


Epistemological Dimensions in Islamic Educational Philosophy: A Critical Analysis

Basri Asyibli^{1*}, Aqila Azharrani Ibtihal², Mochamad Fikri Fauzan³,
Anis Fauzi⁴, Wahyu Hidayat⁵
^{1,2,3,4,5} Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Indonesia

***Correspondence:**

 242625103.basriasyibli@uinbanten.ac.id

Article History:

Received:
December 20, 2024
Revised:
January 2, 2025
Accepted:
February 11, 2025
Published:
February 12, 2025

Keywords:

Epistemological
Dimensions, Islamic
Educational
Philosophy,
Critical Analysis

Abstract: *Epistemology, the philosophical study of knowledge, underpins how knowledge is acquired, validated, and applied. This research explores Islamic epistemology, which integrates divine revelation, reason, and experience as complementary sources of knowledge. By analyzing epistemological approaches such as empiricism, rationalism, and intuitionism, the study highlights their influence on Islamic educational principles and methodologies. Islamic education uniquely balances spiritual and intellectual pursuits, integrating scientific inquiry with religious values. The study discusses how these concepts shape curriculum design, teaching strategies, and learners' intellectual and moral development. Using library research, data from books, scholarly articles, and digital platforms provide a comprehensive understanding of epistemology's role in Islamic education. The findings reveal that epistemology in Islamic education bridges traditional and modern knowledge frameworks, fostering holistic development. This understanding helps educators and learners create an inclusive learning process that harmonizes empirical and rational knowledge with spiritual insight.*

Abstrak: Epistemologi, kajian filosofis tentang pengetahuan, menjadi dasar dalam memahami bagaimana pengetahuan diperoleh, divalidasi, dan diterapkan. Penelitian ini mengeksplorasi epistemologi Islam yang mengintegrasikan wahyu ilahi, akal, dan pengalaman sebagai sumber pengetahuan yang saling melengkapi. Dengan menganalisis pendekatan epistemologi seperti empirisme, rasionalisme, dan intuisiisme, studi ini menyoroti pengaruhnya terhadap prinsip dan metodologi pendidikan Islam. Pendidikan Islam secara unik menyeimbangkan pencapaian spiritual dan intelektual, serta mengintegrasikan penelitian ilmiah dengan nilai-nilai religius. Studi ini membahas bagaimana konsep-konsep epistemologi membentuk desain kurikulum, strategi pembelajaran, serta pengembangan intelektual dan moral peserta didik. Dengan menggunakan metode studi pustaka, data dari buku, artikel ilmiah, dan platform digital memberikan pemahaman komprehensif tentang peran epistemologi dalam pendidikan Islam. Temuan menunjukkan bahwa epistemologi dalam pendidikan Islam menjembatani kerangka pengetahuan tradisional dan modern, mendorong perkembangan holistik. Pemahaman ini membantu pendidik dan peserta didik menciptakan proses pembelajaran yang inklusif dengan mengharmonisasikan pengetahuan empiris, rasional, dan wawasan spiritual.

Please cite this article in APA style as:

Asyibli, Basri; Aqila Azharrani Ibtihal, Mochamad Fikri Fauzan, Anis Fauzi, Wahyu Hidayat. (2025). Epistemological Dimensions in Islamic Educational Philosophy: A Critical Analysis. *Journal of Islamic Education Research*, 6 (1), 69–84; doi: <https://doi.org/10.35719/jier.v6i1.464>



INTRODUCTION

Knowledge is a result of human curiosity and cognitive inquiry, setting humans apart from other living beings (Wade & Kidd, 2019; Dewi, 2021). Unlike other species, humans possess unique attributes such as superior cognitive capabilities, language proficiency, and problem-solving abilities (Laland & Seed, 2021; Kotseruba & Tsotsos, 2020). These attributes enable humans to engage in complex reasoning processes and facilitate the transmission of knowledge (Jonassen & Carr, 2020). Knowledge plays a critical role in helping individuals solve various life problems, fostering better decision-making and environmental awareness (Abubakar, et al., 2019). This foundational role of knowledge highlights the need for a structured understanding of how knowledge is acquired, validated, and applied.

In Islamic teachings, the pursuit of knowledge holds a central and divine significance. The Qur'an emphasizes the importance of education through verses such as *"Read, in the Name of your Lord Who created"* (Qur'an, 96:1) and *"Say, 'Are those who know equal to those who do not know?'"* (Qur'an, 39:9). These verses underscore the spiritual obligation to seek knowledge. Furthermore, the Prophet Muhammad (peace be upon him) reinforced this by stating, *"Seeking knowledge is an obligation upon every Muslim."* (Hadith, Ibn Majah). Islamic epistemology, which explores the origins, methods, and validity of knowledge, remains a vital aspect of educational discourse (Savoji et al., 2013; Sahin, 2018).

Despite its foundational role, the Islamic educational system has been critiqued for its perceived inability to adapt to contemporary educational demands (Niyozov, & Memon, 2011; Saada & Magadlah, 2020). Existing methodologies often rely heavily on traditional approaches, limiting their responsiveness to global educational advancements. Recent studies have called for an integration of epistemological frameworks that combine divine revelation, reason, and empirical observation to foster holistic education (Bhat & Bisati, 2025; Poya & Rizapoor, 2023; Schmidt, 2019; Hidayat, 2018). However, there is a gap in understanding how epistemological principles in Islamic education can be practically aligned with modern pedagogical advancements.

Previous research has examined various aspects of Islamic education's epistemological foundations. SS (2024) and Diana, et al., (2024), explored the interplay between philosophy and Islamic educational principles, while Mujahidin (2013), Waddell (2019), and Mezei (2024) discussed the central role of revelation as a source of knowledge. Sloman (2019), Vysotska et al., (2021), Akmaljonovich (2022), and Maryani et al. (2024), highlighted the dynamic relationship between philosophy of science and educational development. Nevertheless, there is limited empirical research on how Islamic education can systematically adapt its epistemological frameworks to meet contemporary educational challenges.

