



ANALYZING THE IMPLEMENTATION OF NEURO LINGUISTIC PROGRAMMING ON ISLAMIC RELIGIOUS EDUCATION: A PHILOSOPHICAL PERSPECTIVE

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Abstract

This research aims to analyze the implementation of the Neuro Linguistic Program (NLP) in Islamic Religious Education (IRE) learning through two educational philosophy perspectives, namely Islamic Educational Philosophy (IEP) and Educational Philosophy (EP). This research focuses on the description and elaboration of the philosophical schools contained in the implementation of NLP to IRE. The formulation of the problem proposed in this study is how to analyze the implementation of NLP in IRE learning from the perspective of educational philosophy and Islamic education philosophy? This study uses a qualitative method, where researchers optimize the literature review approach. Researchers collected articles and research results with the keywords, "NLP", "Islamic Religious Education" and "Philosophy of Education" and "Philosophy of Islamic Education". The process of data processing, data reduction and data analysis are carried out based on literature study by paying attention to the novelty of the input articles. Regarding research findings, this study reveals that there are three schools of educational philosophy, namely progressivism, essentialism, and reconstructionism. Meanwhile, according to the philosophy of Islamic education, there is a religious-rational school (al-Diniy al-'Aqlaniy) and pragmatism.

Abstrak

Penelitian ini bertujuan untuk menganalisis implementasi Neuro Linguistic Program (NLP) pada pembelajaran PAI melalui dua perspektif filsafat pendidikan, yaitu filsafat pendidikan dan filsafat pendidikan Islam. Penelitian ini berfokus pada uraian dan elaborasi aliran-aliran filsafat yang terdapat dalam penerapan NLP pada PAI. Rumusan masalah yang diajukan pada penelitian ini adalah bagaimana analisa implementasi NLP dalam pembelajaran PAI dari perspektif filsafat pendidikan dan filsafat pendidikan Islam?. Penelitian ini menggunakan metode kualitatif, dimana peneliti mengoptimalkan pendekatan literatur review. Peneliti menghimpun artikel dan hasil penelitian dengan kata kunci, "NLP", "Pendidikan Agama Islam" dan "Filsafat Pendidikan dan Filsafat Pendidikan Islam". Proses pengolahan data, reduksi data dan analisis data dilakukan berbasis studi kepustakaan dengan memperhatikan novelty artikel masukan. Terkait temuan penelitian, penelitian ini mengungkapkan terdapat tiga aliran filsafat pendidikan, yaitu progressivisme, essentialisme, and rekonstruksionisme. Sedangkan, menurut filsafat pendidikan Islam, terdapat aliran religius-rasional (al-Diniy al-'Aqlaniy) and pragmatisme.

Keywords: Neuro Linguistic Programming; Educational Philosophy; Islamic Educational Philosophy; Islamic education

INTRODUCTION

This study is follow-up research entitled, "Implementing Neuro-Linguistic Programming (NLP) as Teaching Innovation for Islamic Religious Education (IRE): A Study on Student's Perception"¹. This

¹ Titis Thoriquttyas, Nur Faizin, and Nur Ahsin, 'Implementing Neuro-Linguistic Programming (NLP) as Teaching Innovation for Islamic Religious Education (IRE): A Study on Student's Perception', in *International Conference on Language*,

research has been presented at the International Conference on Language, Education, and Social Science (ICLESS 2022) and it was published through Atlantis Press. Meanwhile, the research is continued to examine the implementation of Neuro Linguistic Programming (NLP) in Islamic Religious Education from the perspective of educational philosophy, both Islamic Educational Philosophy (IEP) and Educational Philosophy (EP).

This study uses an analysis of the types and categories of IEP and EP used in the context of strengthening religious moderation through the NLP approach. The novelty offered by this research is a philosophical study of the use of the NLP approach in Islamic Religious Education (IRE). Because based on academic investigations that have been carried out, there has been no research yet related to the use of NLP in the learning process by taking a discussion of its philosophical perspective. Therefore, this study offers renewal in this perspective. What it is more, the use of NLP in the IRE field has not been widely related to research that discusses it further.

This research offers main research problem, namely how the analysis of the implementation of NLP in IRE from the EP and IEP's perspective?. Explicitly, this research problem will snapshot the intersection of philosophical dimension in IRE which implement NLP from the views of EP and IEP. In the discussion section, the elaboration will be divided into two sections, firstly for the elaboration of EP's perspective and IEP's perspective. The significance of this study is to provide an overview of the landscape of EP and IEP school of thoughts which are used in strengthening religious moderation through IRE with the NLP approach. Analysis from a philosophical perspective, both EP and IEP, is an important discussion. Although it must be admitted that not much research explores the role, position and urgency of educational philosophy discourse in field-based research related to the learning process. In fact, observing further and in more depth related to the educational philosophy discourse is able to provide a comprehensive picture regarding the education system. Not only related to learning methods, evaluation systems, teacher-student relations, and the learning environment, but analysis related to the educational philosophy used is able to explain the long-term projections of the learning system.

There are at least two backgrounds in this research using philosophy, both IEP and EP, as an analytical instrument for the implementation of NLP in IRE's learning, namely 1). Philosophical studies provide a unique spectrum in explaining how the learning process is. Moreover, the discussion of NLP in IRE also acts as a learning innovation. EP and IEP are not only discussed something abstract, but also discuss how the development projections and the philosophical schools contained therein. Therefore, the philosophical perspective can provide a treasure of novelty regarding this theme; 2). EP and IEP studies can provide logical reasons for using a particular approach or method in the learning process. The relevance of this research is that the implementation of NLP in IRE is not only able to provide ontological, epistemological, and axiological explanations, but is also able to provide an overview of the philosophical schools it uses.

