



ISLAMIC EPISTEMOLOGY OF KNOWLEDGE: INTEGRATING REVELATION, NATURE, AND HUMAN EXPERIENCE

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Abstrak

Ilmu pengetahuan dalam Islam dipandang sebagai amanah ilahiah yang tidak hanya bersumber dari akal dan pengalaman empiris, tetapi juga dari wahyu Allah yang tertuang dalam Al-Qur'an dan Hadis. Namun, dalam konteks modern, perkembangan ilmu pengetahuan cenderung mengalami fragmentasi epistemologis dengan memisahkan dimensi rasional, empiris, dan spiritual. Penelitian ini bertujuan untuk mengkaji secara komprehensif konsep ilmu dan sumber-sumbernya dalam perspektif Al-Qur'an dan Hadis, serta menjelaskan relevansinya bagi pengembangan ilmu pengetahuan kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kepustakaan, melalui analisis terhadap teks Al-Qur'an, Hadis, serta karya-karya klasik dan kontemporer para ulama dan akademisi yang relevan dengan epistemologi Islam. Hasil penelitian menunjukkan bahwa Islam memandang ilmu secara holistik dengan tiga sumber utama, yaitu ayat qauliyah (wahyu), ayat kauniyah (alam semesta), dan ayat insaniyah (pengalaman manusia). Ketiga sumber ini bersifat saling melengkapi dan terintegrasi dalam kerangka epistemologi Islam. Temuan ini menegaskan bahwa pengembangan ilmu pengetahuan dalam Islam harus berlandaskan nilai-nilai etika, spiritual, dan kemanusiaan agar ilmu tidak hanya bermanfaat secara duniawi, tetapi juga bernilai transendental. Dengan demikian, epistemologi Islam menawarkan solusi atas krisis pengetahuan modern melalui pendekatan yang integratif dan berorientasi pada kemaslahatan manusia.

Kata Kunci: Ilmu Pengetahuan; Sumber Ilmu; Epistemologi Islam; Al-Qur'an; Hadis



Abstract

In Islam, knowledge is understood as a divine trust that is not solely derived from human reason and empirical experience, but also from revelation as conveyed through the Qur'an and Hadith. However, contemporary scientific development often exhibits epistemological fragmentation by separating rational, empirical, and spiritual dimensions of knowledge. This study aims to comprehensively examine the concept of knowledge and its sources from the perspectives of the Qur'an and Hadith, as well as to analyze their relevance for contemporary knowledge development. This research employs a qualitative approach using a library-based method, analyzing Qur'anic verses, Hadith, and classical as well as contemporary scholarly works related to Islamic epistemology. The findings reveal that Islamic epistemology recognizes three primary and interconnected sources of knowledge: qauliyyah verses (revelation), kauniyyah verses (the universe), and insaniyyah verses (human experience). These sources form an integrated and holistic framework that guides the acquisition and application of knowledge. The study concludes that the development of knowledge in Islam must remain grounded in ethical, spiritual, and humanistic values to ensure that knowledge contributes not only to worldly progress but also to transcendental and moral objectives. Thus, Islamic epistemology offers an integrative solution to contemporary epistemological challenges.

Keywords: Knowledge; Sources of Knowledge; Islamic Epistemology; Qur'an; Hadith

INTRODUCTION

The rapid advancement of contemporary science and technology has fundamentally transformed the ways in which knowledge is produced, disseminated, and utilized. In many Muslim societies, including Indonesia, this transformation has frequently been accompanied by the reinforcement of a dichotomy between religious knowledge and secular science. As a result, knowledge is often construed primarily in rational-empirical terms, detached from its ethical, spiritual, and transcendental dimensions. This tendency is evident within Islamic higher education institutions, where general sciences are sometimes adopted without a robust tawhidic foundation, or conversely, where religious sciences are taught without sufficient engagement with contemporary social challenges (Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016). From an Islamic perspective, however, all branches of knowledge—whether derived from revelation or from reasoned inquiry and human experience—must be oriented toward human flourishing and the responsible stewardship of the earth before God (Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Suharto & Khuriyah, 2016). Accordingly, repositioning knowledge discourse within a tawhidic framework and re-examining the concept of knowledge in light of the Qur'an and Sunnah are crucial steps



in addressing the epistemic and moral crises accompanying modern scientific progress (Khozin & Umiarso, 2019; Jamilah et al., 2020; Suharto & Khuriyah, 2016).