This research seeks to address this gap by analyzing the epistemological dimensions of Islamic education and examining how its foundational principles can be aligned with modern pedagogical approaches. The study offers a novel perspective by re-examining traditional knowledge sources and their application in contemporary educational contexts. By investigating the dynamic interplay between revelation, reason, and empirical observation, this research aims to contribute to a more robust and adaptable framework for Islamic education.

The central argument of this research is that a well-defined epistemological foundation, grounded in Islamic principles, can enhance the relevance and effectiveness of Islamic education in the modern era. This argument rests on the premise that the integration of traditional and contemporary knowledge paradigms can foster both spiritual and intellectual growth, addressing the evolving needs of learners.

This research is significant for several reasons. First, it contributes to the ongoing discourse on educational reform in Islamic contexts, offering practical insights for curriculum development and pedagogical strategies. Second, it provides a comparative analysis of Islamic epistemology and modern educational philosophies, enriching the broader field of educational theory. Lastly, it addresses the urgent need for educational systems that balance traditional values with contemporary demands, ensuring that Islamic education remains dynamic and responsive.

In line with recent scholarly contributions, this study emphasizes the importance of adopting innovative yet faithful approaches to Islamic education. By leveraging both traditional epistemological insights and modern pedagogical advancements, this research aims to bridge the gap between historical values and contemporary educational practices.

METHOD

This research employs a library research methodology, which involves collecting, analyzing, and synthesizing data from various written sources (Bakker & Zubair, 2007). Library research is particularly suited for studies focused on philosophical and conceptual inquiries, as it enables an in-depth examination of relevant texts and literature. The study primarily explores the epistemological foundations of Islamic education, emphasizing its principles, methodologies, and applications within an educational framework.

Data were gathered from scholarly books, journal articles, and digital resources, including Google Scholar and institutional digital libraries (Suharsimi, 2002). The research focuses on the epistemological dimensions specific to Islamic education. Sources were carefully selected to reflect how Islamic principles integrate reason, divine revelation, and empirical experience as complementary pathways to knowledge. The main references for this study encompass a wide range of scholarly articles published in reputable international journals. These articles delve into key areas such as the philosophy of Islamic education, Islamic thought, Islamic education studies, and research on Islamic education methodologies. By examining these diverse perspectives, the references offer a comprehensive understanding of how Islamic epistemology shapes educational frameworks and teaching strategies. They shed light on the unique ways in which Islamic educational practices are developed and refined to align with the principles and values inherent in the Islamic worldview. Moreover, these sources provide valuable insights into the ongoing dialogue between traditional Islamic educational approaches and contemporary educational advancements.

The data were analyzed using qualitative content analysis, allowing for a systematic examination of themes and concepts related to epistemology and Islamic education. This method ensured that the data collected were contextualized and

interpreted within the Islamic educational framework. Cross-referencing was employed to validate interpretations and identify congruencies across different sources. Comparative analysis was also applied to align Islamic epistemological approaches with broader philosophical inquiries, including empiricism, rationalism, and intuition. Furthermore, thematic coding was utilized to identify recurring patterns and key ideas that contribute to the discourse on Islamic educational methodology (Efendi & Sesmiarni, 2023).

To ensure the validity and reliability of the findings, the research prioritized peer-reviewed journals and academic publications. Key journal sources include the International Journal of the Philosophy of Islamic Education, Islamic Thought, Islamic education studies, and research on Islamic education methodologies. These journals were chosen for their rigorous academic standards and specific focus on Islamic education and philosophy. Triangulation was applied by consulting multiple sources to corroborate findings and reduce biases. The inclusion of canonical Islamic texts, such as the Qur'an and Hadith, further strengthened the study's validity by grounding it in authentic Islamic principles.

This methodological approach ensures that the study remains grounded in authoritative sources and maintains a clear focus on the integration of epistemology with Islamic education (Subagiya, 2023). By employing comprehensive data analysis and validation techniques, the research offers a nuanced understanding of how Islamic epistemology informs educational principles, methods, and objectives while addressing contemporary challenges in the globalized world.

RESULT AND DISCUSSION

RESULT

This research reveals that the epistemology of Islamic education integrates revelation, reason, and spiritual experience as complementary sources of knowledge. This approach bridges tradition and modernity in the process of acquiring knowledge. Consequently, Islamic education not only focuses on intellectual aspects but also emphasizes the balance between spiritual and rational pursuits. The study highlights how these epistemological concepts influence curriculum design, teaching strategies, and the moral and intellectual development of learners within the framework of Islamic teachings.

Furthermore, the research emphasizes the importance of understanding epistemological foundations in Islamic education to create a more inclusive and meaningful learning process. By integrating traditional Islamic values with modern pedagogical approaches, Islamic education can more effectively address contemporary educational challenges. Adaptive teaching methods and curriculum design become key to establishing an educational system that remains globally relevant without abandoning the core principles of Islam. This demonstrates that the development of Islamic education aligned with modern advancements can foster the formation of a generation that is not only intellectually capable but also morally grounded.

Epistemology of Philosophy in Islamic Education

Epistemology, derived from the Greek word "episteme" meaning "knowledge," studies the foundations of science and articulates the pursuit of scientific truth through systematic methods to benefit humanity while minimizing environmental

exploitation (Wijayanti & Sugianti, 2024; Villalobos, et al., 2022). Within the Islamic perspective, however, epistemology presents a distinctive foundation compared to Western epistemology. Islamic epistemology centers on Allah as the ultimate source of all knowledge, revealed through divine revelation and complemented by human reason (Sabic-El-Rayess, 2020; Refinal, et al., 2024). This paradigm recognizes four key sources of knowledge: senses, reason, intuition, and revelation, all of which must be used proportionately (Keshavarz, 2012; Jou, 2022).

Unlike Western thought, which often emphasizes intellectualism and empiricism, Islamic epistemology imbues knowledge with a spiritual dimension. Knowledge is not merely information to be learned but a divine trust that must be managed ethically and responsibly (Salminawati & Hasibuan, 2022; Yousef, et al., 2024). This theocentric view contrasts with the anthropocentric perspective common in Western philosophy, where human reason and sensory experience are often regarded as the highest sources of truth (Olaniyan, 2023). Islamic education, therefore, differentiates itself epistemologically by grounding its scientific structure in revelation (Fouz & Moniruzzaman, 2023).