In short, the initial research that has been done is oriented towards the identification and design of IRE's learning models with the NLP approach. Basically, initial research acts as a learning design prototype by incorporating values that are expected to strengthen students' understanding. In this research using the ADDIE research model, the testing process was carried out on students across tertiary institutions, namely students at Malang State University, UII Yogyakarta and IAIN Kediri. Researchers have the consideration to continue the initial research by taking a philosophical perspective as a tool of analysis. Researchers view that there is a gap of research, especially regarding the implementation of NLP in IRE learning from a philosophical perspective. Based on the findings of previous research in the 2019-2023 period, there are at least five research results related to the implementation of NLP in the learning process.

Firstly, research topic entitled, “Pengaruh Metode Hypnoteaching Melalui Neuro Linguistic Programming (NLP) Terhadap Motivasi Belajar Peserta Didik Pada Pembelajaran Fisika Di SMA Negeri 1 Padang Cermin”. This study uses a quasi-experimental or quasi-experimental type. The research design used is True Experimental Design with pre-test and post-test control group design. The population in this study were five class X in SMA Negeri 1 Padang Cermin². Secondly, research topic entitled, “Neurolinguistic Programming (NLP) Pada anak dengan Diversitas Budaya di Lembaga Pendidikan Islam Anak Usia Dini di Bangka Belitung”, this research shows that educators at Islamic children’s educational institutions in the Bangka Belitung Islands use at least three NLP techniques namely Rapport, Flexibility and Language. All items are applied by educators with awareness and sensitivity to the cultural diversity of children of students so as to create living together where different cultural values live together with mutual respect and respect³. Thirdly, research topic entitled, “Penerapan Neuro Linguistic Programming (NLP) dalam Kecerdasan Emosional untuk Keberhasilan Siswa”. This research aims to find the application of NLP in emotional intelligence can increase student success. With the application of NLP in emotional intelligence students have qualitative results (1) Know better who they are, where they are, and where they are going (2) Have the meaning of life (3) Know what their purpose in life is and what they should do (4) understand how to treats people around him, his friends, younger siblings, teachers, parents and even other people he meets (5) More sensitive to what is happening around him (6) Makes sense of life more.

Fourthly, research paper entitled, “Konsep NLP (Neuro Linguistic Programming) Dalam Pendidikan Agama Islam Serta Relevansinya Dengan Shalat Dan Dzikir”, this study it reveals data analysis, NLP concepts in Islamic Religious Education include representational systems, submodalities, states, rapport, modeling, anchors, meta programs, as well as frames and reframing. In this case, all of these concepts have relevance to prayer and dhikr. From this research, it can be concluded that the concept of NLP which is known as a new science has in fact been closely attached to Islamic Religious Education because it has direct relevance to religious activities, namely prayer and dhikr⁴. Fifth, research paper entitled, “Implementing Neuro-Linguistic Programming (NLP) as Teaching Innovation for Islamic Religious Education (IRE): A Study on Student’s Perception”. This qualitative study examined how six classes (240 students) at the State University of Malang (UM) perceived the study’s subject. The study’s findings showed that most of the students in the six classes had high or moderate attitudes, but some had unfavorable opinions on the use of NLP as an IRE innovation in higher education⁵.

Based on five previous studies with a focus on discussion on NLP in the learning process, it can be concluded that at least two findings have become the distinction of this study, namely: 1). This study emphasizes the implementation of NLP in IRE learning by looking at the perspectives of IEP and EP. According to the table above, there has been no research targeting IEP and EP as the focus of analysis on the application of NLP. 2). This research is follow-up research, so that the topic of discussion has an aspect of sustainability. Referring to the table above, previous research with the NLP theme tends to be studied quantitatively and qualitatively. However, this study emphasizes a philosophical perspective, namely on the description of ontological, epistemological and axiological aspects. Furthermore, this research will provide an overview of the schools of educational philosophy

² Agustin Wulandari Nadiyah, ‘Pengaruh Metode Hypnoteaching Melalui Neuro Linguistic Programming (NLP) Terhadap Motivasi Belajar Peserta Didik Pada Pembelajaran Fisika Di SMA Negeri 1 Padang Cermin’ (PhD Thesis, UIN RADEN INTAN LAMPUNG, 2021).

³ Sriyati Dwi Astuti and Maragustam Siregar, ‘Neurolinguistik Programming (NLP) Pada Anak Dengan Diversitas Budaya Di Lembaga Pendidikan Islam Anak Usia Dini Di Bangka Belitung’, *BERNAS KIDS: Islamic Childhood Education Journal* 2, no. 1 (2023): 1–7.

⁴ Hafidhah Hafidhah, “Konsep NLP (*Neuro Linguistic Programming*) Dalam Pendidikan Agama Islam Serta Relevansinya Dengan Shalat Dan Dzikir” (PhD Thesis, Universitas Muhammadiyah Ponorogo, 2022).

⁵ Thoriquattyas, Faizin, and Ahsin, ‘Implementing Neuro-Linguistic Programming (NLP) as Teaching Innovation for Islamic Religious Education (IRE)’.

and Islamic educational philosophy that intersect in the implementation of NLP in IRE learning. To be clearly, this research is offered the novelty through using intersection of IEP and EP as the analytical approach on implementation of NLP in teaching process of IRE. As explained before, the originality of this research employs the unique perspective of analytic in IRE's process toward the NLP's learning method.

This research can be classified in the type of qualitative research using literature review. Furthermore, the target of this research is the implementation of NLP in IRE by taking a philosophical review, both according to the philosophy of education and the philosophy of Islamic education. In this study, researchers used primary and secondary literature as a locus of discussion. Primary literature is defined as the results of research or references that discuss EP, IEP and NLP. In order to maintain the novelty of the research, the research team limited the use of primary literature with a publication period of 2019-2022 originating from internationally and nationally reputable journals. While secondary literature, in the form of publication results other than journal articles, for example research results that are not published or from findings on websites

Regarding data collection, the research team made a summary of the implementation of NLP in IRE learning that had been carried out in phase I of the research. Then the team compiled keywords in the implementation process and compared it with the philosophy of Islamic education and educational philosophy. The two types of educational philosophy, both Islamic educational philosophy and educational philosophy, have their own streams and types⁶. Thus, the research team conducted cross reference between the two variables. This is done to identify the implementation of NLP in IRE learning from the perspective of Islamic educational philosophy and educational philosophy. Furthermore, the data analysis technique used uses a classification table to determine which schools of educational philosophy are appropriate and coherent with the implementation of NLP in IRE learning, especially in the context of strengthening religious moderation.

