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The Epistemology of Aqidah Education in the Thought of KH. Muhammad Faqih Maskumambang in *An-Nushus al-Islamiyyah*: From Theological Polemics to a Pedagogical Reading for Moderate Islamic Education

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Abstract

This study aims to analyze the epistemology of aqidah education constructed by KH. Muhammad Faqih Maskumambang in An-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah, particularly in establishing the relationship between textual authority, rational reasoning, and the scholarly tradition of Islamic boarding schools (pesantren). This qualitative study employs a library research method and content analysis of An-Nushus al-Islamiyyah as the primary source, complemented by relevant academic literature as secondary sources. The analysis applies the Islamic epistemological framework of bayani, burhani, and irfani, conceptually distinguishing scholarly authority based on sanad and ijma' from irfani as the internalization of ethical and spiritual values. The findings demonstrate that KH. Muhammad Faqih's epistemology of aqidah education is integrative, with bayani authority serving as its primary foundation, reinforced by burhani reasoning and the continuity of the salaf scholarly tradition. The dialogical and argumentative methods employed in the treatise also reveal pedagogical potential for fostering a moderate understanding of aqidah. The novelty of this study lies in reinterpreting An-Nushus al-Islamiyyah not merely as a theological polemical work, but as an epistemological construction of aqidah education integrating textual, rational, and traditional-spiritual dimensions.
Keywords: Epistemology Of Aqidah Education, KH. Faqih Maskumambang, *An-Nushus Al-Islamiyyah*, Wahhabi-Oriented Polemic, Moderate Islamic Education

Abstrak

Penelitian ini bertujuan menganalisis epistemologi pendidikan akidah yang dikonstruksi oleh KH. Muhammad Faqih Maskumambang dalam An-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah, khususnya dalam membangun hubungan antara otoritas teks, penalaran rasional, dan tradisi keilmuan pesantren. Penelitian menggunakan pendekatan kualitatif dengan metode library research dan

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analisis isi terhadap An-Nushus al-Islamiyyah sebagai sumber primer serta literatur akademik yang relevan sebagai sumber sekunder. Analisis menggunakan kerangka epistemologi Islam bayani, burhani, dan irfani, dengan membedakan secara konseptual antara otoritas keilmuan berbasis sanad dan ijma' dengan irfani sebagai internalisasi nilai etis-spiritual. Hasil penelitian menunjukkan bahwa epistemologi pendidikan akidah KH. Muhammad Faqih bersifat integratif, dengan otoritas bayani sebagai fondasi utama yang diperkuat oleh argumentasi burhani serta kesinambungan tradisi keilmuan salaf. Metode dialogis dan argumentatif dalam risalah tersebut juga menunjukkan potensi pedagogis dalam membangun pemahaman akidah yang moderat. Novelty penelitian ini terletak pada reinterpretasi An-Nushus al-Islamiyyah bukan semata sebagai karya polemik teologis, melainkan sebagai konstruksi epistemologis pendidikan akidah yang mengintegrasikan dimensi tekstual, rasional, dan tradisional-spiritual.
Kata Kunci: Epistemologi Pendidikan Akidah, KH. Faqih Maskumambang, An-Nushus Al-Islamiyyah, Polemik Bercorak Wahabi, Pendidikan Islam Moderat

A. Introduction

Aqidah education within the scholarly tradition of the Nusantara pesantren has never emerged in a vacuum. It has grown out of the engagement of the ulama with the socio-religious contexts of their time, including friction with currents of thought regarded as deviating from mainstream Ahl al-Sunnah wa al-Jama'ah (Aswaja) theology. One important moment in the history of early twentieth-century Indonesian Islamic thought was the arrival of a Wahhabi-oriented reformist discourse that rejected *taqlid* to the four schools of jurisprudence and declared a number of traditional practices—such as *tawassul*, grave visitation (*ziyarah*), and the veneration of saints—to be reprehensible innovations.[1] Amid this contestation, KH. Muhammad Faqih Maskumambang, caretaker of Pondok Pesantren Maskumambang in Gresik and the first deputy *rais akbar* of Nahdlatul Ulama, composed the treatise *an-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah* as a systematic rebuttal of Wahhabi-oriented arguments and, simultaneously, as a medium for instilling Ahl al-Sunnah wa al-Jama'ah theology among santri and the wider community.[2]

Notably, the treatise does not function solely as a polemical epistle; it has also served as aqidah teaching material within the pesantren environment. It embodies a distinctive epistemological style: how theological truth is constructed, what kinds of arguments are deployed against an interlocutor, and what intellectual disposition is recommended when confronting religious disagreement. Previous studies of Kiai Faqih Maskumambang have generally focused on historical-biographical aspects,[3] on comparisons of fiqh thought across generations within the Maskumambang family,[4] or on a single specific fiqh theme, such as the use of the

[1] Adilla Qur'annisa Hendriantami, "Pemikiran Keislaman K.H. Faqih Maskumambang dan Penyebarannya di Gresik Tahun 1921–1937 M" (Undergraduate thesis, UIN Sunan Kalijaga Yogyakarta, 2023), p. 45.

[2] Faridah Hidayatul Mahiroh, "Perbandingan Pemikiran KH. Muhammad Faqih Maskumambang dan KH. Ammar Faqih Maskumambang dalam Merespon Gerakan Wahabi Tahun 1922–1961 M" (Undergraduate thesis, UIN Sunan Ampel Surabaya, 2019), p. 3.

[3] Hendriantami, "Pemikiran Keislaman K.H. Faqih Maskumambang…", p. 60.

[4] Mahiroh, "Perbandingan Pemikiran KH. Muhammad Faqih Maskumambang…", p. 55.

kentongan (wooden drum) as a marker of prayer time.[5] To the authors' knowledge, no study has specifically examined the epistemology of aqidah education in *al-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah* through the *bayani-burhani-irfani* framework of Islamic epistemology, nor connected it to the discourse on moderate Islamic education that currently occupies a central place in Indonesian religious policy.[6]

This research gap is not merely an absence of prior coverage; it points to a substantive scholarly opportunity. This article argues that *An-Nushus al-Islamiyyah* deserves to be read not simply as an anti-Wahhabi polemical work, but as an epistemological construction of aqidah education that integrates three elements: (1) textual authority as the normative foundation of theological argument, (2) rational-demonstrative argumentation that bridges revealed text and contemporary theological questions, and (3) the continuity of pesantren scholarly tradition, transmitted through sanad and ethical exemplarity, as a form of epistemic authority distinct from purely intuitive-spiritual knowledge. By foregrounding this integrative structure, and by reading the treatise's argumentative method—rather than its doctrinal content alone—as a pedagogical resource, the article offers a more substantive novelty than the simple observation that "no prior study has addressed this topic": it proposes a reading of a canonical pesantren polemical text as a case study in the epistemological architecture of Islamic religious education.