A growing body of scholarship on Islamic epistemology underscores the centrality of 'ilm (knowledge) as a divinely bestowed gift imbued with moral purpose, while simultaneously critiquing the sharp division between religious and general sciences (Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Suharto & Khuriyah, 2016; Surahman, 2019). Studies conducted within State Islamic Higher Education Institutions (PTKIN) in Indonesia highlight the emergence of integration–interconnection paradigms that seek to unify Islamic sciences with the natural and social sciences through conceptual metaphors such as the “tree of knowledge,” “spider-web,” and “twin towers” (Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Suharto & Khuriyah, 2016). These models are grounded in two loci of revelation: the *ayat qauliyyah* (the textual verses of the Qur'an and Hadith) and the *ayat kauniyyah* (the signs embedded in the cosmos). Both are regarded as coherent and non-contradictory sources of knowledge, as they originate from the One God (Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Jamilah et al., 2020; Suharto & Khuriyah, 2016). In parallel, the development of *tafsir tarbawi* (educational exegesis) has positioned the Qur'an not only as a theological foundation but also as an epistemological framework for constructing theories of Islamic education (Surahman, 2019). Nevertheless, the dimension of human experience—often conceptualized as *ayat insaniyyah*—and the psychological and sociological aspects of epistemic belief remain underexplored in a systematic manner, despite initial engagement through studies on epistemic beliefs and religious fundamentalism (Ghufron et al., 2020).

In response to these limitations, several studies in Indonesia have sought to formulate a more holistic epistemological framework by integrating revelation, reason, and social reality into educational design and knowledge development (Chanifah et al., 2021; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Jamilah et al., 2020; Surahman, 2019). This integrative orientation is reflected, for instance, in the development of spirituality-based Islamic education curricula in higher education, which combine rational inquiry, social engagement, and spiritual deepening in a coherent pedagogical model (Chanifah et al., 2021). Within State Islamic Universities (UIN), initiatives such as the “Qur'anic Revelation Guides Science” model and related integration paradigms emphasize the necessity of linking *ayat qauliyyah* and *ayat kauniyyah* across disciplines, while aligning scientific development with national objectives and public welfare (Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Suharto & Khuriyah, 2016). Beyond the domain of education, the integration of normative–transcendental values with empirical knowledge is also evident in Islamic-input-based medical curricula, which synthesize *naqli* (transmitted knowledge) and *'aqli* (rational knowledge) to cultivate physicians who are both professionally competent and ethically grounded (Jamilah et al., 2020). These frameworks open space for in-depth library research on the Qur'an and Hadith, in dialogue with classical and contemporary scholarship, to reconstruct an Islamic epistemology capable of bridging revelation and reason without subordinating



either (Chanifah et al., 2021; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Surahman, 2019).