NLP AND ISLAMIC RELIGIOUS EDUCATION: IEP AND EP'S PERSPECTIVES

Thoughts and arguments related to the Islamic educational philosophy (IEP) as well as educational philosophy (EP) have been revealed by several related studies, one of which is Mustafa who formulated the philosophy of Islamic education as an educational science originating from the scientific disciplines of philosophy, or philosophy which is implemented in the thinking and problem solving of Islamic education⁷. From this definition it can be explained that the essence and existence of educational philosophy is a branch of philosophy that studies the nature of education, thus viewing educational activities as objects that need to be studied⁸. As elaborated in the previous research about the schools of IEP and EP, there are at least eight school of thoughts in EP and three school of thoughts in IEP, as explained in the Table 2. below:

Table 2.
The Schools of Educational Philosophy (EP) and Islamic Educational Philosophy (IEP)

No	School of Educational Philosophy (EP)	No	School of Islamic Educational Philosophy (EIP)
1.	Progressivism	1	Conservativism (<i>al-Mubafidz</i>)
2.	Essentialism	2	Religious-Rational (<i>al-Diniy al-'Aqlaniy</i>)

⁶ Dwi Priyanto, 'Implikasi Aliran Filsafat Pragmatisme Terhadap Praksis Pendidikan', *Jurnal Pendidikan Islam Indonesia* 1, no. 2 (2017): 177-91; Ahmad Salim, 'Implikasi Aliran Filsafat Pendidikan Islam Pada Manajemen Pendidikan', *LITERASI (Jurnal Ilmu Pendidikan)* 5, no. 1 (2017): 13-28.

⁷ Mustafa Mustafa, 'Filsafat Pendidikan Islam: Telaah Epistemologi Ilmu', *Jurnal Ilmiah Iqra'* 3, no. 1 (2018).

⁸ Abidin Nurdin, Sri Astuti A. Samad, and Munawwarah A. Samad, 'DASAR EPISTEMOLOGI DALAM FILSAFAT PENDIDIKAN ISLAM', *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam* 9, no. 2 (2019); Mukh Nursikin, 'Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam', *ATTARBIYAH: Journal of Islamic Culture and Education* 1, no. 2 (2016): 303-34; Suyadi Suyadi, 'REKONSTRUKSI FILSAFAT TARBIYAH (Telaah Atas Pemikiran Abbas Mahjub)', *Tajdidukasi: Jurnal Penelitian Dan Kajian Pendidikan Islam* 8, no. 2 (2019).

3.	Perennialism	3	Pragmatism (al-Dzarai'iy)
4.	Reconstructionism		
5.	Existentialism		
6.	Materialism		
7.	Idealism		
8.	Pragmatism		

Derived from this meaning, EP and IEP discusses thoughts and solutions to philosophical problems contained in Islamic education as well as in education's sciences. However, there is a distinction in discussing educational philosophy and Islamic educational philosophy, namely the sources and foundations of their thinking. The involvement of religious texts, such as the Qur'an and hadith in discussing education philosophically is a fundamental difference between the two types of educational philosophy⁹.

On the other hand, regarding the result of preliminary research on NLP, it emphasizes neuro as the basis of practical implementation which refers to the state of mind, which influences how to communicate and behave¹⁰. The mind or nervous system that controls actions, thoughts, and body movements¹¹. It is also known as the command center of the body. Neuro-linguistic programming teaches a methodology of looking at the states of mind that show how things change and act¹². In relation to the discourse of religious moderation, the implementation of the neuro aspect of the educator's ability to transmit the values or spirit of religious moderation through its internalization in the minds of students. This is carried out through the transfer of thought with an emphasis on the parameters of *tasamuh*, *tawazun*, *syu'ra*, *tawasuth*, and *I'tidal*, as the signers of religious moderation¹³.

Philosophy is important for education, because without philosophy educators will be able to lose guidelines when designing, implementing, and improving the quality of education¹⁴. Lubis also explained that philosophy examines knowledge of the good life, namely helping educators understand the nature of a good life for individuals and society¹⁵. Philosophy can assist curriculum developers in determining the criteria for goals, processes, and educational curriculum objectives. This is the underlying reason why philosophy is one of the foundations of the curriculum, because philosophy contains good knowledge for students to achieve success in life¹⁶. Regarding educational philosophy,

⁹ Suyadi, 'REKONSTRUKSI FILSAFAT TARBIYAH (Telaah Atas Pemikiran Abbas Mahjub)'

¹⁰ Muh Zulfikar Amar, 'The Development of Story Methods in Learning Islamic Education Based on NLP (Neuro-Linguistic Programming) in Elementary Schools', *Pedagogik Journal of Islamic Elementary School* 3, no. 1 (2020): 33–46; Astuti and Siregar, 'Neurolinguistik Programming (NLP) Pada Anak Dengan Diversitas Budaya Di Lembaga Pendidikan Islam Anak Usia Dini Di Bangka Belitung'; HAFIDHAH, 'KONSEP NLP (NEURO LINGUISTIC PROGRAMMING) DALAM PENDIDIKAN AGAMA ISLAM SERTA RELEVANSINYA DENGAN SHALAT DAN DZIKIR'

¹¹ Farah Ahmed, 'Authority, Autonomy and Selfhood in Islamic Education – Theorising Shakhshiyah Islamiyah as a Dialogical Muslim-Self', *Educational Philosophy and Theory* 53, no. 14 (6 December 2021): 1520–34, <https://doi.org/10.1080/00131857.2020.1863212>; Akrim Akrim, 'A New Direction of Islamic Education in Indonesia: Opportunities and Challenges in the Industrial Revolution Era 4.0', *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 01 (2022): 35–48.

