated through the source triangulation technique and re-checking the primary text of *Rasa'il Ikhwan al-Şafā'* to ensure the credibility of the research results.

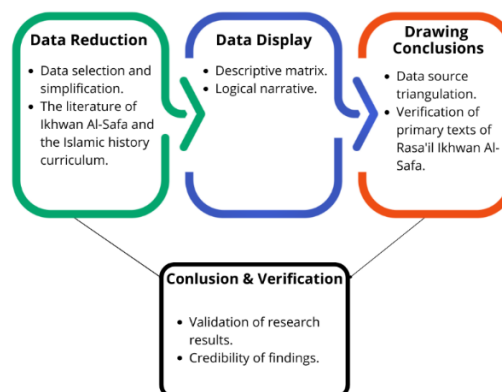


Figure 1. Research data analysis diagram

Results and Discussion

A. Design of the purpose of education date perspective of the *Ikhwan al-Ṣafā*'

The *Ikhwan al-Ṣafā*' views human beings as beings who are endowed with intellectual (*al-quwwah al-'aqliyyah*), spiritual (*al-quwwah al-ruhiyyah*), and physical (*al-quwwah al-jismiyyah*) potentials that must be developed in a balanced manner in order to achieve self-perfection (*al-insan al-kamil*) (Al-safa, 1305). According to the *Ikhwan al-Ṣafā*', education is not only aimed at transferring knowledge, but also forming human beings who are able to harmonize the intellect, heart, and actions in daily life (Rum, 2021). This view shows that the success of education is not enough to be measured through the mastery of knowledge, but also through the moral quality and spiritual maturity of *santris*. The concept is in accordance with the modern holistic education paradigm that places *santris* as whole individuals, so that the educational process must develop cognitive, affective, psychomotor, social, and spiritual dimensions in an integrated manner (Fazri & Sabariah, 2024; Hidayah et al., 2025).

In the context of *Pesantren* education, this paradigm is realized through the learning of *tarikh Islams* which is positioned not only as a history subject, but as a medium for the formation of Islamic identity (Rini et al., 2024). History is not understood as a collection of chronologies of events, but as a source of values, wisdom, and examples that shape the way *santris* think and act. This is in line with the theory of *historical consciousness*, which is that learning history functions to build historical awareness so that a person is able to understand the relationship between the past, present, and future in shaping his life orientation (Popa, 2021; Pratama et al., 2024). Thus, *tarikh Islams* in Islamic boarding schools function as an instrument of identity formation as well as a means of inheriting the values of Islamic civilization.

The intellectual dimension (*'aqliyyah*) in learning *tarikh Islam* is directed so that *santris* have high-level thinking skills. *Santris* are not only required to memorize historical facts, but also to be able to analyze the relationship between cause and effect, identify patterns of socio-political change of Muslims, and evaluate the success and failure of a civilization (Fachrudin, 2023; Firmansyah, 2022). This approach is in line with the bloom taxonomy which places the ability to analyze, evaluate, and create as the highest cognitive achievement (Alayont et al., 2023; Lourdusamy et al., 2022). Thus, learning *tarikh Islam* encourages the development of critical, reflective, argumentative, and evidence-based thinking skills, so that *santris* do not easily receive information dogmatically without a reasoning process.

The strengthening of the intellectual dimension has strong philosophical roots in the thought of the *Ikhwan al-Ṣafā'*. In *Rasa'il Ikhwan al-Shafa*, reason is seen as a gift from God which is the main means of understanding the laws of Allah (*sunnatullah*) that work in nature and the course of history (Al-safa, 1305). Therefore, every historical event is understood as a phenomenon that has a cause, purpose, and moral lesson. Through this process, *santris* are trained to develop causal, analytical, and contextual thinking skills so that they are able to connect the dynamics of *Tarikh Islam* with the challenges of contemporary civilization.