Recent studies further indicate that knowledge integration from a tawhidic perspective is not merely a theoretical imperative but a practical necessity for addressing the complexity of modern challenges – ranging from moral crises and economic injustice to environmental degradation (Choudhury et al., 2019; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Koehrsen, 2021). Tawhidic epistemology conceptualizes all branches of knowledge as an organic unity rooted in divine knowledge. Consequently, the fragmentation of rational, empirical, and spiritual dimensions must be overcome through holistic curriculum design, research methodologies, and institutional practices (Chanifah et al., 2021; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Jamilah et al., 2020; Suharto & Khuriyah, 2016). Experiences of integration within PTKIN, Islamic medical universities, and other educational institutions demonstrate that the synthesis of *naqli* (*'ilm ladunni*, divinely bestowed knowledge) and *'aqli-tajribi* (*'ilm kasbi*, acquired knowledge through rational-empirical inquiry) can produce graduates who combine intellectual breadth with spiritual depth and social responsibility (Chanifah et al., 2021; Hidayat & Ibrahim, 2021; Jamilah et al., 2020; Suharto & Khuriyah, 2016; Surahman, 2019). Conversely, when scientific development is detached from transcendental guidance, knowledge risks being reduced to a mere instrument of material interests; likewise, religious understanding that neglects rationality and social reality may foster narrow and exclusionary attitudes (Ghufron et al., 2020; Khozin & Umiarso, 2019; Koehrsen, 2021). Therefore, an al-Qur'an-Hadith-based epistemological model that balances revelation, reason, and human experience offers a normative and philosophical foundation for advancing Islamic knowledge and education in ways that are more just, humane, and oriented toward responsibility in both worldly and eschatological dimensions (Chanifah et al., 2021; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021; Surahman, 2019).

LITERATURE REVIEW

Academic discourse on the concept of knowledge in Islam generally converges on the view that revelation, reason, and empirical reality constitute interrelated epistemological domains rather than isolated spheres. Contemporary scholarship emphasizes that Islamic epistemology does not recognize a rigid dichotomy between sacred and profane sciences; instead, divine guidance is integrated with rational deliberation and experience-based understanding (Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016). Within this intellectual landscape, at least three major strands can be identified. First, the normative-textual approach examines the concept of *'ilm* through the Qur'an and Hadith, framing it as a divine trust and moral responsibility. Second, classical philosophical-epistemological studies articulate systematic classifications of knowledge based on source, hierarchy, and function. Third, contemporary integrative scholarship seeks to connect Qur'anic epistemology with modern science and educational systems (Chanifah et al., 2021; Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016;



Surahman, 2019). Despite their contributions, these strands often operate in parallel, each privileging a particular dimension without developing a unified analytical framework that systematically interrelates qauliyyah, kauniyyah, and insaniyyah sources of knowledge.

The first trend centers on normative-textual engagement with the Qur'an and Hadith as the primary sources of knowledge. These studies explore the semantic richness of the term 'ilm and its frequency in the Qur'an as indicators of its epistemological centrality, while underscoring that knowledge functions as a means of spiritual purification and ethical refinement rather than mere cognitive accumulation (Chanifah et al., 2021; Surahman, 2019). Methodologically, this strand typically employs thematic exegesis, hadith analysis, and linguistic examination of key terms, thereby reinforcing the theological premise that *shar'i* knowledge holds normative authority over other forms of knowledge (Khozin & Umiarso, 2019; Surahman, 2019). However, the strong emphasis on doctrinal exposition often renders the dynamic interaction between revelation and ayat kauniyyah (the natural order) and ayat insaniyyah (human experience) largely declarative rather than theoretically elaborated. Consequently, practical implications for scientific development and educational design—including how revelation informs empirical research methodologies—remain underdeveloped or only briefly addressed.

The second trend is articulated in classical philosophical and epistemological studies that engage with thinkers such as al-Ghazali, Ibn Sina, and Ibn Khaldun. This body of literature presents relatively systematic classifications of knowledge—for example, distinctions among *shar'i*, 'aqli, and tajribi sciences—and situates metaphysics, natural sciences, and social sciences within an integrated intellectual cosmos (Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016). Employing historical-philosophical analysis and comparative inquiry, these works highlight both the rational coherence of Islamic epistemology and its capacity to synthesize revelation with human intellect. A major contribution of this tradition lies in providing a robust conceptual foundation for knowledge integration, including the affirmation that all forms of knowledge ultimately aim at moral excellence and social welfare (Khozin & Umiarso, 2019). Nevertheless, such frameworks often remain at an abstract and elite theoretical level, offering limited engagement with contemporary challenges, such as disciplinary fragmentation, curricular dichotomy, and the marginalization of revelation within modern scientific paradigms (Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016).