Islamic education's epistemological foundation significantly shapes its goals and methods (Husni & Hayden, 2024). While general education often aligns with nativist or environmentalist perspectives, Islamic education adopts a more idealistic approach, viewing human development as a process guided by innate spiritual potential endowed by Allah (Syarif, 2021). This perspective fosters a holistic view of human development, integrating intellectual, moral, and spiritual dimensions.

The study of Islamic epistemology offers valuable insights into the development of a structured and comprehensive educational system (Alkouatli, et al., 2023). Islamic education does not merely adapt secular pedagogical methods but rather constructs a framework that harmonizes traditional Islamic values with contemporary educational needs (Kabba, 2024). By emphasizing the role of spiritual intuition (*al-kasyf*) alongside reason and senses, it promotes a balanced approach to acquiring knowledge that acknowledges both divine truth and rational inquiry.

The Concept of Science in the Philosophy of Islamic Education

In the philosophy of Islamic education, the concept of science holds a crucial position as a foundational element of the educational process (Khalid, 2022; Rahmatullah & Kamal, 2023). Knowledge in Islamic thought is not merely seen as information or facts but as a means to draw closer to Allah SWT and understand His creation (Azfaruddin et al., 2024). The dual purpose of knowledge—serving both worldly and spiritual goals—distinguishes Islamic educational philosophy from secular perspectives. The development of human potential, encompassing both intellectual and spiritual dimensions, lies at the heart of this educational paradigm.

Islamic education conceptualizes science as encompassing both divine revelation and human discovery, divided into three epistemological approaches: *Bayani*, *Irfani*, and *Burhani* (Hasyim, 2018). These approaches offer a structured framework for understanding and acquiring knowledge, each with unique characteristics and roles in Islamic education.

1. Bayani (Knowledge Gained from Revelation and Texts)

The *Bayani* approach is rooted in divine revelation through the Qur'an and Hadith. It provides the primary moral and spiritual foundation for Islamic education by transmitting knowledge that has been tested and validated by divine authority

(Hendriza, 2024). *Bayani* emphasizes the study of religious sciences such as tafsir, fiqh, and hadith, which guide learners in understanding Allah's laws and living in accordance with Islamic principles (Makiah, 2019). While this approach ensures adherence to established teachings, it can be critiqued for being overly rigid if not complemented by other epistemological methods.

2. *Irfani* (Knowledge Gained from Spiritual Experience)

The *Irfani* approach focuses on intuitive and experiential knowledge gained through spiritual practices, such as dhikr, contemplation, and Sufi rituals. This approach emphasizes the attainment of deeper spiritual truths that go beyond rational comprehension (Ulliyah et al., 2024). *Irfani*-based education encourages students to develop noble morals and an intimate connection with Allah through personal spiritual journeys (Asrofi et al., 2024). However, reliance solely on this approach risks neglecting the rational and empirical dimensions necessary for engaging with modern scientific advancements.

3. *Burhani* (Knowledge Gained from Reason and Logical Proof)

The *Burhani* approach emphasizes rationality and logical inquiry through observation and argumentation (Ma'rufi, et al., 2024). This approach aligns with contemporary scientific methods and encourages critical thinking, reasoning, and problem-solving skills (Muhammad Syarif, 2022). Subjects such as mathematics, physics, and philosophy fall under this category (Azeri, 2020). *Burhani*-based education enables learners to understand natural phenomena and formulate knowledge through empirical and rational analysis, fostering intellectual independence.

These three approaches—*Bayani*, *Irfani*, and *Burhani*—are complementary and collectively contribute to a holistic Islamic education system. When integrated, they produce individuals who possess both intellectual acumen and a deep spiritual and moral understanding. This integration underscores a balanced approach to education that recognizes the importance of divine revelation, spiritual experience, and rational inquiry (Fithriani, 2023).

The Dimension of Philosophical Epistemology in Islamic Educational Practice

1. Internalization of Islamic Values in Science

The internalization of Islamic values in science refers to the absorption and application of Islamic principles, such as faith in Allah, honesty, justice, trust, and concern for others, into every aspect of learning (Alazmi, 2023; Saputra et al., 2024). The purpose is to form individuals who not only master knowledge but also embody noble character and morals aligned with Islamic teachings (Shaukat, et al., 2024). This internalization process must extend to all dimensions of knowledge within the Islamic education system, encompassing *Bayani* (textual religious sciences), *Irfani* (spiritual experience), and *Burhani* (rational inquiry and logical proof) sciences (Marjuki et al., 2024).

Bayani-based education emphasizes the formation of noble morals and a profound understanding of religion. Through learning the Qur'an, Hadith, tafsir, and fiqh, students are expected to practice religious teachings in daily life rather than merely memorize rules (Jahari, et al., 2019). *Irfani* sciences underscore the importance of spiritual awareness, focusing on strengthening sincere intentions in seeking knowledge, patience, and gratitude for divine blessings (Ernawati, et al., 2023). *Burhani* sciences teach students to employ reasoning and logic, encouraging them to engage critically with both worldly and metaphysical issues (Afwadzi,

2023). The integration of these three approaches ensures a balance between intellectual and spiritual knowledge, enabling learners to become ethically grounded individuals capable of addressing societal challenges.

2. Curriculum in the Perspective of Islamic Educational Philosophy

Syed Muhammad Naquib al-Attas and Ismail al-Faruqi both emphasize that the curriculum in Islamic education must integrate spiritual, intellectual, moral, social, and aesthetic dimensions derived from Islamic teachings (Musa, 2021; Romli et al., 2023). The curriculum should not serve personal or political interests but rather embody principles that prioritize holistic human development and align with divine objectives (Purwaningsih & Ridha, 2024; Laksono & Muhtadin, 2023).