However, the *Ikhwan al-Ṣafā'* emphasized that intellectual intelligence has no meaning if it is not accompanied by spiritual guidance (*ruhiyyah*). Spiritual education aims to cleanse the soul (*tazkiyat al-nafs*), form sincerity, and foster awareness that knowledge is a mandate that must be used for the benefit (Al-safa, 1305). In the perspective of character education, this dimension is related to the formation of affective values that are the foundation of human behavior. Habib Mohamed explained that spiritual education not only develops a vertical relationship with Allah, but also produces social sensitivity, empathy, honesty, responsibility, and integrity (Habib Mohamed, 2024). Therefore, the spiritual goal is the main driver so that the knowledge possessed by *santris* does not stop as information, but is realized in real actions.

The integration between intellectual and spiritual goals leads to the formation of character (*akhlaq al-karimah*). In the philosophy of the *Ikhwan al-Ṣafā'*, the ultimate goal of education is to achieve *at-tasyabbuh bi al-ilah*, which is to approach the qualities of divine perfection according to human capabilities (Abdullah, 1305). In the context of *Pesantren* education, the concept is translated as the formation of a person who is honest, trustworthy, fair, humble, courageous, and has social responsibility (Darda et al., 2023; Maulaya et al., 2024). The stories of the prophets, companions, scholars, and great figures of Islam are studied not only to be known, but to be internalized as life examples. This internalization process is what distinguishes the learning of *tarikh Islams* in Islamic boarding schools from history learning that is only oriented towards academic achievement.

In addition to the intellectual and spiritual dimensions, the *Ikhwan al-Ṣafā'* also pays attention to the physical aspect (*hissiyah*). Ideal education must produce physically healthy human beings because physical health is a prerequisite for the development of optimal thinking and worship skills (Al-safa, 1305). This principle is in line with the phrase *al-'aqlu al-salim fi al-jismi al-salim*, which affirms that a healthy mind grows in a healthy body (Celine & Kurjum, 2024). In the perspective of holistic education, the physical dimension is inseparable from the psychological and intellectual development of learners (Rochmat, 2024). The

history of Islam itself shows that many great scholars and scientists were able to produce monumental works because they had a high life discipline, physical health, and work ethic (Idriz, 2022; Soleimani & Osmanzadeh, 2022). Therefore, the formation of discipline, independence, sports, and lifestyle settings of *santris* is an integral part of the *Pesantren* education curriculum.

The relationship between the aspects of *hissiyah*, *'aqliyyah*, and *ruhiyyah* shows that *Pesantren* education develops an integrative learning paradigm. These three dimensions are mutually reinforcing and inseparable. Reason produces knowledge, the spirit guides moral orientation, while the physical is the medium for the implementation of charity. This relationship is in line with the principle of the *Ikhwan al-Ṣafā'* which states that knowledge without charity is futile, while charity without knowledge is error (Al-safa, 1305). This statement means that the quality of education is not only measured by the amount of knowledge obtained, but also by the ability of *santris* to implement this knowledge in real life to form character (Masturin, 2022; Rekan et al., 2025). Thus, the success of education is reflected in the unity between knowledge, values, and actions. As illustrated by the visualization as follows:

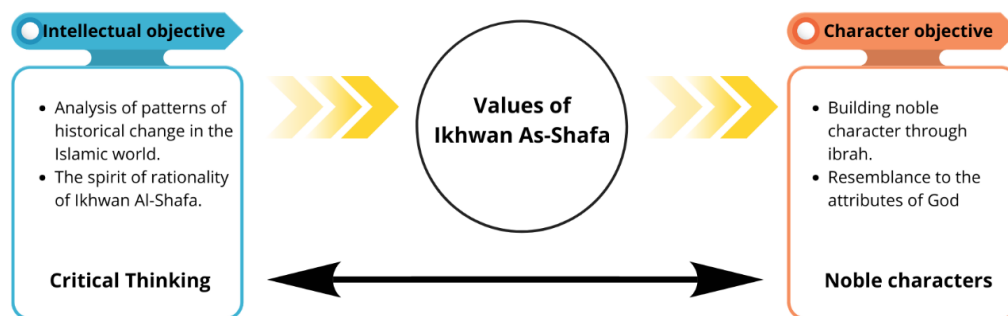


Figure 2. The relationship between the purpose of *aqliyyah* (intellectual) and the goal of *ruhiyyah* (character).