¹² Nadiyah, 'Pengaruh Metode Hypnoteaching Melalui Neuro Linguistic Programming (NLP) Terhadap Motivasi Belajar Peserta Didik Pada Pembelajaran Fisika Di SMA Negeri 1 Padang Cermin'; Jonathan Passmore and Tatiana S. Rowson, 'Neuro-Linguistic-Programming: A Critical Review of NLP Research and the Application of NLP in Coaching', *International Coaching Psychology Review* 14, no. 1 (2019): 57–69.

¹³ Wahyudi Akmaliah, 'The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities', *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020); Muhammad Khairan Arif, 'MODERASI ISLAM (WASATHIYAH ISLAM) PERSPEKTIF AL-QUR'AN, AS-SUNNAH SERTA PANDANGAN PARA ULAMA DAN FUQAHA', *Al-Risalah* 11, no. 1 (2020): 22–43; Ali Nurdin and Maulidatus Syahrotin Naqqiyah, 'Model Moderasi Beragama Berbasis Pesantren Salaf', *Islamica: Jurnal Studi Keislaman* 14, no. 1 (2019): 82–102; Nurdin and Naqqiyah.

¹⁴ Maurice Mandelbaum, 'The History of Ideas, Intellectual History, and the History of Philosophy', *History and Theory* 5 (1965): 33–66; M. Anas Thohir, C. Alfina, and Achmad Dardiri, 'A Comparative Study On Sheikh Az-Zarnuji Thought and Idealism In The Philosophy Of Education', *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 12, no. 2 (2017): 411–33.

¹⁵ Maimun Aqsha Lubis, Ramlee Mustapha, and Abdullah Awang Lampoh, 'Integrated Islamic Education in Brunei Darussalam: Philosophical Issues and Challenges', *Journal of Islamic and Arabic Education* 1, no. 2 (2009): 51–60.

¹⁶ Mandelbaum, 'The History of Ideas, Intellectual History, and the History of Philosophy'; António MM Rodrigues, Jessica L. Barker, and Elva JH Robinson, 'From Inter-Group Conflict to Inter-Group Cooperation: Insights from Social

Beck argue that educational philosophy determines educational decisions, alternatives and choices that are guided by education and curriculum developers¹⁷. The philosophy of education is a thinking activity that regulates, harmonizes and integrates the educational process. Moreover, Beck states that educational philosophy is the basis and basic outlook for the implementation of education¹⁸.

In the case of implementation of NLP in IRE as an effort to strengthen religious moderation can be seen from the type of educational philosophy or philosophy of Islamic education. Moreover, the use of NLP in IRE, in essence, is a form of learning innovation to accelerate and provide a touch of novelty in the process of internalizing religious moderation.

Analyzing of NLP in IRE: a perspective of Educational Philosophy (EP)

In this subchapter, it will elaborate more about the observations and analysis related to the implementation of NLP in IRE, and it can be categorized into three EP's schools, namely 1). Progressivism; 2). Reconstructionism and 3). Essentialism. The further elaboration as follows:

1. Progressivism.

Theoretically, the school of educational philosophy of progressivism focuses on the mindset of experimentalism and experimentation in the educational process¹⁹. This school realizes that the ability of students and educators can be directed to solve existing problems in society. In the context of religious moderation, IRE learning is seen as a solution to the problem of the emergence of religious fundamentalism. Therefore, there is a need for a narrative of strengthening religious moderation which is disseminated through IRE. The IRE learning environment, both extracurricular and co-curricular, is believed by experts and practitioners in religious moderation, to have the power to change students' perspectives and paradigms²⁰. The contestation on the understanding of radicalism and moderatism that occurs in society can be interpreted as that there is chance for fighting over religious understanding. This style is in line with the concept of environmentalism which was developed through the progressive school²¹. The purpose of internalizing religious moderation in progressivism is seen as a reconstruction of experience that is carried out in a sustainable and progressive manner.

In addition, the implementation of NLP in IRE can be seen as a form of testing through the framework of thinking that IRE does not only emphasize the transfer of attitude, but the transfer of values²². In the meaning that there is an attitude or attitude of religious moderation that you want to convey by NLP. Regardless of the response and how significant it is to the moderation of students' religion, both qualitatively and quantitatively, these efforts can be said to be a form of experimentalism in the learning process. Furthermore, the nature of sustainability which is one of the identities in the implementation of NLP in IRE learning, especially in the focus on strengthening religious moderation,

Insects', *Philosophical Transactions of the Royal Society B* 377, no. 1851 (2022): 20210466.

¹⁷ Jori S. Beck, 'Investigating the Third Space: A New Agenda for Teacher Education Research', *Journal of Teacher Education* 71, no. 4 (2020): 379–91.

¹⁸ Beck.

¹⁹ Ali Muttaqin, 'Implikasi Aliran Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Islam', *DINAMIKA* 1, no. 1 (2016): 67–92; Nursikin, 'Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam'; Salim, 'Implikasi Aliran Filsafat Pendidikan Islam Pada Manajemen Pendidikan'.

²⁰ Syamsul Arifin et al., 'Reconstruction of Islamic Religious Education Seyyed Hossein Nasr's Perspective', *ISTAWA: Jurnal Pendidikan Islam (IJPI)* 7, no. 1 (2022): 46–57; Seyyedmohammad Seyyedkalan and Zahra Veghar, 'Evaluate and Educational Review of Philosophy for Children from the Perspective of Islamic Education', *Ponyesh in Humanities Education* 5, no. 17 (2020): 54–70.