The third trend represents contemporary efforts to operationalize Islamic epistemology within modern scientific and educational discourse. In this approach, the Qur'an is understood to encourage the reading of ayat kauniyyah through empirical observation alongside reflection on ayat qauliyyah, thereby legitimizing scientific inquiry



as religiously meaningful insofar as it remains anchored in tawhidic principles and ethical norms (Chanifah et al., 2021; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021). These integrative studies frequently adopt interdisciplinary methodologies, combining Islamic studies, philosophy of science, and educational theory to design integration models in curricula, pedagogical strategies, and academic paradigms within State Islamic Universities (UIN) and other Islamic higher education institutions (Chanifah et al., 2021; Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016; Hidayat & Ibrahim, 2021). Thematically, they emphasize the ethical orientation of knowledge, socio-environmental responsibility, and the cultivation of students' spiritual character (Chanifah et al., 2021). Yet, while these studies foreground the relationship between revelation and empirical science, the dimension of *ayat insaniyyah*—encompassing historical experience, intuition, and social praxis—has not been systematically positioned as an epistemic source of equal and structured standing within their conceptual models (Ghufron et al., 2020; Hidayat & Ibrahim, 2021).

The interrelation of these three trends enriches Islamic epistemological discourse while simultaneously exposing critical gaps. Normative-textual studies tend to privilege revelation without detailing the mechanisms through which it interacts with empirical reality and lived human experience (Chanifah et al., 2021; Surahman, 2019). Classical philosophical approaches offer comprehensive classifications of knowledge but insufficiently address contemporary socio-scientific contexts, including hyper-specialization and the secularization of knowledge (Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016). Meanwhile, contemporary integrative scholarship prioritizes the synthesis of revelation and science, yet often marginalizes the experiential dimension (*ayat insaniyyah*) as a systematically analyzable and testable source of knowledge (Chanifah et al., 2021; Ghufron et al., 2020; Hidayat & Ibrahim, 2021). As a result, relatively few studies have articulated a genuinely holistic epistemological framework that explicitly and systematically integrates *qauliyyah*, *kauniyyah*, and *insaniyyah* as complementary and interdependent sources of knowledge. This lacuna constrains the practical applicability of Islamic epistemology in addressing contemporary scientific and educational challenges.

In light of these gaps, the present study proposes a reconstruction of Islamic epistemology by conceptualizing knowledge as an integrative system rooted in revelation, nature, and human experience. The approach centers on a close analysis of the Qur'an and Hadith while simultaneously engaging classical intellectual heritage and contemporary discourses in science and education (Chanifah et al., 2021; Khozin & Umiarso, 2019; Suharto & Khuriyah, 2016; Surahman, 2019). Its orientation is



reconstructive, seeking to synthesize theological (normative–revelatory), philosophical (rational–conceptual), and empirical–experiential (historical–sociological) dimensions within a coherent epistemological model. By positioning ayat insaniyyah alongside qauliyyah and kauniyyah, this framework advances a more inclusive understanding of knowledge—one that recognizes human agency (reason, experience, and history) while upholding the supremacy of divine authority (Chanifah et al., 2021; Ghufron et al., 2020; Khozin & Umiarso, 2019; Hidayat & Ibrahim, 2021).

It is anticipated that this integrative model will not only enrich theoretical discourse in Islamic epistemology but also contribute substantively to curriculum development, educational policy, and the ethical orientation of scientific practice—particularly within Islamic higher education. In doing so, it aspires to foster forms of knowledge that are academically rigorous, socially just, and oriented toward human welfare in both worldly and eschatological horizons. In sum, although the literature reflects broad consensus that knowledge in Islam is non-dichotomous and integrative, existing studies remain fragmented and have yet to formulate an explicit framework for synergizing qauliyyah, kauniyyah, and insaniyyah. This study seeks to address that gap through a holistic and operational epistemological model for contemporary science and education.