The philosophical framework was then implemented in the *Pesantren* education system that applied twenty-four hours of education (Rochmat et al., 2022). The educational process does not only take place in the classroom, but also through boarding life, worship habits, organizational activities, leadership, daily discipline, and social interaction between *santris* (Darda et al., 2026). The learning of Islamic Tarikh is one of the important instruments that supports the system because it provides a historical, intellectual, and moral foundation for the formation of *santri* character. Therefore, the purpose of learning *Tarikh Islam* must be relegated to a comprehensive learning material, learning strategy, and learning experience so that each historical story does not stop as a narrative of the past, but rather becomes a source of reflection, inspiration, and behavioral transformation.

B. Material design: Integration of *aqli* and *naqli* sciences

The material on *tarikh Islams* in *Pesantrens* is compiled with an orientation that goes far beyond the delivery of the chronology of wars or the change of political power. The curriculum is designed to present history as a complete representation of the development of Islamic civilization which includes political, social, scientific, cultural, and artistic dimensions (Fahrudin et al., 2025). This orientation shows that history is understood as a medium for the formation of ways of thinking and character, not just a source of information (Filson, 2021). This perspective is in harmony with the educational philosophy of the *Ikhwan al-Ṣafā'* which views all branches of knowledge as a complementary unit in leading human beings to intellectual and spiritual perfection (Abdullah, 1305).

Ikhwan al-Ṣafā' explained that science is encyclopedic and does not recognize the dichotomy between religious science and world science. All knowledge comes from Allah and serves to lead humans to the knowledge of the truth (*ma'rifah*) (Al-safa, 1305; Masturin, 2022). This concept is reflected in the material structure of the *tarikh Islam*, which not only discusses the history of the Prophet's da'wah and the expansion of Islamic territory, but also the development of state administration, science, art, and the dynamics of Muslim society throughout history (Anwar et al., 2022b). This view is in accordance with the idea of Islamization of science put forward by Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi, who affirm that all disciplines should be built on the paradigm of monotheism so that there is no separation between the religious aspect and the rational aspect in education (Kamalia, 2025; Siraj, 2024).

The historical aspect of Islamic civilization is the main foundation in building the historical awareness of *santris*. According to Jörn Rüsen, the learning of history does not stop at understanding the past, but forms the ability of individuals to use historical experience as the basis for understanding the present conditions and designing the future (Popa, 2021; Pratama et al., 2024). Through studies of the Umayyah Dynasty, Abbasiyah Dynasty, and various Islamic kingdoms, *santris* are invited to understand how the government system, economic governance, social tolerance, and education policies contribute to the progress of a civilization. Thus, history serves as a source of critical reflection to read the challenges of contemporary Muslims while building a more constructive future orientation.

The study of the history of civilization also shows that the glory of Islam is not only determined by military power, but also by the quality of social institutions, leadership, and culture of knowledge that develops in society. This perspective is in line with the theory of social reconstruction which views

education as an instrument to build a better society through understanding social problems (Bustan & Sinring, 2025; Satra et al., 2025). When *santris* learn about the success of the Abbasid administration, the temple system, and the tradition of deliberation in Islamic government, they not only gain historical information, but also learn about the values of leadership, justice, public responsibility, and organizational governance relevant to modern life.

The next dimension is the history of Islamic scholarship which is an important feature of the Islamic Tarikh curriculum. This material showcases the contributions of Muslim scientists such as Al-Khawarizmi, Ibn Sina, Al-Biruni, Jabir ibn Hayyan, Al-Farabi, and Ibn Khaldun in the development of mathematics, medicine, astronomy, philosophy, and social sciences. The presence of these materials shows that the Islamic intellectual tradition was built through a dialogue between revelation, empirical observation, and rational reasoning (Firnanda & Husnaini, 2025). This is in accordance with the view of the *Ikhwan al-Ṣafā'* that reason is an important instrument for understanding the signs of Allah's greatness in the universe (Al-safa, 1305). Therefore, the learning of scientific history serves to build awareness that scientific activities are part of worship and devotion to Allah SWT.