²¹ Elizabeth Ozdalga, 'Education in the Name of " Order and Progress" Reflections on the Recent Eight Year Obligatory School Reform in Turkey', *The Muslim World* 89, no. 3/4 (1999): 414; H. A. Yunus, 'Telaah Aliran Pendidikan Progresivisme Dan Esensialisme Dalam Perspektif Filsafat Pendidikan', *Jurnal Cakrawala Pendas* 2, no. 1 (2016): 266406.

²² Priyanto, 'Implikasi Aliran Filsafat Pragmatisme Terhadap Praksis Pendidikan'.

is the keyword of progressivism²³. Continuous efforts to contextualize religious moderation in IRE using NLP can be understood as an accommodative attitude to the development of dialectical discourse. Thus, in conclusion the school of educational philosophy that is included in the implementation of NLP in IRE is progressivism.

2. Reconstructionism

The discourse on religious moderation as one of the official missions initiated by the Ministry of Religious Affairs, Indonesia has become a necessity and must be implemented through various other practical policies. Therefore, religious moderation because of its nature in its integration and involvement in various domains of life, it appears that there is an agreement that the Government wants to build to design a social life system that promotes a spirit of tolerance²⁴. Therefore, by considering the pattern of dissemination and implementation of religious moderation, it sees a tendency for the philosophy of reconstructionism in education.

Talking about education according to this school of reconstructionism, the purpose of education is to bring about changes from old life experiences to a new, better reality of life²⁵. Philosophically, this can be done well when education continues to monitor and ensure cultural dynamics in life. There is a response to these changes, marked by the emergence of Islamic education learning innovations that involve contextual and cross-disciplinary approaches, namely NLP. The concept of sustainability in development is one of the keywords in this school of educational philosophy²⁶.

It must be admitted that historically the emergence of reconstructionism is a response from the educational philosophy of perennialism and progressivism²⁷. So that the emergence of this philosophy intersects closely with the two schools. Reconstructionism in looking at education was initiated by the reconstructionist's concern for the reality of modern humans or in other words mentioning the existence of a modern cultural crisis. The existence of awareness of the critical conditions experienced by the world and education stakeholders, is an early development of this school of educational philosophy. Therefore, education is seen as a form of instrumentation in reconstructing the social order²⁸.

Reconstructionism efforts in the field of education, according to thinkers of reconstructionism, it must use democratic, dialectical procedures and prioritize the diversity of students' backgrounds. The learning process, both in class and outside the classroom, is directed at opportunities to express choices about the true reality of diversity. At the societal level, the reality of heterogeneity is something that really happens, so that education is expected to be able to provide real experiences for students²⁹. In addition, the role of education is to reveal and provide answers to humanitarian problems and

²³ Mandelbaum, 'The History of Ideas, Intellectual History, and the History of Philosophy'; Nurul Qomariyah, 'Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme', *Al-Falah: Jurnal Ilmiah Keislaman Dan Kemasyarakatan* 17, no. 2 (2017): 197–217.

²⁴ Masdar Hilmy, 'Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU', *Journal of Indonesian Islam* 7, no. 1 (2013): 24–48.

²⁵ Qomariyah, 'Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme'; Muhamad Khoirul Umam, 'Rekonstruksi Pendidikan Islam Integrasi Dalam Kerangka Pendidikan Profetik Transformatif', 2018.

²⁶ Nursikin, 'Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam'; Yunus, 'Telaah Aliran Pendidikan Progresivisme Dan Esensialisme Dalam Perspektif Filsafat Pendidikan'.

²⁷ Qomariyah, 'Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme'; Suyadi, 'REKONSTRUKSI FILSAFAT TARBIIYAH (Telaah Atas Pemikiran Abbas Mahjub)'.

²⁸ Muhlison Fachruddin Azmi, 'Liberalization of Islamic Education', *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 3, no. 3 (2021): 172–83; Robby Habiba Abror, 'The History and Contribution of Philosophy in Islamic Thought', *Buletin Al-Turas* 26, no. 2 (2020): 317–34; Erlan Muliadi and Ulyan Nasri, 'Future-Oriented Education: The Contribution of Educational Philosophy in Facing Global Challenges', *Jurnal Ilmiah Profesi Pendidikan* 8, no. 4 (2023): 2420–27.

²⁹ Muttaqin, 'Implikasi Aliran Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Islam'.

create ways of working on these solutions, this has become the thinkers of reconstructionism³⁰. Both formal, informal, and non-formal education are carried out in order to achieve the goals that have been formulated. In the context of the implementation of NLP in IRE, which is directed as a solution to the emergence of religious radicalism and extremism, it has a wedge related to the school of reconstructionism³¹. Therefore, broadly speaking, the implementation of NLP in IRE learning which leads to strengthening religious moderation has a point of contact with the educational philosophy of reconstructionism. What is more, in terms of efforts to use IRE as an instrument to reconstruct the negative things that exist in society in a positive direction³².

3. Essentialism

Theoretically, the school of essentialism philosophy emphasizes the critique that the conditions of society in the present era are less than ideal conditions and assumes that the conditions that existed in the past were ideal conditions³³. The concept of the past is considered ideal, because at that time life's problems could be easily resolved and there were still many wise social figures. Therefore, the hopes contained in this school of philosophy hint at a return to the spirit and values that existed in the past. Previous studies and research have basically provided an overview of the views or basic principles of education according to the philosophy of essentialism both in terms of philosophy, archetypes, and operational concepts. However, to strengthen the study of the principal matters in essentialism education, education is considered as cultural conservation³⁴. In that sense, the educational process is not only oriented towards the process of transferring knowledge but also preserving the values that already exist and will be applied in the future.