The problem formulation addressed in this article is twofold: (1) what epistemological structure underlies the aqidah education constructed by KH. Faqih Maskumambang in *An-Nushus al-Islamiyyah*; and (2) in what sense can the theological-polemical character of the treatise be read, pedagogically, as a resource for moderate Islamic education, without overstating this as an explicit doctrinal intention of the author. The purpose of the research is to analyze this epistemological pattern and to draw out its relevance for the development of contemporary aqidah education that is moderate, tolerant, and grounded in scholarly civility amid the escalation of social-media-based religious polarization.

The relevance of this study extends beyond the Indonesian policy context, although it is also consistent with it. The Ministry of Religious Affairs of the Republic of Indonesia has placed religious moderation (*moderasi beragama*) among its priority programs for sustaining harmony within a plural society, articulated through four indicators: national commitment, tolerance, non-violence, and acceptance of tradition.[7] Read against this policy framework, the intellectual legacy of KH. Faqih Maskumambang demonstrates that the roots of religious moderation in Indonesia are not a recent construction but were long practiced by pesantren ulama in responding to theological difference and controversy in their own era. More broadly, the case of Kiai Faqih Maskumambang is significant for international scholarship on Islamic education, Islamic epistemology, religious authority, pesantren studies, and religious moderation: it offers a documented instance of how a locally rooted scholarly tradition constructed an epistemologically integrative, dialogical response

[5] Aziz Miftahus Surur et al., "KH. Faqih Maskumambang's Thought Regarding the Prohibition of the Use of Kentongan as a Marker of Prayer Time: A Prophetic Hadith Perspective," *Tribakti: Jurnal Pemikiran Keislaman* 34, no. 2 (2023): 153–166.

[6] Umniatuz Zahro and Mukh. Nursikin, "Tawassuth dalam Konteks Pendidikan Islam Wasathiyah: Menuju Masyarakat yang Seimbang dan Toleran," *Afeksi: Jurnal Penelitian dan Evaluasi Pendidikan* 5, no. 1 (2024): p. 10.

[7] Kementerian Agama Republik Indonesia, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 43.

to a transnational reformist challenge—an instance with clear comparative value for scholars examining analogous polemical-pedagogical texts elsewhere in the Muslim world.

B. Literature Review

1. Islamic Epistemology: *Bayani*, *Burhani*, and *Irfani*

Within the Islamic scholarly tradition, epistemology—the theory of how knowledge is acquired and validated—can be mapped onto three modes of reasoning as formulated by Muhammad Abid al-Jabiri[8] and elaborated by subsequent scholars. *Bayani* epistemology situates the authority of the sacred text (the Qur'an and hadith) together with linguistic rules as the primary source of truth; *burhani* epistemology relies on logical-rational reasoning and demonstrative method; while *irfani* epistemology, in al-Jabiri's original formulation, rests on intuitive-spiritual experience and the inherited wisdom of the mystical tradition.[9] These three modes are, in principle, complementary and together constitute a distinctively Islamic epistemological framework, one that differs from the Western rationalism-empiricism dichotomy.[10] In the context of Islamic education, the three modes are frequently used in an integrated fashion, with *bayani* functioning as the normative foundation, *burhani* as the rational-analytical instrument, and *irfani* as the ethical-spiritual internalization of acquired knowledge, as emphasized in contemporary studies of the epistemology of Islamic religious education.[11]

This framework is relevant for reading classical Nusantara religious texts, including works by pesantren ulama written to respond to the intellectual challenges of their age. As shown by Ainuri and Wijaya in their study of the epistemology of Islamic education according to the thought of KH. Hasyim Asy'ari[12]—a contemporary and close associate of Kiai Faqih Maskumambang—the epistemology of early twentieth-century pesantren ulama generally rested on the authority of the *nas* (revealed text) while remaining open to *usul al-fiqh* reasoning and considerations of public benefit (*maslahah*). A similar pattern appears in the study of the epistemology of Islamic education according to KH. Sholeh Darat,[13] which shows that pre-independence Nusantara ulama had developed a contextual Islamic epistemology rather than mere textual reproduction. This pattern of *kitab kuning*-based theological pedagogy also appears in other Nusantara tawhid education traditions, such as *Qami' al-Tughyan* by Shaykh Muhammad Nawawi al-Bantani,[14] the *Pirukunan Purwa Ayu Mardi*

[8] Muhammad Abid al-Jabiri, *Formasi Nalar Arab: Kritik Tradisi Menuju Pembebasan dan Pluralisme Wacana Interreligius*, trans. Imam Khoiri (Yogyakarta: IRCiSoD, 2003), p. 87.

[9] Siti Nur Fadhilah Marjuki et al., "Konsep Epistemologi Bayani, Irfani dan Burhani dalam Filsafat Pendidikan Islam," *DINAMIKA: Jurnal Kajian Pendidikan dan Keislaman* 9, no. 1 (2024): p. 32.

[10] Anggun Khafidhotul Ulliyah et al., "Perbedaan Epistemologi Bayani, Irfani dan Burhani dalam Pemikiran Islam," *Revorma: Jurnal Pendidikan dan Pemikiran* 4, no. 1 (2024): p. 33.

[11] S. Abdul Muqtadir and Tobroni Tobroni, "Epistemologi Pendidikan Agama Islam," *Ikhlas: Jurnal Ilmiah Pendidikan Islam* 2, no. 1 (2024): p. 166.

[12] Ainun Ainuri and Muhammad Wijaya, "Epistemology of Islamic Education According to Hasyim Asy'ari Thought," *Indonesian Journal of Islamic Literature and Muslim Society* 6, no. 2 (2023): p. 145.

[13] Wildana Arbani, Khoiruddin Nasution, and Djunaidatul Munawwaroh Hasyim, "Epistemology of Islamic Education in the View of Muhammad Sholeh Darat," *Journal Research of Social, Science, Economics, and Management* 1, no. 9 (2022): p. 1517.

[14] Ahmad Muzaqi Shofwan, "Pendidikan Keimanan dalam Kitab Qami' At-Tughyan Karya Syaikh Muhammad Nawawi Al-Bantani," *Murabby: Jurnal Pendidikan Islam* 6, no. 2 (2023): p. 180.

Utama,[15] and *Aqidat al-'Awam* by Sayyid Ahmad al-Marzuqi.[16] These studies point to a general pattern: tawhid treatises by Nusantara ulama serve a dual function, as doctrinal documents and as pedagogical material transmitted across generations of santri.