The integration of scientific history with Islamic values also strengthens the holistic education paradigm as stated by John P. Miller. Holistic education emphasizes the interconnectedness between the intellectual, spiritual, social, and moral development of *santris* so that the learning process not only produces intelligent individuals, but also has meaningful life goals (Hidayah et al., 2025). In the context of Islamic boarding schools, the history of Muslim scientists is not only studied to know their discoveries, but also to emulate the scientific ethos, discipline, humility, and the spirit of lifelong learning.

In addition to the history of civilization and science, the *tarikh Islam* curriculum also provides a proportionate space to the history of Islamic art. This material includes the development of calligraphy, mosque architecture, literature, religious music, and various expressions of Islamic culture that have developed in various regions of the world. The presence of an aesthetic dimension shows that Islam does not only build civilization through science, but also through beauty that reflects the values of monotheism. In Maxine Greene's perspective, aesthetic education is able to expand human awareness of the meaning of life through the experience of beauty that encourages the birth of empathy, creativity, and social sensitivity (Fahmi et al., 2025). Therefore, the learning of art in *tarikh Islam* is not positioned as a complement, but as a medium for the formation of moral subtleties (*tahdzib al-nafs*).

The development of materials that include the history of civilization, science, and art is also in line with the theory of experiential learning which emphasizes that learning will be meaningful if *santris* are able to connect knowledge with their life experiences (Parno et al., 2021; Sainda et al., 2023). The story of the glory of Bait al-Hikmah, the dedication of scholars in seeking knowledge, and the development of Islamic art can be used as material for reflection to build a culture of learning, collaboration, creativity, and innovation in the *Pesantren* environment.

Overall, the material structure of *tarikh Islam* in the *Pesantren* shows a real implementation of the *Ikhwan al-Ṣafā'* educational philosophy which integrates intellectual, spiritual, social, and aesthetic dimensions in a unified curriculum. The history of civilization builds leadership insight and social awareness, the history of science fosters intellectual culture and scientific ethos, while the history of art develops aesthetic sensitivity and tenderness of character.

C. Learning experience design: A multisensory approach

The *Ikhwan al-Ṣafā'* thinking on the epistemology of education departs from the assumption that knowledge is obtained through a gradual process, starting from sensory perception (*al-hawās*), then processed by reason (*al-'aql*), and finally perfected by the soul (*al-nafs*) into wisdom. For the *Ikhwan al-Ṣafā'*, empirical experience is the initial foundation for the formation of knowledge, while reason functions to organize the experience into meaningful understanding (Al-safa, 1305). This concept shows that learning cannot be separated from the involvement of *santris'* concrete experiences. This view is in line with Piaget's constructivist epistemology, which states that knowledge is actively constructed through an individual's interaction with his or her environment, not simply transferred by the teacher (Juliana & Sitorus, 2025). Thus, the learning of *tarikh Islams* in *Pesantren* is not only oriented to the delivery of historical facts, but is designed as a process of constructing meaning through learning experiences that involve various dimensions of humanity.



Figure 3. History learning experience for *santris*

The implementation of this principle can be seen in the use of audio-visual media through historical documentaries (González-Delgado, 2020). The use of visual media allows *santris* to connect historical narratives with concrete representations of the characters, places, and atmosphere of events so that the material becomes easier to understand (Ren, 2023). In the perspective of the cognitive theory of multimedia learning, information will be more effectively processed when it is presented through a combination of visual and verbal channels because the two channels work complementarily in working memory (Mayer, 2021). These findings show that the sensory principles of the *Ikhwan al-Şafā'* have relevance to contemporary multimedia learning theories that place visual experience as a reinforcement of the formation of cognitive structures.

The success of audio-visual media is also influenced by the role of teachers as learning facilitators, not just technology operators. The teacher selects the material that suits the learning objectives, provides observation guidance through the worksheet, then directs reflection after the documentary screening (Al-Ali & Al-Barakat, 2024). This strategy shows the existence of a scaffolding process, which is the provision of temporary assistance so that *santris* are able to achieve a higher level of understanding (Aalde, 2024). The discussion after the documentary screening allowed *santris* to clarify perceptions, connect historical facts, and develop analytical thinking skills. Thus, technology does not replace the role of teachers, but becomes an instrument that enriches pedagogical interactions between teachers, *santris*, and learning materials.