The Islamic education curriculum must include planned learning experiences that develop individuals with life skills imbued with Islamic values, drawn from the Qur'an and Sunnah (Rashid, et al., 2024). Furthermore, curriculum development should adhere to principles encompassing philosophical foundations (truth and divine guidance), sociological relevance (societal needs and technological advancements), organizational coherence (subject structure), and psychological considerations (student development and engagement) (Masykur, 2019).

3. Teaching Methodology from the Perspective of Islamic Educational Philosophy

Teaching methodologies in Islamic education should align with the epistemological dimensions of *Bayani*, *Irfani*, and *Burhani*. *Bayani*-based methods involve tafsir, hadith studies, and fiqh, often utilizing reading, interpretation, and discussion techniques to instill religious understanding (Hafiz & Rijal, 2024). Teachers serve as guides, facilitating both theoretical knowledge and practical religious application.

Irfani methodologies emphasize contemplation, experiential learning, and inner reflection. Practices such as dhikr, sincere worship, and spiritual introspection encourage learners to internalize Islamic values (Zin, et al., 2021; Fauzi & Fajrin, 2022). This approach nurtures personal and spiritual growth, fostering a deeper connection with Islamic teachings.

Burhani methodologies involve observation, experimentation, and critical inquiry, encouraging students to use logic and reasoning in understanding both worldly and religious knowledge (O'Connor & Douguet, 2024). By fostering problem-solving skills and scientific thinking, this approach equips students to address contemporary challenges effectively.

The integration of these methodologies remains a significant challenge. *Bayani* methods often dominate Islamic education, while *Irfani* and *Burhani* approaches are underutilized. Effective integration requires a multidimensional approach where revelation, spiritual experience, and rational inquiry coexist harmoniously in the learning process (Amrullah et al., 2022).

Based on the findings of the study, the epistemology of Islamic education integrates revelation, reason, and spiritual experience as complementary sources of knowledge. This approach bridges tradition and modernity in the pursuit of knowledge, making Islamic education not only intellectually oriented but also focused on achieving a balance between spiritual and rational development. Such an epistemological framework influences curriculum design, teaching strategies, and the moral and intellectual growth of learners within the framework of Islamic teachings. By combining traditional Islamic values with modern pedagogical

approaches, Islamic education becomes more adaptive in addressing contemporary challenges while remaining rooted in its core principles.

In the context of Islamic educational philosophy, epistemology is structured around three main approaches: *Bayani* (text-based revelation), *Irfani* (spiritual experience), and *Burhani* (rational inquiry and logical proof). These approaches are complementary and together form a holistic Islamic education system that emphasizes both the acquisition of knowledge and the internalization of ethical and spiritual values. This integration is reflected in the curriculum structure, teaching methods, and the infusion of Islamic values across all disciplines. Although *Bayani*-based methods still dominate Islamic education, the study emphasizes the importance of harmoniously integrating all three epistemological dimensions to develop a generation that is intellectually capable, spiritually grounded, and morally responsible in navigating the complexities of the modern world.

DISCUSSION

The findings of this study reveal that Islamic educational epistemology integrates revelation (*wahy*), reason (*'aql*), and spiritual experience (*dhawq*) as complementary sources of knowledge. This tripartite approach bridges the gap between tradition and modernity, making Islamic education not only intellectual but also deeply spiritual. This aligns with the perspectives of Sabic-El-Rayess (2020), who assert that Islamic epistemology is rooted in tawhid and divine revelation as the primary sources of knowledge, standing in contrast to Western epistemologies that often emphasize human rationality as the ultimate foundation.

Furthermore, this integrative approach suggests that curriculum design, learning strategies, and learner development must inherently incorporate spiritual dimensions. Alkouatli et al. (2023) affirm that successful Islamic education fuses traditional Islamic values with modern pedagogical needs, creating learning environments that are inclusive, relevant, and meaningful. Within this context, the *Bayani*, *Irfani*, and *Burhani* epistemologies provide a comprehensive framework for shaping a holistic Islamic education system, as emphasized by Hasyim (2018) and Fithriani (2023).

Critically, it is essential to recognize that Islamic epistemology's emphasis on revelation does not negate the importance of reason, but rather places it within a divine framework that harmonizes intellect with spirituality. This presents a compelling alternative to secular educational models that reduce education to skill acquisition, often devoid of moral or spiritual grounding. By integrating revelation, reason, and ethical responsibility, Islamic education offers a transformative model for addressing contemporary challenges while cultivating morally conscious and intellectually capable individuals.

However, challenges arise in balancing these epistemological modes. Empirical evidence and prior studies (Keshavarz, 2012; Jou, 2022) confirm that while Islamic thought theoretically embraces revelation, reason, intuition, and sensory experience, educational institutions frequently prioritize the *Bayani* approach, leading to a heavily textual and sometimes dogmatic curriculum. This undermines the development of critical thinking and scientific reasoning (*Burhani*), as well as spiritual consciousness (*Irfani*), as critiqued by Amrullah et al. (2022).

A deeper evaluation reveals that, although the Bayani, Irfani, and Burhani triad is conceptually ideal, its implementation remains limited. Institutional inertia and overreliance on traditional models stifle innovation and hinder the integration of more dynamic pedagogical approaches. Burhani's emphasis on rational inquiry is often marginalized, impeding the development of scientific literacy and problem-solving skills, while Irfani's introspective dimension is underutilized, resulting in a spiritually stagnant learning experience.

To overcome these limitations, reform is imperative. Islamic educational institutions must develop curricula that not only honor classical sources but also promote scientific inquiry and spiritual development. The integration of interdisciplinary teaching methods that combine Bayani's textual grounding, Irfani's spiritual awareness, and Burhani's rational critique could better prepare students for the complexities of modern life without sacrificing Islamic identity. As Shaukat et al. (2024) and Saputra et al. (2024) demonstrate, embedding Islamic values within science education fosters character development and nurtures students as moral agents of change.

Moreover, Islamic knowledge should not be perceived merely as information but as a sacred trust (*amanah*) to be applied ethically. This reinforces the theocentric paradigm emphasized by Salminawati & Hasibuan (2022) and Yousef et al. (2024), advocating for a responsible and purposeful use of knowledge in contrast to the anthropocentric emphasis of Western thought, which often centers on human dominance and empiricism (see also Olaniyan, 2023).