Operationally, the three modes of reasoning can be distinguished by their respective epistemic character: *bayani* reasoning operates through linguistic rules (grammar, rhetoric, *usul al-fiqh*) to extract the literal and implicit meaning of a text; *burhani* reasoning operates through formal logic, syllogism, and analogical reasoning (*qiyas*) to test the internal consistency of an argument; while what is conventionally labeled *irfani* reasoning in the pesantren context operates through ethical internalization, teacherly exemplarity, and the chain of scholarly transmission (sanad).[17] This last point, however, requires conceptual care. In al-Jabiri's original formulation, *irfani* refers more specifically to intuitive or gnostic knowledge and inner spiritual experience, not merely to sanad or the authority of tradition as such. Accordingly, this study distinguishes two related but non-identical dimensions that are frequently conflated in secondary literature: (a) transmitted scholarly authority—the epistemic weight carried by sanad, ijma' of the salaf, and the continuity of the teacher-student chain—and (b) *irfani* proper—the ethical-spiritual internalization of knowledge through the disposition and exemplarity cultivated in the teacher-student relationship. Where the data from *An-Nushus al-Islamiyyah* more directly evidence transmitted authority than intuitive-spiritual gnosis, this article labels the category "traditional-irfani**"** and treats it as an adapted, rather than a strict al-Jabirian, category, so as to avoid imposing al-Jabiri's typology too rigidly upon a primary source that was not written with that typology in mind. In practice, the three (or, on this adapted reading, four) dimensions are rarely fully separable, since the teaching of *kitab kuning* typically combines textual reading (*bayani*), the teacher's logical explanation (*burhani*), and exemplary conduct together with the scholarly genealogy of the teacher (traditional authority/*irfani*) simultaneously within a single *majelis* of instruction.

2. Moderate Islamic Education (*Wasathiyyah*)

The concept of *wasathiyyah* (moderation) in Islamic education emphasizes balance (*tawazun*), fairness (*i'tidal*), and tolerance (*tasamuh*) in religious life, including in responding to religious disagreement.[18] *Wasathiyyah* epistemology combines revelation (*naql*) and reason (*'aql*) in balanced proportion, encourages contextual interpretation, and cultivates a critical disposition toward religious misinformation, as emphasized in studies of *wasathiyyah* epistemology in the post-truth era.[19] Moderate aqidah education does not entail blurring the boundaries of theological truth; rather, it emphasizes the manner in which difference is communicated and addressed—argumentative, dialogical, and free of hasty *takfir* (excommunication). In responding to puritan reform movements such as the Wahhabi-oriented current, moderation is reflected not in doctrinal compromise but in the *method* by which aqidah is defended,

[15] Ahmad Muzaqi Shofwan, "Nilai Pendidikan Tauhid dalam Pirukunan Purwa Ayu Mardi Utama (PAMU)," *Al-Aufa: Jurnal Pendidikan dan Kajian Keislaman* 6, no. 2 (2024): p. 150.

[16] Ahmad Muzaqi Shofwan, "Pendidikan Keimanan dalam Kitab Aqidatul Awam Karya Sayyid Ahmad Al-Marzuqi," *Islamic Education: Jurnal Pendidikan Islam* 1, no. 1 (2025): p. 1.

[17] Marjuki et al., "Konsep Epistemologi Bayani, Irfani dan Burhani…", p. 38.

[18] Zahro and Nursikin, "Tawassuth dalam Konteks Pendidikan Islam Wasathiyah…", p. 20.

[19] Khoirul Umam Addzaky, Uswatun Hasanah, and Zaki Faddad Syarif Zain, "Developing Wasathiyah Epistemology: A Literature-Based Study of Moderate Islamic Knowledge in the Post-Truth Era," *HEUTAGOGIA: Journal of Islamic Education* 4, no. 2 (2024): p. 199.

one that preserves scholarly civility (*adab*) and leaves room for scholarly argumentation.[20] This issue has grown increasingly relevant as methodologically shallow religious narratives circulate ever more widely through digital media, making Islamic digital literacy an important element of strategies to counter radicalization among students[21] and driving the digital-based transformation of religious moderation aimed at filtering radical and extremist content.[22]

At the level of national policy, the Ministry of Religious Affairs' four indicators of religious moderation—national commitment, tolerance, non-violence, and acceptance of tradition—can serve as an additional analytical lens for reading the degree of *wasathiyyah* embedded in a classical religious text.[23] Non-violence, for instance, is reflected in the choice of an argumentative method over a *takfiri* verdict, while acceptance of tradition is reflected in the defense of practices such as *tawassul* and grave visitation that puritan reformers labeled as *bid'ah*. This framework reinforces the premise that religious moderation is not solely a contemporary discourse but has a long genealogy within the intellectual tradition of the pesantren.

C. Method

This study employs a qualitative approach using library research design. The primary data source is the treatise *al-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah* by KH. Muhammad Faqih Maskumambang, together with the Indonesian translation that circulates within Nahdlatul Ulama pesantren circles. Secondary data sources include undergraduate and graduate theses, journal articles, and books addressing Kiai Faqih's biography and religious thought, as well as literature on Islamic epistemology and moderate Islamic education. Consistent with the principle that primary-source evidence should predominate in the study of a single scholar's thought, secondary literature in this article is used strictly for historical contextualization, comparison of interpretation, theoretical support, and biographical corroboration; the epistemological claims advanced in the Results section are drawn, in the first instance, from the primary text itself.

Data were collected through documentary study. Data analysis employed content analysis directed at identifying patterns of argumentation, sources of reference, and modes of reasoning used by Kiai Faqih, which were then mapped onto the *bayani*, *burhani*, and traditional-*irfani* epistemological framework described in the Literature Review.[24] The analysis proceeded through three stages: data reduction (identifying core arguments within the treatise), data display (mapping arguments into the three epistemological modes), and conclusion drawing (interpreting the pedagogical meaning of the resulting argumentative pattern). Data trust worthiness was pursued through source triangulation, comparing the reading of the primary text against prior historical-biographical findings on Kiai Faqih Maskumambang. This research is limited to analysis of the primary text as it circulates in translated form within Nahdlatul Ulama pesantren circles; it does not extend to a philological study

[20] Ahmad Al Hadiq, "Epistimologi Pendidikan Karakter Islami di Era Society 5.0," *Social Science Academic* 1, no. 1 (2023): p. 185.

[21] Mahrus and Zaenal Itqon, "Literasi Digital Islami: Upaya Menangkal Radikalisme di Kalangan Pelajar," *RABBAYANI: Jurnal Pendidikan dan Peradaban Islami* 4, no. 2 (2024): p. 87.

[22] Iim Mandala, Delmus Puneri Salim Witro, and Juraidi Juraidi, "Transformasi Moderasi Beragama Berbasis Digital 2024: Sebagai Bentuk Upaya Memfilter Konten Radikalisme dan Ekstremisme di Era Disrupsi," *Jurnal Bimas Islam* 17, no. 1 (2024): p. 127.