RESEARCH METHODS

The unit of analysis in this study is not directed at individuals or institutions, but rather at concepts, texts, and epistemological constructions concerning knowledge and its sources within the Qur’anic and Prophetic traditions. The primary objects of inquiry include Qur’anic verses, Prophetic hadith, and the intellectual formulations of classical and contemporary Muslim scholars on Islamic epistemology. Accordingly, this research falls within the category of library research employing a normative–philosophical qualitative design (Surahman, 2019). Such an approach aligns with the tradition of tafsir tarbawi scholarship and broader conceptual studies in Islamic thought, which prioritize textual and ideational analysis over quantitative empirical measurement (Surahman, 2019).

The qualitative design facilitates an in-depth exploration of meanings, classifications, and interrelations among the various sources of knowledge—qauliyyah, kauniyyah, and insaniyyah—through critical and interpretive engagement with the Islamic intellectual heritage. Methodologically, the study adopts an interpretive–analytical orientation, drawing upon the sciences of the Qur’an (‘ulum al-Qur’an), thematic exegesis, and contemporary epistemological discourse to reconstruct a more holistic understanding of knowledge in Islam (Surahman, 2019). By emphasizing



conceptual synthesis rather than statistical verification, the research seeks to bridge the legacy of classical scholarship with contemporary academic debates on the nature, sources, and purposes of knowledge.

All data in this study consist of secondary sources in the form of textual materials. The principal corpus comprises the Qur'an and Hadith as primary normative references, complemented by classical works of prominent scholars such as al-Ghazali, Ibn Sina, and Ibn Khaldun, as well as contemporary literature on Islamic epistemology, philosophy of science, and Islamic education (Surahman, 2019). Additional sources include peer-reviewed journal articles, scholarly monographs, and authoritative reference works relevant to the study of knowledge from an Islamic perspective (Chanifah et al., 2021; Surahman, 2019).

Data collection was conducted through systematic documentation procedures, including identification, selection, and critical reading of texts directly pertinent to the research focus, consistent with qualitative library-based methodologies in Qur'anic studies and Islamic education (Surahman, 2019). Data analysis proceeded through several stages: (1) data reduction, involving the selection of relevant texts and excerpts; (2) thematic categorization, whereby concepts related to the definition, sources, and classification of knowledge were organized into analytical clusters; and (3) interpretive-conceptual analysis, through which these themes were synthesized into a coherent epistemological framework.

The principal analytical techniques employed were thematic analysis and conceptual content analysis, as commonly utilized in qualitative religious research (Chanifah et al., 2021; Surahman, 2019). This structured yet flexible interpretive process ensures methodological rigor, analytical coherence, and scholarly consistency in reconstructing an integrative model of Islamic epistemology grounded in qauliyyah, kauniyyah, and insaniyyah sources of knowledge.

RESULTS AND DISCUSSION

Results

Epistemological Crisis and the Relevance of Revelation

The first body of evidence concerns the ongoing epistemological controversy and trend surrounding the marginalization of revelation in modern knowledge production. Data derived from Qur'anic texts, Hadith, and contemporary Islamic epistemological literature indicate a growing dominance of rational-empirical paradigms that exclude transcendental sources. Qur'an 96:1 ("Read in the name of your Lord who created") serves as a foundational textual datum emphasizing that knowledge acquisition is inseparable from divine orientation. Similarly, Qur'an 58:11 highlights the elevation of



those who possess knowledge, suggesting that epistemic authority in Islam is not value-neutral. Classical scholars such as Ibn Kathir and al-Ghazali reinforce this view by interpreting knowledge as a divine trust rather than a purely human construct. These textual sources function as primary data demonstrating that revelation historically occupied a central epistemic position, contrasting sharply with contemporary secular trends.

Restated plainly, the data show that Islamic epistemology fundamentally rejects the separation between knowledge and divine guidance. Revelation is not positioned as an obstacle to scientific reasoning, but as its ethical and metaphysical foundation. The Qur'an and Hadith repeatedly frame knowledge as purposeful, moral, and oriented toward human and cosmic well-being. This challenges the prevailing trend in modern epistemology that prioritizes objectivity while neglecting moral accountability. What is read across classical and contemporary texts is a consistent insistence that reason (*'aql*) operates legitimately only when guided by revelation (*wahyu*). Thus, the epistemological controversy lies not in whether knowledge should be pursued, but in how its sources are hierarchically and ethically integrated.