From a curricular perspective, these findings affirm the need for a curriculum that integrates spiritual, moral, intellectual, and social dimensions, as proposed by Rashid et al. (2024). A curriculum built upon Islamic epistemology must respond to technological and societal transformations while remaining anchored in divine revelation. Laksono & Muhtadin (2023) stress the importance of a curriculum that is both adaptive and faithful to the core of Islamic knowledge.

Additionally, the study highlights how pedagogical practices must evolve. Current methods still heavily rely on Bayani-centered rote learning, failing to cultivate critical inquiry (Burhani) or deep spiritual reflection (Irfani). Teachers must be equipped to implement integrative strategies that inspire intellectual growth and moral consciousness. This reflects the recommendations of Zin et al. (2021) and O'Connor & Douguet (2024), who advocate for transformative pedagogies that shape character, spirituality, and critical thinking (essential competencies in 21st-century education).

Ultimately, the major contribution of this study lies in emphasizing the harmonization of Islamic epistemology within educational practice to meet contemporary needs without losing its divine orientation. While Islamic education has often reacted to Western paradigms, it is now poised to assert a confident, spiritually grounded alternative rooted in revelation, reason, and inner experience. This study extends the discourse on Islamic educational epistemology and offers practical guidance for curriculum development, teaching methodology, and institutional vision, one that is globally relevant yet theologically grounded. Such an approach promises the cultivation of holistic individuals, the *insan kamil*, as envisioned by Syed Muhammad Naquib al-Attas and Ismail al-Faruqi (Musa, 2021; Romli et al., 2023).

CONCLUSION

This article highlights the importance of epistemology in Islamic education as a philosophical foundation for understanding and integrating various sources of knowledge, including revelation, reason, and experience. The contribution of epistemology to Islamic education can be seen in several key aspects. First, it fosters the integration of diverse sources of knowledge: revelation (*Bayani*), spiritual experience (*Irfani*), and reason (*Burhani*). This creates a holistic approach to education that balances intellectual, spiritual, and moral dimensions. Second, epistemology emphasizes character development by integrating Islamic values throughout the learning process, contributing to the formation of individuals with both academic intelligence and strong moral integrity. Lastly, epistemology allows Islamic education to remain relevant in the modern context by integrating contemporary pedagogical methods without compromising core Islamic values.

The practical implications of this epistemological approach are significant. In terms of curriculum development, an Islamic-based curriculum should incorporate all three epistemological dimensions to provide a comprehensive learning experience. For instance, it should include the study of sacred texts (*Bayani*), spiritual practices (*Irfani*), and the development of critical thinking skills through science and logic (*Burhani*). Additionally, each subject should be designed to internalize Islamic values such as honesty, justice, and compassion by linking academic content to Islamic moral principles.

In teaching methodology, a multidimensional approach is essential. Teachers should combine the three epistemological approaches in their instruction. For example, in science lessons, teachers can connect scientific discoveries with relevant Qur'anic verses while encouraging students to engage in spiritual reflection on their newfound knowledge. Practical experiences, such as field activities or community-based projects, can also be integrated to help students apply their knowledge in real-world contexts while fostering spiritual reflection on the significance of their experiences.

A deep understanding of epistemology in Islamic education not only enriches the teaching and learning process but also shapes intellectually and spiritually balanced individuals who are well-prepared to navigate the complexities of the modern world.

ACKNOWLEDGMENT

With heartfelt gratitude, we extend our sincere thanks to everyone who contributed to the preparation of this article. To our colleagues, thank you for your invaluable support and collaboration. To our lecturers, we deeply appreciate the guidance and knowledge you have shared, which greatly enriched our understanding. We also express our profound gratitude to the editorial team of the Journal of Islamic Education Research (JIER) for the opportunity to publish this work. Your professionalism and dedication throughout the publication process have been truly commendable. Additionally, we are immensely grateful to the reviewers for their meticulous efforts and constructive feedback, which greatly enhanced the quality of this manuscript. Without your collective support, this article would not have been possible. It is an honor for us to contribute to this esteemed journal and share our work with the academic community.

REFERENCES

- Abubakar, A. M., Elrehail, H., Alatailat, M. A., & Elçi, A. (2019). Knowledge Management, Decision-Making Style and Organizational Performance. *Journal of Innovation & Knowledge*, 4(2), 104-114. <https://doi.org/10.1016/j.jik.2017.07.003>
- Afwadzi, B. (2023). Interaksi Epistemologi Bayani, Burhani, dan Irfani dengan Pendidikan Agama Islam. *Ma'arif Journal of Education, Madrasah Innovation and Aswaja Studies*, 2(1), 29-37. <https://doi.org/10.69966/mjemias.v2i1.18>
- Akmaljonovich, K. J. (2022). Role Of Philosophy Education In Forming Intellectual Culture In Future Teachers. *Journal of Positive School Psychology*, 6(11), 1366-1371. <https://www.journalppw.com/index.php/jpsp/article/view/14165>
- Alazmi, A. A. (2023). School Leadership in Context: the Influence of Islamic Values and Beliefs on Kuwaiti School Principal Practices. *International Journal of Leadership in Education*, 1-21. <https://doi.org/10.1080/13603124.2023.2292148>
- Alkouatli, C., Memon, N., Chown, D., & Sai, Y. (2023). Something More Beautiful: Educational and Epistemic Integrations Beyond Inequities in Muslim-minority Contexts. *Journal for Multicultural Education*, 17(4), 406-418. <https://doi.org/10.1108/JME-05-2022-0062>
- Amrullah, M. A., B.K.P.S, A. M., Fawaid, I., & Alfaruq, M. I. (2022). Implementasi Bayani, Irfani, Burhani Terhadap Pendidikan Karakter Santri Dalam Sistem Pendidikan Di Pesantren. *El-Buhuth: Borneo Journal of Islamic Studies*, 5(1), 55-63. <https://doi.org/10.21093/el-buhuth.v5i01.4100>
- Asrofi, M., & El-Yunusi, M. (2024). Penerapan Epistemologi Bayani, Burhani, dan Irfani dalam Pembelajaran PAI. *MIDA : Jurnal Pendidikan Dasar Islam*, 7(1), 86-97. <https://e-jurnal.unisda.ac.id/index.php/mida/article/view/6092>
- Azeri, S. (2020). The Match of 'Ideals': The Historical Necessity of the Interconnection between Mathematics and Physical Sciences. *Social Epistemology*, 35(1), 20-36. <https://doi.org/10.1080/02691728.2020.1790689>
- Azfaruddin, M. F., Rasyid, A., Mauludiyah, L., & Mustofa, M. L. (2024). Konsep Ilmu dalam Perspektif Islam. *Tasfiyah: Jurnal Pemikiran Islam*, 8(1), 33-54. <https://doi.org/10.21111/tasfiyah.v8i1.11258>
- Baehaqi, A., Sukandar, A., Tata, S., Gunawan, M. T. R., & Hani, A. (2024). Integration of Islamic Values in STEM Learning in Secondary Schools. *International Education Trend Issues*, 2(2), 291-299. <https://doi.org/10.56442/ieti.v2i2.850>
- Bakker, A., & Zubair, A. C. (2007). *Metodologi Penelitian Filsafat*. Yogyakarta: Kanisius
- Bhat, A. M., & Bisati, A. A. (2025). Rationality in the Qur'an: Integrating Reason and Revelation for Contemporary Islamic Education. *Dirasah International Journal of Islamic Studies*, 3(1), 1-17. <https://doi.org/10.59373/drs.v3i1.40>