[23] Kementerian Agama Republik Indonesia, *Moderasi Beragama*, p. 58.

[24] Marjuki et al., "Konsep Epistemologi Bayani, Irfani dan Burhani…", p. 44.

of the original Arabic manuscript, and it privileges a reading of content over linguistic or codicological analysis of the treatise. This limitation is revisited in the Conclusion.

D. Results

1. Brief Biography and Socio-Intellectual Context of KH. Muhammad Faqih Maskumambang

KH. Muhammad Faqih Maskumambang was born around 1857 CE in Sembungan Kidul village, Dukun sub-district, Gresik regency, East Java, as the fourth son of KH. Abdul Djabbar, founder of Pondok Pesantren Maskumambang. He received his first religious education from his father before continuing his studies at Pesantren Demangan in Bangkalan under Syaikhona Muhammad Kholil, teacher of several founders of Nahdlatul Ulama, including KH. Hasyim Asy'ari, KH. Wahab Chasbullah, and KH. Bisri Syansuri.[25] Kiai Faqih mastered a range of Islamic disciplines, including Qur'anic exegesis, theology (*tauhid*), jurisprudence, Arabic grammar and rhetoric, logic (*mantiq*), and *usul al-fiqh*, and was known as a prolific author, producing, among other works, the astronomical treatise *al-Manzumah al-Daliyyah*, the hadith commentary *Sharh Hazz al-Ru'us fi Radd al-Jasus* on the permissibility of the *kentongan*,[26] and the theological treatise *al-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah*.

Pondok Pesantren Maskumambang itself was founded in 1859 CE (1281 AH) by KH. Abdul Djabbar with the aim of producing preachers capable of correcting popular beliefs not yet fully consonant with Islamic teaching; its leadership passed to Kiai Faqih in 1907.[27] Kiai Faqih's scholarly and personal relationship with KH. Hasyim Asy'ari was close, notwithstanding recurrent disagreement on matters of *furu'iyyah* (juridical particulars); it is recorded that Kiai Faqih once instructed the kiai of Gresik to lower the *kentongan* at mosques and *langgar* as a mark of respect when KH. Hasyim Asy'ari visited to deliver a teaching session at Pesantren Maskumambang a symbolic act illustrating that religious disagreement did not prevent the two from maintaining mutual scholarly civility and respect.[28]

When Nahdlatul Ulama was founded in 1926, Kiai Faqih held the position of *naib*, or first deputy *rais akbar*, alongside KH. Hasyim Asy'ari as *rais akbar*—a position that affirmed his standing as one of the organization's principal scholarly authorities in formulating its theological-juridical positions.[29] It was during this period that the Wahhabi-oriented reformist discourse, which rejected the legitimacy of *madhhab* affiliation, prohibited a range of *tawassul* and grave-visitation practices, and accused various traditionalist devotional practices of *bid'ah*, began to enter the discursive space of Nusantara Muslims. In response, Kiai Faqih composed *al-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah* to systematically rebut these arguments while also tracing the historical-intellectual roots of Wahhabi-oriented thought back to Ibn Taymiyyah and Ibn al-Qayyim al-Jawziyyah.[30]

2. The Epistemological Structure of Aqidah Education in *al-Nushus al-Islamiyyah*

[25] Hendriantami, "Pemikiran Keislaman K.H. Faqih Maskumambang…", p. 30.

[26] Surur et al., "KH. Faqih Maskumambang's Thought…", p. 158.

[27] Wiki Aswaja NU, "PP Maskumambang Gresik," Laduni.id, accessed August 11, 2026, http://wiki.laduni.id/PP_MASKUMAMBANG_GRESIK.

[28] Jas Hijau, "Pondok Pesantren Maskumambang Gresik," accessed August 11, 2026, https://jashijau.id/pondok-pesantren-maskumambang-gresik/.

[29] Hendriantami, "Pemikiran Keislaman K.H. Faqih Maskumambang…", p. 55.

[30] Mahiroh, "Perbandingan Pemikiran KH. Muhammad Faqih Maskumambang…", p. 40.

A reading of Kiai Faqih's argumentative pattern in this treatise reveals three mutually reinforcing epistemological layers: the *bayani*, *burhani*, and traditional-*irfani* dimensions.

a. The *Bayani* Dimension: Textual Authority as Foundation

As is typical of Ahl al-Sunnah wa al-Jama'ah theological treatises, Kiai Faqih's argumentation rests on direct reference to Qur'anic verses and prophetic hadith, accompanied by grammatical explanation (*nahwu-balaghah*) to establish intended meaning and to reject one-sided Wahhabi-oriented interpretations. A similar approach is visible in his hadith treatise, *Sharh Hazz al-Ru'us*, in which Kiai Faqih assesses the authenticity of hadith used as a legal basis and presents comparative hadith judged to carry stronger chains of transmission (*sanad*) and text (*matn*).[31] This pattern indicates that the *bayani* foundation for Kiai Faqih was not a matter of literal citation of *nas* alone, but was accompanied by methodological critique of how an interlocutor deployed a proof-text.

Illustrative textual evidence (Table 2, item B-1) should be inserted here from the primary treatise: an Arabic excerpt in which Kiai Faqih cites a specific Qur'anic verse or hadith, together with page number and a brief analytical gloss showing how the citation functions as a bayani*-type argument. See the template in Table 2 below.*

b. The *Burhani* Dimension: Rational-Demonstrative Reasoning and Usul al-Fiqh

Kiai Faqih does not rest on textual citation alone. He employs the principles of *usul al-fiqh*, *qiyas*, and logic to bridge revealed text with contemporary questions of his time. In the case of the *kentongan*, for instance, Kiai Faqih held that the matter fell within the legitimate scope of *qiyas*, differing from KH. Hasyim Asy'ari's more text-centered approach.[32] Likewise, in rebutting the Wahhabi-oriented argument against *taqlid* to the four schools, Kiai Faqih constructs a logical argument concerning the ordinary believer's need for the authority of established juridical schools so as not to misapprehend the *nas* in an unmethodical manner. This *burhani* dimension shows that Kiai Faqih's epistemology was not rigidly textualist but integrative of text and reason, consistent with the character of *burhani* epistemology, which emphasizes rationality and demonstrative method.[33]

c. The Traditional Authority / *Irfani* Dimension: Sanad and the Salaf Scholarly Tradition

The third dimension, no less important, is Kiai Faqih's reliance on the chain of scholarly transmission (*sanad*) and the consensus (*ijma'*) of the salaf ulama as a form of non-discursive epistemic authority. Kiai Faqih is known to have compiled a *sanad* register, *Ghayah al-Amani fi Asanid al-Shaykh Faqih*, which underscores the importance of the scholarly chain as a basis for a scholar's legitimacy.[34] In addition, the spiritual experience and *adab* cultivated within the teacher-student relationship during the process of seeking knowledge, beyond sustaining the continuity of transmission through sanad, also shaped an epistemic *habitus* that influenced how knowledge was received, understood, selected, and constructed into argument.[35]

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[31] Surur et al., "KH. Faqih Maskumambang's Thought…", p. 160.