From the data, three dominant patterns emerge. First, revelation is consistently positioned as the primary epistemic reference. Second, reason is affirmed as a valid but non-autonomous source of knowledge. Third, knowledge is always linked to ethical and eschatological outcomes, not mere utility. These patterns confirm that the Islamic conception of knowledge directly responds to contemporary epistemological fragmentation by offering a holistic alternative.

Transformation of Knowledge Sources into a Tripartite Model

The second set of findings demonstrates a transformative epistemological model in Islam through the classification of knowledge sources into *qauliyyah*, *kauniyyah*, and *insaniyyah*. Data drawn from Qur'anic verses (e.g., QS. Ali 'Imran 190-191; QS. An-Nahl 78), Hadith, and classical scholarship reveal a systematic acknowledgment of nature and human experience as legitimate epistemic sources. Ibn Khaldun's distinction between revealed and acquired knowledge, Ibn Sina's hierarchical classification, and al-Ghazali's differentiation between *'ilm shar'i* and *'ilm 'aqli* function as conceptual "visualizations" of this tripartite structure. These sources illustrate an epistemological transformation wherein knowledge emerges from multiple, interrelated domains.

In simpler terms, the data indicate that Islam does not restrict knowledge to scripture alone, nor does it absolutize human reason. Instead, it integrates revelation, the universe, and human experience into a coherent epistemic system. The Qur'an repeatedly commands humans to observe, reflect, and contemplate, thereby legitimizing empirical



inquiry (ayat kauniyyah), while also affirming sensory and cognitive faculties (sam', bashar, fu'ad) as divinely granted tools. Human experience (ayat insaniyyah) is thus recognized as a meaningful site of knowledge production when aligned with ethical and spiritual values.

Three key tendencies are evident. First, Islamic epistemology demonstrates epistemic inclusivity, recognizing diverse sources of knowledge. Second, it maintains hierarchical coherence, with revelation as the guiding axis. Third, it offers a solution-oriented model capable of addressing modern scientific and educational challenges by preventing reductionism. These patterns confirm the adaptive yet principled nature of Islamic knowledge systems.

Knowledge as Moral Trust and Human Responsibility

The third body of evidence highlights the ethical emergency arising from knowledge divorced from moral responsibility. Qur'anic narratives such as QS. Yusuf 12:58 and QS. Al-Baqarah 2:32 provide data illustrating that knowledge is both a divine favor and a test of humility. Ibn Kathir's exegesis emphasizes that Prophet Yusuf's knowledge produced justice and compassion, not arrogance. Hadith literature further reinforces this ethical dimension, portraying knowledge as a path to divine proximity and continuous charity (ṣadaqah jāriyah). These textual evidences function as moral "snapshots" demonstrating the consequences of rightly guided knowledge.

Restated clearly, the data show that Islamic knowledge is inseparable from responsibility (amanah). Humans are born without knowledge (QS. An-Nahl 78) and are gradually entrusted with epistemic tools that must be used gratefully and ethically. Knowledge is therefore not an end in itself, but a means to cultivate justice, humility, and devotion. The concept of 'ilm ladunni further affirms that not all knowledge is humanly constructed, reminding scholars of the limits of human epistemic authority.

Four patterns emerge from this evidence. First, knowledge is framed as moral capital, not mere information. Second, increased knowledge demands greater humility. Third, ethical misuse of knowledge constitutes an epistemic emergency. Fourth, the Qur'an-Hadith framework offers a corrective solution by re-centering knowledge within divine accountability. Together, these findings confirm that Islamic epistemology provides a robust ethical response to contemporary knowledge crises.