- Dewi, R. S. (2021). Ilmu Dalam Tinjauan Filsafat: Ontologi, Epistemologi, Dan Aksiologi. *CENDEKIA: Jurnal Studi Keislaman*, 7(2), 177–183. <https://ejurnal.staiha.ac.id/index.php/cendekia/article/view/124>
- Diana, A., Azani, M. Z., & Mahmudulhassan, M. (2024). The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies. *Profetika: Jurnal Studi Islam*, 25(01), 33–44. <https://doi.org/10.23917/profetika.v25i01.4239>
- Efendi, I., & Sesmiarni, Z. (2022). Pentingnya Metodologi Penelitian Dalam Pendidikan Islam. *Jurnal Penelitian Ilmu Pendidikan Indonesia*, 1(2), 59–68. <https://doi.org/10.31004/jpion.v1i2.22>
- Ernawati, Tuti. (2023). Bayani's, Burhani's, and Irfani's Reasoning In Islamic Studies. *TADRIB: Jurnal Pendidikan Agama Islam*, 9(I), 48–58. <https://doi.org/10.19109/tadrib.v9i1.13092>
- Fauzi, Syahrul, & Fajrin, N. (2022). Peran Manajemen Pendidikan Islam dalam Pengembangan Lembaga Pendidikan dan Masyarakat. *HEUTAGOGIA: Journal of Islamic Education*, 2(1), 17–32. <https://doi.org/10.14421/hjie.2022.21-02>
- Fithriani. (2023). Pendidikan Islam (Suatu Kajian Teoritik Mengenai Prinsip, Metode, Pendekatan dan Evaluasi Pembelajarannya). *Az-Zarnuji: Journal of Islamic Education*, 1(2). <https://doi.org/10.32505/az-zarnuji.v1i2.7615>
- Fouz Mohamed Zacky, M., & Moniruzzaman, M. (2023). 'Islamic Epistemology' in a Modern Context: Anatomy of an Evolving Debate. *Social Epistemology*, 38(4), 511–525. <https://doi.org/10.1080/02691728.2023.2227945>
- Hafiz, A., & Rijal, S. (2024). Metodologi Keilmuan Islam: Kajian Epistemologi Terhadap Sumber Pengetahuan. *ISME: Journal of Islamic Studies and Multidisciplinary Research*, 2(1), 33–41. <https://doi.org/10.61683/isme.vol21.2024.33-41>
- Hasyim, M. (2018). Epistimologi Islam (Bayani, Burhani, Irfani). *Jurnal Pendidikan Agama Islam*, 3, 217–228. <https://doi.org/10.35891/amb.v3i2.1094>
- Hendriza, B. M. R. E. (2024). Epistemologi Nalar Bayani, Burhani, dan Irfani Dalam Filsafat Pendidikan Islam. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 7, 145–146. <https://doi.org/10.30868/im.v7i01.4998>
- Husni, H., & Hayden, W. (2024). The Epistemology of Ta'dib in Islamic Civilizational Discourse: Reviving and Reconstructing Contemporary Muslim Scholars' Views. *Journal of Al-Tamaddun*, 19(1), 181–197. <https://doi.org/10.22452/JAT.vol19no1.14>
- Jahari, J., Khoiruddin, H., & Nurjanah, H. (2019). Manajemen Peserta Didik. *Jurnal Isema: Islamic Educational Management*, 3(2), 53–63. <https://doi.org/10.15575/isema.v3i2.5009>
- Jonassen, D. H., & Carr, C. S. (2020). Mindtools: Affording Multiple Knowledge Representations for Learning. *Computers as Cognitive Tools*, 165–196. Routledge. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781315045337->

[8/mindtools-affording-multiple-knowledge-representations-learning-david-jonassen-chad-carr](#)