[32] Surur et al., "KH. Faqih Maskumambang's Thought…", pp. 161–162.

[33] Ulliyah et al., "Perbedaan Epistemologi Bayani, Irfani dan Burhani…", p. 41.

[34] Ulama Nusantara Center, "KH. Muhammad Faqih Maskumambang – Gresik Sang Penolak Wahabi," accessed August 8, 2026, https://ulamanusantaracenter.com/?p=346.

[35] Mohammad Muchlis Solichin, "Interrelation Kiai Authorities, Curriculum and Learning Culture in Pesantren Indonesia," *TARBIYA: Journal of Education in Muslim Society* 5, no. 1 (2020): p. 93.

Following the conceptual distinction proposed in the Literature Review, this dimension is here treated primarily as transmitted scholarly authority—an epistemic authority grounded in continuity and legitimation through sanad and consensus—while its *irfani* character in the stricter, al-Jabirian sense is most visible in the ethical-spiritual internalization cultivated through the teacher-student relationship, rather than in sanad or ijma' as such. This is a deliberate conceptual modification: rather than asserting that "sanad equals *irfani*," the article treats sanad and consensus as transmitted authority, and reserves the term *irfani* proper for the accompanying dimension of spiritual and ethical internalization. This distinction is what justifies the composite label "traditional-*irfani*" used throughout this article, and it is intended to prevent the al-Jabirian typology from being imposed too rigidly upon a source that predates and was not written with reference to that typology.

A scholar's authority, on this reading, does not rest solely on mastery of text and continuity of the scholarly chain; it also grows through exemplarity, spiritual cultivation, and the pedagogical interaction that shapes how santri receive and interpret a given body of knowledge.[36] Sanad functions to guarantee the continuity of scholarly transmission, while *adab* and spiritual experience help form the interpretive horizon that determines how a text is understood, how proof-texts are positioned, which premises are prioritized, and how the relationship between proof-text and argumentative conclusion is constructed.[37]

In writing a treatise that rebuts Wahhabi-oriented thought, this kind of argument appears in the form of an emphasis that rejecting *madhhab*-based *taqlid* is tantamount to severing the continuity (*ittisal*) of the umma's scholarship from a salaf generation whose integrity has been tested and affirmed. It is this traditional-*irfani* dimension that most clearly distinguishes Kiai Faqih's approach from a Wahhabi-oriented textual purification method that tends to sever the chain of traditional scholarly authority. The three epistemological dimensions—*bayani*, *burhani*, and traditional-*irfani*—do not stand independently but are woven together integratively within Kiai Faqih's argumentative structure. This integrative pattern is consistent with the broader claim in Islamic epistemology that the three modes of reasoning are ideally complementary rather than opposed.[38]

Table 1. Textual Evidence Template: Direct Citations from *An-Nushus al-Islamiyyah*

This table grounds the bayani-burhani-irfani classification directly in the primary Arabic text. Each row is completed with an actual Arabic excerpt from the treatise (with an English gloss), the corresponding page number in the source edition, the argumentative function of the passage, and a short analytical note.

No	Excerpt from the treatise (Arabic + English gloss)	Page	Argumentative function	Epistemological category	Analytical note

[36] Zainal Arifin, "Authority of Spiritual Leadership at Pesantren Temboro Based on Jamaah Tabligh Ideology," *Jurnal Pendidikan Islam* 6, no. 2 (2017): p. 27.

[37] D. Harnadi, H. Siahaan, and M. Hilmy, "Pesantren and the Preservation of Traditional Religious Authority in the Digital Age," *Masyarakat, Kebudayaan dan Politik* 34, no. 3 (2021): p. 277.

[38] S. Nasution, *Epistemologi Islam: Bayani, Burhani, dan Irfani* (Jakarta: RajaGrafindo Persada, 2021), p. 56.

No	Excerpt from the treatise (Arabic + English gloss)	Page	Argumentative function	Epistemological category	Analytical note
B-1	فَالْحَاصِلُ أَنَّ التَّوَسُّلَ بِالْأَنْبِيَاءِ وَالصَّالِحِيْنَ جَائِزٌ بَلْ مُسْتَحَبٌّ، وَلَمْ يُنْكِرْهُ أَحَدٌ مِنَ السَّلَفِ وَالْخَلَفِ الصَّالِحِيْنَ. — *"In conclusion, performing tawassul (intercession) through the Prophets and the righteous is permissible, even recommended, and none of the righteous predecessors (salaf) or later scholars (khalaf) rejected it."*	P. 12	*Dalil naqli* (Textual proof-text based on consensus/ tradition)	Bayani	The author employs a classic *bayani* framework by grounding the permissibility of *tawassul* in the historical consensus (*ijma'*) of both *salaf* and *khalaf* scholars, thereby neutralizing the Wahhabi claim of it being an innovated deviance (*bid'ah*).
B-2	إِذَا كَانَ التَّكْفِيْرُ بِأَمْرٍ مُحْتَمَلٍ، فَالْإِسْلَامُ هُوَ الْأَصْلُ، وَلَا يَخْرُجُ الْمُسْلِمُ مِنَ الْإِسْلَامِ إِلَّا بِيَقِيْنٍ لَا بِالظَّنِّ وَالشُّبْهَةِ. — *"If excommunication (takfir) is based on a matter that allows for multiple interpretations, then Islam remains the default state. A Muslim cannot be expelled from Islam except by absolute certainty, not by conjecture or suspicion."*	P 18	*Qiyas* / Logical legal reasoning using systemic principles	Burhani	This passage showcases a *burhani* approach by utilizing the legal maxim *"certainty is not overruled by doubt"* (*al-yaqinu la yuzalu bi al-syakk*). The author shifts from mere dogma to a rational-juridical rule to deconstruct the logical fallacy of hasty *takfir*.