In addition to visual and auditory stimulation, learning *Tarikh Islam* at the *Pesantren* also integrates kinesthetic experiences through drama and simulation of historical events. This approach shows that learning history does not stop at reading and listening activities, but involves physical actions as part of the process of understanding the meaning of history. This perspective is in line with the theory of experiential learning which explains that effective learning begins with concrete experience, followed by reflection, conceptualization, and active experimentation (Sainda et al., 2023). When *santris* play Islamic historical figures, they gain an emotional and social experience that deepens their understanding of the value of struggle, leadership, and sacrifice contained in the event.

The kinesthetic approach can also be explained through the theory of embodied cognition, which holds that the thought process does not only occur in the brain, but is influenced by the body's involvement in learning activities (Tsomokos, 2025). Movement, expression, and physical interaction during the simulation help *santris* build a richer mental representation than verbal learning (Hardy, 2021). In the philosophy of the *Ikhwan al-Şafā'*, the physical involvement

shows that the body is an important instrument in the process of refining the soul through meaningful learning experiences.

After concrete experience is obtained, the teacher facilitates the debriefing process as a space for reflection on the experiences that have been experienced by the *santris*. This stage of reflection is an important part because it allows *santris* to relate physical experience to the moral values contained in *Tarikh Islam*. Through discussions about the reasons for the actions of historical figures, the consequences of decisions, and wisdom that can be applied in daily life, the learning of *tarikh Islams* develops from just an emotional experience to a process of character formation and wisdom.

The intellectual dimension of learning is strengthened through dialectical discussions that develop *santris*' critical thinking skills. This tradition of dialogue has strong roots in the *Rasa'il Ikhwan al-Ṣafā'*, which uses rational argumentation as a path to the discovery of truth (Apriliani & Bakar, 2024). In learning practice, teachers adopt the socratic method through open-ended questions that encourage *santris* to analyze the cause and effect of an event, evaluate the decisions of historical figures, and relate them to contemporary reality (Abakah, 2024). This strategy is in line with the approach of social constructivism which views that knowledge is built through a process of dialogue, argumentation, and negotiation of meaning (Aderibigbe, 2021).

Overall, the integration of audio-visual, kinesthetic, and dialectic strategies shows that Islamic Tarikh learning in *Pesantren* implements a holistic learning paradigm that connects sensory, cognitive, affective, and spiritual dimensions in an integrated manner (Darda et al., 2026; Rochmat et al., 2022). This approach is in line with the educational philosophy of the *Ikhwan al-Ṣafā'* which places sensory experience as the entrance to knowledge, the intellect as the processor of meaning, and the soul as the center of internalization of values (Sholehah & Maragustam, 2024). Thus, learning *Tarikh Islam* not only results in the mastery of historical knowledge, but also forms historical awareness, critical thinking skills, and the character of *santris* who are able to reflect Islamic historical values in real life.

Conclusion

This study concludes that the educational thinking of the *Ikhwan al-Ṣafā'* has strong relevance as a conceptual foundation in the design of the *Tarikh Islam* curriculum in *Pesantrens*. First, the implementation of the concept of the educational goals of the *Ikhwan al-Ṣafā'* is realized through the formulation of learning objectives that integrate the dimensions of *'aqliyyah* (intellectual), *ruhiyyah* (spiritual), and *hissiyyah* (physical) so that the learning of *Tarikh Islam*

not only develops the ability to think critically, but also internalizes moral values and shapes the character of *santris*. Second, the implementation of the integration of *'aqli* and *naqli knowledge* is reflected in the development of Islamic *tarikh* material which is not limited to political history and war, but covers the history of Islamic civilization, science, and art holistically, thereby strengthening Islamic identity, intellectual culture, and appreciation of Islamic civilization. Third, the implementation of the epistemological principles of the *Ikhwan al-Şafā'* is realized through the design of a multisensory learning experience that combines audio-visual media, kinesthetic simulation, and dialectical discussions to optimize the process of knowledge construction, appreciation of historical values, and the formation of historical awareness of *santris*.

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