The relation to the internalization of religious moderation through IRE is that there is a tendency towards awareness and acknowledgment that Islam which developed in the past, like the basic spirit of Islam as *Rahmatan lil Alamin* (Blessing to the universe), must be returned to its basic concept³⁵. Moreover, problems related to religious fundamentalism and radicalism are often associated with misinterpretation of the meaning of Islam. Moreover, these problems are like an iceberg phenomenon in the sense that problematic findings in IRE learning at any level are urgent to solve. According to previous studies, several examples have been shown, namely problems in governance in Islamic education institutions, curriculum discrepancies and expected student profiles and even related to the evaluation system used³⁶.

Therefore, it is seen that there is a deep urgency regarding the internalization of religious moderation through education, one of which is Islamic religious education. Through the implementation of NLP

³⁰ Nursikin, 'Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam'.

³¹ Qomariyah, 'Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme'; Umam, 'Rekonstruksi Pendidikan Islam Integrasi Dalam Kerangka Pendidikan Profetik Transformatif'.

³² Ahmad Nawawi Ahmad Nawawi, Farhad Muhammad Farhad Muhammad, and Kusaeri Kusaeri, 'REKONSTRUKSI ANDRAGOGI PENDIDIKAN ISLAM MELALUI PEMBELAJARAN TRANSFORMATIF MEZIROW', *Muslim Heritage* 9, no. 1 (2 July 2024): 19–43.

³³ Nursikin, 'Aliran-Aliran Filsafat Pendidikan Dan Implementasinya Dalam Pengembangan Kurikulum Pendidikan Islam'.

³⁴ Muttaqin, 'Implikasi Aliran Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Islam'; Dwi Fitri Wiyono, 'Dimensi Humanisme Teosentris Pendidikan Islam: Tinjauan Mazhab Filsafat Pendidikan Islam Peripatetik, Iluminasi, Dan Sufi', *Vicratina: Jurnal Pendidikan Islam* 3, no. 1 (2018).

³⁵ Arif, 'MODERASI ISLAM (WASATHIYAH ISLAM) PERSPEKTIF AL-QUR'AN, AS-SUNNAH SERTA Pandangan Para Ulama Dan Fuqaha'.

³⁶ Dodi Ilham, 'The Challenge of Islamic Education and How to Change', *International Journal of Asian Education* 1, no. 1 (2020): 09–20; Syamsun Ni'am et al., 'Reconstruction of Islamic Thought: An Epistemological Approach to Advancing Islamic Education', *Jurnal At-Tarbiyat: Jurnal Pendidikan Islam* 7, no. 2 (2024), <http://jurnal.staiannawawi.com/index.php/At-Tarbiyat/article/view/931>; Syatria Adymas Pranajaya et al., 'Burhani Epistemological Order as a Scientific Construction of Islamic Education', *International Journal of Education, Language, and Social Science* 1, no. 2 (2023): 144–56.

in IRE, it is expected that it will be able to bring Muslim society back into an ideal context³⁷. Whether using methods, approaches or other instrumentation, an understanding that is rooted in the belief that the best periodization is the previous period is the keyword in essentialism. The implementation of NLP in IRE is considered the “main way” to return to these ideal times. The discourse of religious moderation in IRE is expected to be able to restore students’ understanding and direct them to moderate religious awareness. That is what makes the desire to return the spirit of Islam to the initial concept of its development³⁸.

Furthermore, the spirit brought about by the discourse of religious moderation, in essence, wants to restore the main principles of Islam as the religion of *Rahmatan lil Alamin*. In that sense, educational thinkers and practitioners have contemplated and found distortions that occur in society, namely the emergence of radicalism. These distortions should not appear if people understand the fundamental meaning of Islam. Therefore, efforts to return to the basic concept that Islam is a religion that adheres to the spirit of *Rahmatan lil Alamin*, is carried out through a learning process. The spirit and principle of life that Islam is a religion that teaches tolerance, equality, helping each other and prioritizing the concept of deliberation, is what we want to revive through the concept of religious moderation.

The meaning above is closely related to the school of essentialism educational philosophy. In the view of essentialism, education is an instrument to maintain the continuity and sustainability of certain forms of culture³⁹. The basic idea emerged because education is seen as a process that can provide solutions to life’s problems. In a philosophical view, life is seen as having failed to realize a moderate understanding of Islam, therefore there is a need to return the concept of IRE to the understanding that Islam must appear through a moderate “form”. Therefore, the internalization of the moderation of religious discourse in IRE learning through the NLP approach can be classified in the school of essentialism educational philosophy, because of the hope that the involvement of religious moderation discourse can be used to restore Islam as a religion that is *Rahmatan lil Alamin*.

In conclusion, the building of the educational philosophy involved in internalizing religious moderation through IRE shows the rationale and direction for developing in the future. The philosophical foundations that appear in the NLP approach to IRE learning indicate the three main school of EP and their offenses related to implementation and the relationships between these components, namely progressivism, essentialism, and reconstructionism, there are meeting points and intersections between them. This causes in several ways; the three streams overlap so that they cannot be separated implicitly and dichotomously⁴⁰. However, in the study of philosophy, one of which is characterized by an integrative – non-hierarchical framework of thinking, this finding becomes a necessity. In the sense that the nature and characteristics of the philosophical domain do provide flexibility and breadth of study, one of which is in the discourse on educational philosophy.

Analyzing of NLP in IRE: a perspective of Islamic Educational Philosophy (IEP)

In this sub-chapter, the elaboration about the implementation of NLP in IRE from the perspective of IEP. Specifically, this sub chapter explains about the school of thought in IEP, which is appropriate with the implementation of NLP. Furthermore, on the other hand, the implementation of NLP in IRE learning within the framework of strengthening moderation strengthens various perspectives from the perspective of Islamic Education Philosophy, then there are two things that become findings.

³⁷ Ali Mubin, ‘REFLEKSI PENDIDIKAN FILSAFAT IDEALISME’, *Rausyan Fikir* 15, no. 2 (2019); Muttaqin, ‘Implikasi Aliran Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Islam’.

³⁸ Yunus, ‘Telaah Aliran Pendidikan Progresivisme Dan Esensialisme Dalam Perspektif Filsafat Pendidikan’.