No	Excerpt from the treatise (Arabic + English gloss)	Page	Argumentative function	Epistemological category	Analytical note
B-3	وَأَمَّا لُزُوْمُ التَّقْلِيْدِ لِلْعَامِيِّ فَلِأَنَّهُ لَا عِلْمَ لَهُ بِأَدِلَّةِ الْأَحْكَامِ، فَعَلَيْهِ أَنْ يَتَّبِعَ مَنْ هُوَ أَهْلٌ لِلذِّكْرِ كَمَا أَمَرَ اللهُ تَعَالَى. — *"As for the necessity of taqlid (following a school of law) for the layperson, it is because they lack direct knowledge of legal evidences; hence, they are obliged to follow those who possess knowledge, as commanded by Allah Almighty."*	P. 25	Appeal to *sanad* / Scholarly hierarchy and authority	Traditional authority / Irfani	The author validates the traditional methodology of *taqlid* for non-experts. This represents an *irfani/traditionalist* epistemology where spiritual and legal safety is preserved through an unbroken lineage of authoritative knowledge (*sanad*) rather than individualistic, unguided interpretation.
B-4	كُلُّ مَا أُحْدِثَ مِمَّا لَا خِلَافَ فِيهِ لِلْكِتَابِ وَالسُّنَّةِ وَالْإِجْمَاعِ وَالْأَثَرِ، فَهُوَ بِدْعَةٌ حَسَنَةٌ مَحْمُوْدَةٌ شَرْعًا. — *"Every newly introduced matter that does not contradict the Qur'an, the Sunnah, the consensus (ijma'), or the traditions of the companions (athar) is considered a good, praiseworthy innovation (bid'ah hasanah) in Islamic law."*	P. 31	Synthesis of textual constraints and rational classification	Hybrid (Bayani-Burhani)	To redefine *bid'ah*, the author cross-references textual sources (*bayani*) with a logical sorting method (*burhani*). This classification provides a systematic framework to legitimise cultural and religious traditions in Nusantara that do not violate fundamental Islamic tenets.

To provide a more comprehensive picture of Kiai Faqih's epistemology in *al-Nushus al-Islamiyyah*, and to assist the reader in understanding how the three modes of reasoning function simultaneously, the characteristics of the three epistemological

dimensions are summarized in Table 3, and their operative mechanism is visualized in Figure 1.

Table 2. Epistemological Mapping of Aqidah Education in *An-Nushus al-Islamiyyah*

Epistemological category	Source of knowledge	Mode of reasoning	Textual evidence from *An-Nushus*	Pedagogical implication
Bayani	Qur'an and hadith & *Kalam Ulama* (Scholarly Consensus)	Textual interpretation; (*Istinbat al-Ahkam*) & Linguistic Analysis	فَالْحَاصِلُ أَنَّ التَّوَسُّلَ بِالْأَنْبِيَاءِ وَالصَّالِحِيْنَ جَائِزٌ بَلْ مُسْتَحَبٌّ، وَلَمْ يُنْكِرْهُ أَحَدٌ مِنَ السَّلَفِ وَالْخَلَفِ الصَّالِحِيْنَ. *("Wal-hasil anna al-tawassula bi al-anbiya'i wa al-shalihina ja'izun bal mustahabbun, wa lam yunkirhu ahadun min al-salafi wa al-khalafi al-shalihina.")* **Gloss:** "In conclusion, performing tawassul (intercession) through the Prophets and the righteous is permissible, even recommended, and none of the righteous predecessors (salaf) or later scholars (khalaf) rejected it."	Trains students/researchers to accurately analyze primary Islamic texts (*turats*), comprehend classical legal methodologies, and avoid isolating textual proofs from the established tradition of scholarly interpretation.
Burhani	Reason (*'Aql*) & *Usul al-Fiqh* (Legal Theory)	*Qiyas* (Analogy), Rational Argumentation, & Deconstruction of Fallacies (*Radd*)	إِذَا كَانَ التَّكْفِيْرُ بِأَمْرٍ مُحْتَمَلٍ، فَالْإِسْلَامُ هُوَ الْأَصْلُ، وَلَا يَخْرُجُ الْمُسْلِمُ مِنَ الْإِسْلَامِ إِلَّا بِيَقِيْنٍ لَا بِالظَّنِّ وَالشُّبْهَةِ. *("Idza kana al-takfiru bi amrin muhtamalin, fal-islamu huwa al-*	**Critical Reasoning & Logical Fallacy Disruption:** Develops the capacity for critical thinking to distinguish between dogmatic claims and logical legal arguments,

Epistemological category	Source of knowledge	Mode of reasoning	Textual evidence from *An-Nushus*	Pedagogical implication
			aslu, wa la yakhruju al-muslimu min al-islami illa bi yaqinin la bi al-dhanni wa al-syubhati.") **Gloss:** "If excommunication (takfir) is based on a matter that allows for multiple interpretations, then Islam remains the default state. A Muslim cannot be expelled from Islam except by absolute certainty, not by conjecture or suspicion."	fostering an objective mindset against religious extremism and absolute truth claims.
Traditional authority / Irfani	*Sanad* (Chain of Transmission) & Spiritual-Ethical Tradition	Internalization of *Adab* (Etiquette), Textual Transmission, & Authority Validation	وَأَمَّا لُزُوْمُ التَّقْلِيْدِ لِلْعَامِيِّ فَلِأَنَّهُ لَا عِلْمَ لَهُ بِأَدِلَّةِ الْأَحْكَامِ، فَعَلَيْهِ أَنْ يَتَّبِعَ مَنْ هُوَ أَهْلٌ لِلذِّكْرِ كَمَا أَمَرَ اللهُ تَعَالَى. *("Wa amma luzumu al-taqlidi lil-'amiyyi fa liannahu la 'ilma lahu bi adillati al-ahkami, fa 'alaihi an yattabi'a man huwa ahlun lil-dzikri kama amarallahu ta'ala.")* **Gloss:** "As for the necessity of taqlid (following a school of law) for the layperson, it is	**Scholarly Ethics & Intellectual Humility:** Instills academic integrity through respect for scholarly lineage (*sanad*), the importance of structured mentorship, and cultivates intellectual humility within the pursuit of knowledge.

Epistemological category	Source of knowledge	Mode of reasoning	Textual evidence from *An-Nushus*	Pedagogical implication
			because they lack direct knowledge of legal evidences; hence, they are obliged to follow those who possess knowledge, as commanded by Allah Almighty."	

Figure 1. The Epistemic Mechanism from Theological Issue to Moderate Pedagogical Formation

This revised diagram replaces the earlier, more generic "issue → bayani/burhani/irfani → conclusion" schema with an explicit account of the epistemological mechanism, so as to better substantiate the claim that the treatise moves conceptually "from theological polemics toward moderate Islamic education."