- Jou, D. (2022). Ibn Taymiyya on Human Nature and Belief in God: Using the Cognitive Science of Religion to Study the Fiṭra. *Religions*, 13(10), 951. <https://doi.org/10.3390/rel13100951>
- Kabba, Z. (2024). *Knowledge, Authority, and Islamic Education in the West: Reconfiguring Tradition*. Taylor & Francis.
- Keshavarz, S. (2012). Philosophy of Education in Exceptional Children According to Islam. *Procedia: Social and Behavioral Sciences*, 46, 2917–2921. <https://doi.org/10.1016/j.sbspro.2012.05.589>
- Khalid, H. M. (2022). The Intergration Of Science And Islam In Malaysia Of High Education Instituts: An Explorative Survey. *Journal of Positive School Psychology*, 6(3), 2186-2199. <https://journalppw.com/index.php/jpsp/article/view/1933>
- Kotseruba, I., & Tsotsos, J. K. (2020). 40 Years of Cognitive Architectures: Core Cognitive Abilities and Practical Applications. *Artificial Intelligence Review*, 53(1), 17-94. <https://doi.org/10.1007/s10462-018-9646-y>
- Laland, K., & Seed, A. (2021). Understanding Human Cognitive Uniqueness. *Annual Review of Psychology*, 72(1), 689-716. <https://doi.org/10.1146/annurev-psych-062220-051256>
- Ma'rufi, A., Saifudin, Nisa', K., & Muhajir. (2024). Burhani Epistemology in The Scientific Development of Contemporary Pesantren. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(2), 301–314. <https://doi.org/10.31538/tijie.v5i2.937>
- Makiah, Z. (2019). Epistemologi Bayani, Burhani, dan Irfani dalam Memperoleh Pengetahuan tentang Mashlahah. *Syariah: Jurnal Hukum dan Pemikiran*, 14(2), 1–28. <https://doi.org/10.18592/syariah.v14i2.217>
- Marjuki, S., Haq, M., Nada, Z., & El-Yunusi, M. (2024). Konsep Epistemologi Bayani, Irfani dan Burhani dalam Filsafat Pendidikan Islam. *Dinamika*, 9(1), 160. <https://doi.org/10.22373/jiif.v13i2.69>
- Maryani, Siregar, I., Syukriss, A., & Munte, R. S. (2024). Kontruksi Epistemologi Ilmu Pengetahuan. *Journal Genta Mulia*, 15(2), 211–223. <https://ejournal.uncm.ac.id/index.php/gm/article/view/1139>
- Masykur. (2019). *Teori dan Telaah Pengembangan Kurikulum*. CV. Anugrah Utama Raharja
- Mezei, B. M. (Ed.). (2024). *Divine Revelation and the Sciences: Essays in the History and Philosophy of Revelation*. Taylor & Francis
- Muhammad Syarif. (2022). Pendekatan Bayani, Burhani dan Irfani dalam Pengembangan Hukum Islam. *Jurnal Al-Mizan*, 9(2), 169–187. <https://doi.org/10.54621/jiam.v9i2.430>
- Mujahidin, A. (2017). Epistemologi Islam: Kedudukan Wahyu sebagai Sumber Ilmu. *Ulumuna*, 17(1), 41-64. <https://doi.org/10.20414/ujs.v17i1.171>

- Musa, M. F. (2021). *Naquib Al-Attas' Islamization of Knowledge*. ISEAS-Yusof Ishak Institute.
- Niyozov, S., & Memon, N. (2011). Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions. *Journal of Muslim Minority Affairs*, 31(1), 5–30. <https://doi.org/10.1080/13602004.2011.556886>
- O'Connor, M. P., & Douguet, J. M. (2024). Working deliberat(iv)ely with(in) wicked problems: The existential, epistemological and ethical nexus of imperfect knowledge. *Futures*, 163(June), 103436. <https://doi.org/10.1016/j.futures.2024.103436>
- Olaniyan, A. S. (2023). Theocentrism Is Not Anthropocentric: An Enlightened Environmentalist Reading of The Bible. *Bangladesh Journal of Bioethics*, 14(2), 39–47. <https://doi.org/10.62865/bjbio.v14i2.59>
- Poya, A., & Rizapoor, H. (2023). Al-Ghazali's Theory of Real Knowledge: An Exploration of Knowledge Integration in Islamic Epistemology through Contemporary Perspectives. *International Journal Of Humanities Education and Social Sciences*, 3(2). <https://doi.org/10.55227/ijhess.v3i2.627>
- Purwaningsih, E., & Ridha, R. (2024). The Role of Traditional Cultural Values in Character Education. *Pakistan Journal of Life and Social Sciences*, 22(2), 5305–5314. https://www.pjlss.edu.pk/pdf_files/2024_2/5305-5314.pdf
- Rahmatullah, R. R., & Kamal, A. K. (2023). Peran Filsafat Islam dalam Membangun Pendidikan. *Journal Islamic Studies*, 4(1), 15–31. <https://doi.org/10.32478/jis.v5i1.1507>
- Rashid, S. A., Karobari, M. I., & Rahman, S. Z. (2024). “Examining the Incorporation of Islamic Values in Concept Mapping and Curriculum Design for Medical Education: A Holistic Perspective”. *Bangladesh Journal of Medical Science*, 23(4), 984–992. <https://doi.org/10.3329/bjms.v23i4.76507>
- Refinal, Ritonga, M., Rusydi, & Saputra, R. (2024). Epistemology of Knowledge: Bridging Western and Islamic Thought. *Solo International Collaboration and Publication of Social Sciences and Humanities*, 3(01), 95–110. <https://doi.org/10.61455/sicopus.v3i01.250>
- Romli, A. B. S., Fajar Shodiq, M., Defri Juliansyah, A., Mawardi, M., & Yusron Maulana El-Yunusi, M. (2023). Implementasi Filsafat Pendidikan Islam Dalam Mengembangkan Kurikulum Pendidikan Islam. *Al-Qalam: Jurnal Kajian Islam dan Pendidikan*, 15(2), 214–223. <https://doi.org/10.47435/al-qalam.v15i2.2340>
- Saada, N., & Magadlah, H. (2020). The Meanings and Possible Implications of Critical Islamic Religious Education. *British Journal of Religious Education*, 43(2), 206–217. <https://doi.org/10.1080/01416200.2020.1785844>
- Sabic-El-Rayess, A. (2020). Epistemological shifts in knowledge and education in Islam: A new perspective on the emergence of radicalization amongst Muslims. *International Journal of Educational Development*, 73, 102148. <https://doi.org/10.1016/j.ijedudev.2019.102148>