³⁹ Yunus.

⁴⁰ Arifin et al., ‘Reconstruction of Islamic Religious Education Seyyed Hossein Nasr’s Perspective’; Pranajaya et al., ‘Burhani Epistemological Order as a Scientific Construction of Islamic Education’; Hisbullah Nurdin, ‘Problems and Crisis of Islamic Education Today and in The Future’, *International Journal of Asian Education* 1, no. 1 (2020): 21–28.

1. Religious-Rational (al-Diniy al-'Aqlaniy)

This school of IEP positioning philosophy above religion, as placing the reason above revelation or religious texts. Moreover, in the perspective of the al-Diniy al-'Aqlaniy school, it relies on a religious-rationalist way of thinking, this school lays the basis of logical thinking with religious overtones. Several Muslim philosophers in the classical era used this way of thinking, one of which was Al-Farabi, Ibn Sina, and Ibn Maskawih⁴¹. The application of al-Diniy al-'Aqlaniy in the context of learning leads to educators providing a portion of logical thinking but still based on the dimension of religiosity. One practical example of this school of Islamic educational philosophy is the understanding of learning to know. The concept of learning to know becomes a signifier in Islamic educational institutions that adhere to the al-'Aqlaniy style⁴². This school makes non-religious science seen as “equivalent” to religious science. The position of science, technology and other social sciences is able to “balance” religion-based sciences, such as fiqh, tasawuf and kalam. The separation of the strict lines between the two different scientific patterns makes the two disciplines correct each other, review and fill in the weaknesses and strengths of each.

The syntax and scenarios for IRE learning by incorporating the NLP approach make it a learning innovation. Furthermore, the dimension of religious moderation and the dimension of flexibility with the interconnectedness between IRE and other scientific discourses, further enriches the scientific treasures of both. In this connection, students will be formed into active individuals and designed as the base and estuary of the learning process⁴³. Therefore, the NLP-assisted IRE learning process is designed to “live” contextually. In addition, the learning process of Islamic education that adheres to this school will be very aspirational towards the talents and interests of students in relation to the cognitive, affective and psychomotor fields. This is consistent with the orientation in the NLP approach which emphasizes not only cognitive but also affective aspects⁴⁴.

The philosophy of al-'Aqlaniy makes problem-based learning a concept of learning material. The rise of religious radicalism and fundamentalism as a real problem in society requires action to be taken, one of which is through education. Through NLP, students do not only learn through text, but there is also a process of extracting previous experiences and apperceptions. In addition, through NLP, IRE learning will be more student-centered. The group discussion method, in the author's view, is quite effective in fostering courage and eliciting student activity in the learning process in the classroom⁴⁵. This school of Islamic educational philosophy is suitable and appropriate to be applied in the context of IRE learning using NLP as an approach. In the sense that the implementation of NLP in IRE, especially in the context of accelerating understanding of religious moderation, will be difficult to do if you use traditional educational philosophy. However, the use of al-'Aqlaniy style makes IRE a dynamic learning and responsive to contemporary issues in the changing times, one of which is the issue of religious moderation.

⁴¹ Salim, 'Implikasi Aliran Filsafat Pendidikan Islam Pada Manajemen Pendidikan'; Wiyono, 'Dimensi Humanisme Teosentris Pendidikan Islam'.

⁴² Mustafa Mustafa, 'Mazhab Filsafat Pendidikan Dan Implikasinya Terhadap Pendidikan Islam', *Jurnal Ilmiah Iqra'* 5, no. 2 (2018).

⁴³ Muhammad Zaim and Ahmad Masyruhin, 'PEMIKIRAN PENDIDIKAN AL-ZARNUJI (Rekonstruksi Epistemologi Pendidikan Modern Berbasis Sufistik-Etik)', *Muslim Heritage* 5, no. 2 (26 December 2020): 305–305, <https://doi.org/10.21154/muslimheritage.v5i2.2360>.

⁴⁴ Rajaminsah Rajaminsah, Dudi Badruzaman, and Irham Nur Ahmad, 'Basics of Islamic Education and Its Implementation in Indonesia', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 14, no. 1 (2022): 543–62; Seyyedkalan and Veghar, 'Evaluate and Educational Review of Philosophy for Children from the Perspective of Islamic Education'; Arifin et al., 'Reconstruction of Islamic Religious Education Seyyed Hossein Nasr's Perspective'.

⁴⁵ Mustafa, 'Filsafat Pendidikan Islam'; Wiyono, 'Dimensi Humanisme Teosentris Pendidikan Islam'.

2. Pragmatism (al-Dzarai'iy)

The school of IEP, al-Dzarai'iy emphasizes the applicative nature - praxis. This school tends to position Islamic education as a pragmatic and progressive learning process, in the sense that learning methods, assessment instruments and the development of discussion themes follow the needs of educators and students and the surrounding conditions⁴⁶. Furthermore, IRE is seen as being active in responding to changing times and the conditions of the surrounding community. The position of Islamic education plays a very significant role in providing solutions to social problems.

The philosophical implication of this school of Islamic education is that there is a tendency towards aspects of ontology, epistemology and axiology which lead to the pragmatism dimension. The philosophy of al-Dzarai'iy in several previous studies, is often associated with the thoughts of Ibn Khaldun, where he positions science as a practical instrument in accordance with the changing times⁴⁷. In addition to redefining the ontology of Islamic education, this school also maps knowledge based on its functional objectives, not only on the basis of its substance and value⁴⁸. In that sense, IRE is not only seen as the essence and value of its substance which is oriented towards divine things, for example theology, jurisprudence, morals and tasawuf, but also provides practical solutions to existing social problems⁴⁹.