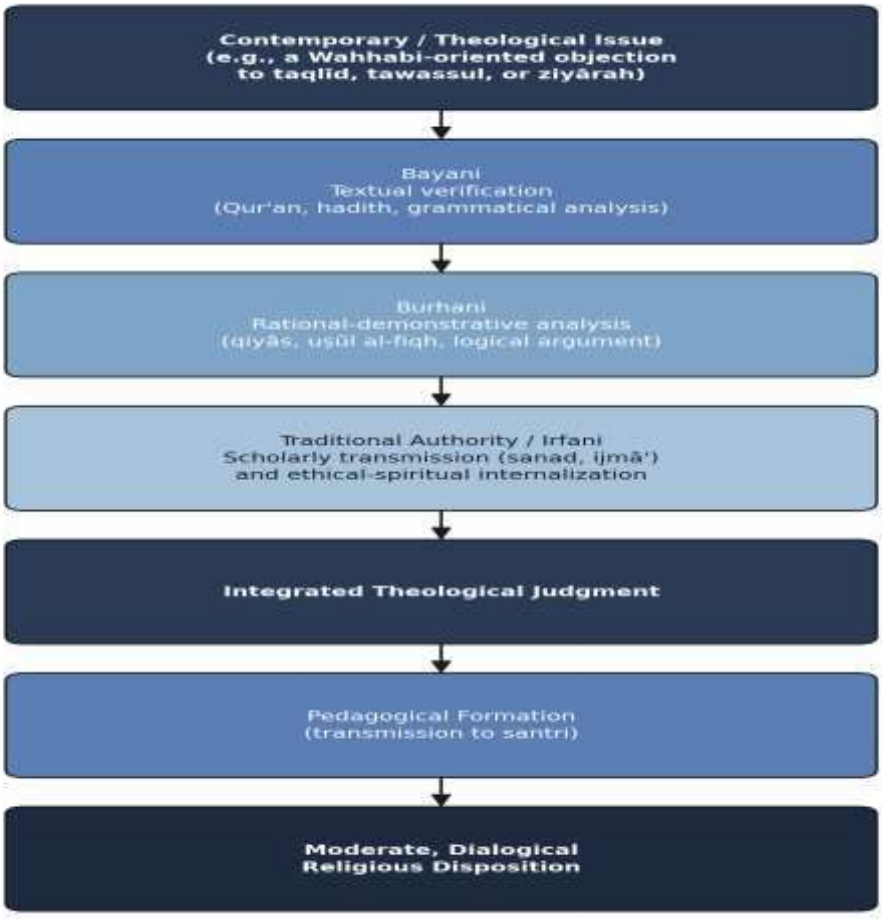


Figure The epistemic mechanism from theological issue to moderate pedagogical formation.

E. Discussion

1. From Theological Polemics to a Pedagogical Reading for Moderate Islamic Education

What makes *al-Nushus al-Islamiyyah fi Radd 'ala Madhhab al-Wahhabiyyah* relevant to read within a framework of moderate Islamic education lies not in the substance of its defense of *madhhab* affiliation and the Ahl al-Sunnah wa al-Jama'ah scholarly tradition per se, but in the argumentative *method* Kiai Faqih employs. Rather than pursuing *takfir* or unilateral condemnation of his interlocutors, Kiai Faqih chooses an argumentative-dialogical path: presenting the opposing proof-text, critiquing its methodology, and then offering a counter-argument supported by verifiable references. This disposition is also reflected in his personal relationship with KH. Hasyim Asy'ari, with whom he disagreed on the *kentongan* issue yet maintained a friendship of mutual respect without severing scholarly ties.[39]

This pattern reflects a shift in the treatise's social function—from a purely defensive polemical epistle to aqidah teaching material that cultivates both intellectual competence and civility in the face of religious disagreement. It is important to be precise about the nature of this claim: the evidence assembled here supports a *pedagogical reading* of the text—that is, an account of how the treatise can function, and has functioned, as teaching material with moderating pedagogical effects—rather than a claim that Kiai Faqih Maskumambang explicitly set out to formulate a theory of moderate Islamic education as such. Santri who study this treatise are not merely invited to memorize rebuttals of Wahhabi-oriented arguments; they are also trained to understand an opponent's reasoning, to apply criteria for verifying proof-texts, and to value *ukhuwah* (fraternal solidarity) amid *furu'iyyah* disagreement. This mode of education is consistent with the *wasathiyyah* principle in contemporary Islamic education, which emphasizes balance between firmness on core aqidah principles (*al-haq*) and flexibility (*tasamuh*) in matters of *furu'* and *khilafiyah*,[40] and it resonates with pesantren-based strategies for strengthening moderate Islamic education that emphasize Aswaja identity without foreclosing openness to dialogue.[41]

It can thus be said that *al-Nushus al-Islamiyyah* occupies a dual position: on one hand, it is a theological-polemical document that emerged from the urgent need to counter a Wahhabi-oriented purification current in its own historical moment; on the other, it is a pedagogical legacy that instills a critical-argumentative disposition together with tolerance toward diversity of opinion within the frame of Ahl al-Sunnah wa al-Jama'ah aqidah. The shift from "polemic" to "moderate education" described here is not a shift in doctrinal substance but a shift in the *social function* of the text as it has been transmitted across generations of santri within the pesantren—comparable to how the communication of Ahl al-Sunnah wa al-Jama'ah values shapes the character of students in madrasah and Islamic higher-education

[39] Surur et al., "KH. Faqih Maskumambang's Thought…", p. 154.

[40] Zahro and Nursikin, "Tawassuth dalam Konteks Pendidikan Islam Wasathiyah…", p. 22.

[41] M. Shalehuddin et al., "Strategi Pondok Pesantren dalam Penguatan Pendidikan Islam Moderat di Desa Lorejo," *Al-Mikraj: Journal Studi Islam dan Humaniora* 5, no. 2 (2025): p. 300.

institutions[42] and to how the socialization of Aswaja values among university students has been used as a strategy for cultivating moderate dispositions.[43]

This dialogical argumentative pattern also reflects an epistemological awareness that theological certainty does not by itself dissolve the obligation to observe civility in argument. This disposition can be read through the non-violence indicator within the Ministry of Religious Affairs' religious-moderation framework, which emphasizes the rejection of harsh methods—verbal or symbolic—in resolving religious disagreement.[44] *Al-Nushus al-Islamiyyah* can therefore be read not only as an apologetic document of Ahl al-Sunnah wa al-Jama'ah, but also as a pedagogical precedent illustrating how doctrinal firmness and argumentative civility can operate together.

2. Relevance for Contemporary Aqidah Education

The findings above carry significant relevance for the development of aqidah education in the digital era, when religious polarization is frequently triggered by the circulation of methodologically shallow yet virally amplified religious narratives on social media. The integrative *bayani-burhani*-traditional-*irfani* epistemology practiced by Kiai Faqih can serve as a model for a contemporary aqidah-education curriculum that emphasizes not only doctrinal memorization but also methodological literacy in verifying religious claims.[45] Studies on the role of Islamic epistemology in education policy likewise affirm that Islamic epistemology offers a holistic perspective encompassing spiritual, moral, and rational dimensions, making it highly relevant to the formulation of inclusive and sustainable education policy.[46]

Beyond the Indonesian context, this case has broader comparative value for international scholarship. It offers researchers of Islamic epistemology a documented instance of how bayani, burhani, and traditional forms of authority were operationalized together within a single polemical-pedagogical text; it offers scholars of religious authority a case of how sanad-based legitimacy was mobilized argumentatively rather than merely asserted; and it offers pesantren-studies and religious-moderation scholars a historically grounded example of moderation as method rather than as doctrinal compromise—an example that invites comparison with analogous reformist-traditionalist polemics elsewhere in the Muslim world, rather than being read as a matter of interest to Indonesian Islamic education alone.