- Sahin, A. (2018). Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education. *Religions*, 9(11), 335. <https://doi.org/10.3390/rel9110335>
- Salam, S. (2019). Rekonstruksi Paradigma Filsafat Ilmu: Studi Kritis terhadap Ilmu Hukum sebagai Ilmu. *EKSPOSE: Jurnal Penelitian Hukum dan Pendidikan*, 18(2). <https://jurnal.iain-bone.ac.id/index.php/ekspose/article/view/511>
- Salminawati, S., & Hasibuan, F. H. (2022). Epistemologi Perspektif Barat & Islam. *Jurnal Pendidikan Tambusai*, 5(3). <https://doi.org/https://doi.org/10.31004/jptam.v5i3.2788>
- Saputra, A. H., Hermawan, A. H., & Priatna, T. (2024). Integrasi Epistemologi Keilmuan Islam dalam Pengembangan Kurikulum Pendidikan Agama Islam pada Sekolah. *Educational Journal of Islamic Management*, 4(2), 26-31. <https://doi.org/10.47709/ejim.v4i2.5140>
- Savoji, A. P., Niusha, B., & Boreiri, L. (2013). Relationship Between Epistemological Beliefs, Self-regulated Learning Strategies and Academic Achievement. *Procedia: Social and Behavioral Sciences*, 84, 1160–1165. <https://doi.org/10.1016/j.sbspro.2013.06.719>
- Schmidt, A. (2019). Discovering Views of the Divine: An Interreligious, Transcendence-Orientated Approach to Theological Content in Religious Education. University of Exeter, United Kingdom. <https://www.proquest.com/openview/cc22c19a577aa7ad49153a691e2d5355/1?pq-origsite=gscholar&cbl=51922&diss=y>
- Shaukat, M. A., Samra, U., Hassan, J., Saadi, C., & Hayat, I. (2024). Morality from Classical Civilizations to Post-Modern Era: A Historical Account Through Islamic Lens. *Journal of Islamic Thought and Civilization*, 14(2), 321-335. <https://doi.org/10.32350/jitc.142.19>
- Sloman, A. (2019). The Computer Revolution in Philosophy: Philosophy, Science and Models of Mind. Birmingham, UK
- SS, A. S. (2024). The Relevance of Ontology in Educational Management from the Perspective of Islamic Educational Philosophy. *International Journal of Education, Language, and Social Science*, 2(2), 156-169. <https://doi.org/10.62612/ijelass.v2i2.51>
- Subagiya, B. (2023). Eksplorasi Penelitian Pendidikan Agama Islam melalui Kajian Literatur: Pemahaman konseptual dan Aplikasi Praktis. *Ta'dibuna: Jurnal Pendidikan Islam*, 12(3), 304–318. <https://doi.org/10.32832/tadibuna.v12i3.13829>
- Syarif, M. (2021). Naturalisme (Pemikiran Alamiyah Materialistik dan Pluralistik Pendidikan. *Tarbiyatul Aulad*, 07(02). <https://ojs.serambimekkah.ac.id/AULAD/article/view/4684>
- Tio Ari Laksono, & Muhammad Akhsanul Muhtadin. (2023). Hubungan Filsafat, Teori Belajar dan Kurikulum Pendidikan. *DIAJAR: Jurnal Pendidikan dan Pembelajaran*, 2(1), 57–62. <https://doi.org/10.54259/diajar.v2i1.1388>

- Ulliyah, A. K., Aulia, E. N., Ikhsan, M. A. W., Ramadhani, R. F., Nasikhin, Junaedi, M., & Aarde, T. Van. (2024). Perbedaan Epistemologi Bayani, Irfani dan Burhani dalam Pemikiran Islam. *Revorma: Jurnal Pendidikan dan Pemikiran*, 4(1), 33-44. <https://doi.org/10.62825/revorma.v4i1.96>
- Villalobos Antúnez, J. V., Guerrero Lobo, J. F., Caldera Ynfante, J. E., & Ramírez Molina, R. I. (2022). Perspectives of Critical Epistemology: the Fundamental Question About a New Science. *Novum Jus*, 16(3), 161-187. <http://www.scielo.org.co/scielo.php?pid=S2500-86922022000300161>
- Vysotska, O., Rieznikov, S., Rohova, E., Vysotskyi, O., & Vatkovska, M. (2021). Philosophy and Practice of Education for Sustainable Development in Ukraine: On the Example of Secondary Education in the Dnipropetrovsk Region. *European Journal of Sustainable Development*, 10(2), 256-256. <https://doi.org/10.14207/ejsd.2021.v10n2p256>
- Waddell, R. (2019). *The Spirit in the Book of Revelation* (Vol. 30). Brill.
- Wade, S., & Kidd, C. (2019). The Role of Prior Knowledge and Curiosity in Learning. *Psychonomic Bulletin & Review*, 26, 1377-1387. <https://doi.org/10.3758/s13423-019-01598-6>
- Widiastuti, A., Fahmi, M. I., Widodo, S. F. A., Ahmed, T., & Shahzeb, S. (2024). Integration of Pancasila and Islamic values in Indonesia's futuristic education transformation: Multicultural analysis. *Journal of Social Studies (JSS)*, 20(2). <https://doi.org/10.21831/jss.v20i2.76379>
- Wijayanti, D., & Sugianti. (2024). Filsafat Ilmu Dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan Ilmu Sosial*, 3(3). <https://doi.org/https://doi.org/10.61721/pendis.v3i3.401>
- Yousef, W., Al Murshidi, G., Asrori, A., Muhammad Fazlurrahman Hadi, Huda, M., & Lovat, T. (2024). The Development of Islamic Education Curriculum from the Quranic Perspective. *Ar-Fachruddin: Journal of Islamic Education*, 1(2), 93-123. <https://doi.org/10.7401/hms52091>
- Zin, M. Z. M., Latif, M. S. A., Ahmad, N. A., & Sulaiman, R. (2021). Relationship between Muslim Accountability Enhancement and Religious Practices Appreciation. *Journal of Multidisciplinary Islamic Studies*, 1(2), 7-14. <https://majmuah.com/journal/index.php/jmis/article/view/99>