As with Ibn Khaldun's style of thought which seeks to combine philosophy and religion, it is interesting that previous research has revealed that Ibn Khaldun places philosophy as more dominant than text. Whether he realizes it or not, when he gives the affirmation that al-fikr (reason-ratio) is an instrument of understanding some things that he did not know before⁵⁰. In addition, when he made intellectual exploration as a special tool for analyzing phenomena that arose later. Ibn Khaldun's understands that intellectual exploration with al-fikr is an objective method in uncovering natural law. Therefore, related to the IRE learning process, the concept of learning is an al-fikr activity by involving intelligence in solving a problem, in this case the issue of religious radicalism⁵¹. Through strengthening religious moderation, the implementation of NLP in IRE is expected to be able to contribute more to the discourse of religious moderation.

Because in the perspective of the Al-Dzara'i school, the development of Islamic education is directed at efforts to instill understanding in students so that they are sensitive to social reality, able to explore social problems, injustices and irregularities that occur in social life⁵². The ability to explore and find social problems requires rational/thinking abilities, and to be able to solve these problems in society requires skills in communicating and working well with elements of society. In this flow, students are required to master not only intellectual and personal competence, but also social competence⁵³. These achievements can be accelerated by NLP in IRE learning. IRE can be directed at efforts to form these competencies. The Islamic religious education curriculum material is a series of references that contain various social problems faced by mankind, including social problems. Therefore, the development of

⁴⁶ Mustafa, 'Filsafat Pendidikan Islam'; Priyanto, 'Implikasi Aliran Filsafat Pragmatisme Terhadap Praksis Pendidikan'.

⁴⁷ Dimitri Gutas, 'Ibn u fayl on Ibn Sīnā's Eastern Philosophy', *Oriens*, 1994, 222–41; Mandelbaum, 'The History of Ideas, Intellectual History, and the History of Philosophy'; Muttaqin, 'Implikasi Aliran Filsafat Pendidikan Dalam Pengembangan Kurikulum Pendidikan Islam'.

⁴⁸ Nurdin, Samad, and Samad, 'DASAR EPISTEMOLOGI DALAM FILSAFAT PENDIDIKAN ISLAM'.

⁴⁹ Aba Agil Aziz et al., 'Rasionalitas Epistemik Dalam Pendidikan Islam Dengan Perspektif Historis Untuk Membangun Moderasi Beragama Di Indonesia', *Muslim Heritage* 8, no. 1 (29 June 2023): 7–15, <https://doi.org/10.21154/muslimheritage.v8i1.5846>.

⁵⁰ Mustafa, 'Filsafat Pendidikan Islam'; Qomariyah, 'Pendidikan Islam Dan Aliran Filsafat Pendidikan Rekonstruksionisme'.

⁵¹ Senata Adi Prasetya, 'Subtansiasi Nilai-Nilai Jiwa Dalam Pendidikan Islam: Perspektif Ibnā', *Muslim Heritage* 8, no. 2 (26 December 2023): 167–88, <https://doi.org/10.21154/muslimheritage.v8i2.7101>.

⁵² Nurdin, Samad, and Samad, 'DASAR EPISTEMOLOGI DALAM FILSAFAT PENDIDIKAN ISLAM'; Priyanto, 'Implikasi Aliran Filsafat Pragmatisme Terhadap Praksis Pendidikan'.

⁵³ Nasikhin Nasikhin, Ismutik Ismutik, and Ulul Albab, 'Philosophy of Islamic Science In Al-Farabi's Perspective', *RUSYDLAH: Jurnal Pemikiran Islam* 3, no. 1 (2022): 20–34; Hammad Mutawakkil Hibatillah and Husni Husni, 'The Concpet of Akhlaq in Islamic Educational Curriculum', *Educational Review: International Journal* 19, no. 2 (2022): 109–26.

Islamic religious education should further increase the portion of social and cultural studies, in order to create awareness and critical thinking of students towards social situations, one of which is through the implementation of NLP.

In conclusion, this research offers the originality on the unique perspective of implementing the NLP in IRE's learning process which involved the IEP and EP. This originality placed the alternative views in IRE which focused not only on the transfer of knowledge but also on the understanding the philosophical dimension of learning process, through IEP and EP. This research uncovered the various school of thoughts in IEP and EP, it indicated that the IRE's learning process have multi various dimensions to be explored.

CONCLUSION

Furthermore, the findings in this study are that the implementation of NLP in IRE as a method of strengthening religious moderation has an academic offer in the form of a new perspective by involving discourses on educational philosophy and philosophy of Islamic education. Therefore, a philosophical perspective is not only in the form of mere ideas but can also be used to provide an ethical description of the application of NLP in IRE learning. Moreover, NLP as a "new" study in the field of education and non-education has a new space that can be studied philosophically. The use of a philosophical perspective is expected to be able to provide projections related to the ontological, axiological, and epistemological dimensions of the interrelationships of NLP in IRE, especially regarding religious moderation. The concept of philosophical analysis proposed by the researcher is able to map ontologically, axiologically and epistemologically, moreover, it provides a classification of the schools of educational philosophy used in the implementation of NLP in IRE as a strengthening of religious moderation. This mapping of educational philosophy makes it easier for stakeholders, both educators and education managers, to project the functions, advantages, disadvantages and how educational formulations will be relevant to the needs and goals to be achieved, especially in the context of religious moderation.

The philosophical foundations that appear in the NLP approach to IRE learning indicate the three main school of EP and their offenses related to implementation and the relationships between these components, namely progressivism, essentialism, and reconstructionism. On the other hand, based on the IEP, there are religious-rational (al-Diniy al-'Aqlaniy) and pragmatism's school of thought. However, as research finding, of course this research has academic limitations, namely the focus of discussion which aims at the implementation of NLP in IRE by looking at the dimensions of educational philosophy and philosophy of Islamic education. This has implications for a narrow and specific scope of discussion, thus providing further discussion space for further research with similar or different themes or discussions, for example on the implementation of NLP in IRE with the perspective of education management, gender (gender segregation or co-existence) and educational evaluation systems.

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