In addition, the exemplary disposition of argumentative firmness combined with sustained *ukhuwah*, as demonstrated by Kiai Faqih, can serve as an important reference for religious-moderation education, particularly within pesantren and Ahl al-Sunnah wa al-Jama'ah-based Islamic education, functioning as a counterweight to tendencies toward the radicalization of religious thought among younger generations.[47] A moderate religious disposition also needs reinforcement through multicultural education that systematically conceptualizes religious moderation within

[42] Ahmad Safuan et al., "Communication Shapes Students' Character Through the Values of Ahlussunah Wal Jamaah in Madrasah," *Al-Tsiqoh: Jurnal Ekonomi dan Dakwah Islam* 9, no. 2 (2024): p. 37.

[43] Ali Murtadlo, Nur Diana Aliyah, and Ahmad Murtadlo, "Sosialisasi Nilai-Nilai Ahlussunnah Wal Jama'ah dalam Upaya Membangun Sikap Moderat Mahasiswa Universitas Sunan Giri Surabaya," *International Journal of Educational Policies* 3, no. 2 (2025): p. 515.

[44] Kementerian Agama Republik Indonesia, *Moderasi Beragama*, p. 61.

[45] Al Hadiq, "Epistimologi Pendidikan Karakter Islami…", p. 191.

[46] Dede Asih and M. Nugraha, "Potensi Peran Epistemologi Islam dalam Menjawab Tantangan Kebijakan Pendidikan," *Jurnal Ilmiah Wahana Pendidikan* 11, no. 8B (2025): p. 46.

[47] Idi Warsah, "Jihad and Radicalism: Epistemology of Islamic Education at Pesantren Al-Furqan in Musi Rawas District," *Jurnal Ilmiah Islam Futura* 21, no. 2 (2021): p. 152.

curricula,[48] with implications for strengthening religious multiculturalism in Indonesia more broadly.[49] The intellectual legacy of Kiai Faqih Maskumambang can, in this respect, be positioned as a historical-pedagogical precedent that enriches the repertoire of pesantren-based models of moderate aqidah education in Indonesia—and, by extension, a case worth situating within comparative international literature on religious moderation.

3. Implications for the Development of Pesantren-Based Aqidah Curricula

The finding regarding Kiai Faqih's integrative epistemological pattern carries practical implications for curriculum development in aqidah education at pesantren and *madrasah diniyah*. First, aqidah teaching material should not be delivered solely through doctrinal memorization; it should be accompanied by training in argument-structure analysis, following the *bayani-burhani*-traditional-*irfani* pattern practiced by Kiai Faqih, so that students develop methodological resilience when confronting deviant religious narratives circulating online.[50] Second, the teaching of classical polemical treatises such as *al-Nushus al-Islamiyyah* can be positioned not merely as material on the history of thought, but as a case study in argumentative ethics that can be contextualized against contemporary religious debate on social media.[51] Third, pesantren strategies for strengthening moderate Islamic education should be directed toward strengthening santri's digital-literacy capacity, so that the dialogical-argumentative pattern inherited from NU's founding ulama can be translated into digital discursive spaces that are often dominated by instant, poorly verified narratives.[52]

[48] Melisa Octaviani Ginting, Anggi Syahputra Siregar, and Ismail Pohan, "Moderasi Beragama dalam Perspektif Pendidikan Multikultural: Sebuah Kajian Konseptual," *PENDALAS: Jurnal Penelitian Tindakan Kelas dan Pengabdian Masyarakat* 4, no. 3 (2024): p. 230.

[49] Setyo Febrianto and Erni Munfarida, "Implikasi Konsep Moderasi Beragama terhadap Multikulturalisme di Indonesia," *SUARGA: Studi Keberagamaan dan Keberagaman* 2, no. 1 (2023): p. 72.

[50] Al Hadiq, "Epistimologi Pendidikan Karakter Islami…", p. 189.

[51] Mandala, Witro, and Juraidi, "Transformasi Moderasi Beragama Berbasis Digital 2024…", p. 140.

[52] M. Shalehuddin et al., "Strategi Pondok Pesantren dalam Penguatan Pendidikan Islam Moderat di Desa Lorejo…", p. 305.

Conclusion

This study concludes that the epistemology of aqidah education developed by KH. Muhammad Faqih Maskumambang in al-Nushus al-Islamiyyah represents an integrative epistemological construction that combines textual revelation (bayani), rational-usuli reasoning (burhani), transmitted scholarly authority, and ethical-spiritual internalization. These dimensions operate within a coherent argumentative structure aimed not only at defending the aqidah of Ahl al-Sunnah wa al-Jama'ah against Wahhabi-oriented reformist thought, but also at demonstrating an educational approach to religious disagreement grounded in argumentation, scholarly tradition, and ethical conduct. The study further contributes theoretically by refining the application of the bayani-burhani-irfani framework to Nusantara pesantren sources. In particular, it distinguishes transmitted scholarly authority, such as sanad and ijma', from irfani as a dimension of ethical and spiritual internalization. This distinction provides a more conceptually cautious approach to applying al-Jabiri's epistemological typology to classical Islamic texts that were not originally formulated within that framework. The study consequently demonstrates the importance of grounding epistemological classification in explicit primary-textual evidence rather than relying solely on interpretive claims. From a pedagogical perspective, al-Nushus al-Islamiyyah should not be understood merely as a polemical theological text. Its argumentative and dialogical characteristics indicate its potential as a resource for aqidah education that develops critical reasoning, intellectual civility, and responsible engagement with religious differences. When pedagogically contextualized, its epistemological principles can contribute to the development of moderate (wasathiyyah) aqidah education in pesantren and madrasah diniyah, particularly by integrating theological argumentation with ethical attitudes toward disagreement. Nevertheless, the findings should be interpreted in light of the study's limitations. The analysis relies on an Indonesian translation rather than a direct philological examination of the original Arabic manuscript, while the textual evidence supporting the epistemological classification remains limited to the citations presented in this study. Future research should therefore prioritize philological and codicological examination of the original manuscript, comparative studies with the epistemologies of other Nusantara ulama, investigation of the treatise's potential transformation into religious-moderation curricula, and the development of aqidah-learning models based on classical Islamic argumentation integrated with contemporary digital literacy. Such efforts may strengthen the contribution of pesantren-based aqidah education to cultivating religious moderation, critical intellectual capacity, and ethical engagement in an increasingly polarized public sphere

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