Discussion

The concept of knowledge in Islam is constructed as a holistic and integrated epistemological system rooted in revelation (ayat qauliyyah), the cosmos (ayat kauniyyah), and human experience (ayat insaniyyah). A growing body of contemporary scholarship affirms that the Qur'an and Hadith constitute the primary foundations of



knowledge, while reason, sensory perception, and empirical experience function as instruments for interpretation and development rather than autonomous sources detached from divine values (Mahmudulhassan et al., 2025; Solihah et al., 2025; Mahmudulhassan & Abuzar, 2024; Aziz, 2022; Refinal et al., 2024; Asriana & Ok, 2024; Ali & Bakar, 2025; Nasution et al., 2023; Zacky & Moniruzzaman, 2023; Taghiyev, 2025). Revelation is positioned as the locus of absolute truth, providing metaphysical, ethical, and teleological orientation for all cognitive activity. Knowledge, therefore, is not reduced to the accumulation of empirical data; rather, it serves as a means of knowing God, affirming human dignity, and cultivating the earth responsibly (Elouazzani, 2024; Solihah et al., 2025; Abbas et al., 2025; Akbar & Soleh, 2025; Al-Furqon et al., 2025; Romdlony et al., 2025; Syafaq et al., 2023; Nasution et al., 2023; Poya & Rizapoor, 2023; Qomar et al., 2022). This integrative vision seeks to respond to the fragmentation of knowledge and the crisis of meaning in modern epistemology, which often separates facts from values and science from spirituality (Elouazzani, 2024; Abbas et al., 2025; Aziz, 2022; Al-Furqon et al., 2025; Syafaq et al., 2023; Zacky & Moniruzzaman, 2023).

Table 1. Conceptual Mapping of Islamic Epistemology

Dimension	Brief Description	Sources
Revelation	Absolute foundation of truth; source of value and meaning	(Mahmudulhassan et al., 2025; Elouazzani, 2024; Solihah et al., 2025; Mahmudulhassan & Abuzar, 2024; Aziz, 2022; Nasution et al., 2023)
Reason & Senses	Critical faculties for observation and scientific reasoning	(Solihah et al., 2025; Alkhadafi, 2024; Mahmudulhassan & Abuzar, 2024; Aziz, 2022; Refinal et al., 2024; Asriana & Ok, 2024; Sya'ban et al., 2025)
Experience / Qalb	Ethical-spiritual dimension; ma'rifah and intuition	(Alkhadafi, 2024; Romdlony et al., 2025; Syafaq et al., 2023; Nasution et al., 2023; Poya & Rizapoor, 2023)
Purpose of Knowledge	Trust (amanah), justice, public welfare (maslahah), and adab	(Mahmudulhassan et al., 2025; Elouazzani, 2024; Abbas et al., 2025; Mahmudulhassan & Abuzar, 2024; Al-Furqon et al., 2025; Zacky & Moniruzzaman, 2023)

The integrative character of Islamic epistemology is grounded in tawhid as a foundational worldview that rejects sacred-secular and spiritual-empirical dichotomies. Numerous studies emphasize that revelation provides ultimate orientation, while reason, sensory faculties, and scientific methodology operate as instruments for reading the ayat kauniyyah and social realities within a divinely guided moral framework (Mahmudulhassan et al., 2025; Solihah et al., 2025; Mahmudulhassan & Abuzar, 2024;



Aziz, 2022; Refinal et al., 2024; Asriana & Ok, 2024; Sya'ban et al., 2025; Ali & Bakar, 2025). The Qur'an thus not only commands faith but also encourages observation, reflection, and learning, while warning against epistemic arrogance that severs knowledge from adab and piety (Elouazzani, 2024; Solihah et al., 2025; Akbar & Soleh, 2025; Romdlony et al., 2025; Syafaq et al., 2023; Nasution et al., 2023). Several scholars interpret knowledge as a moral trust requiring humility, justice, and socio-ecological responsibility rather than domination or exploitation (Mahmudulhassan et al., 2025; Elouazzani, 2024; Abbas et al., 2025; Mahmudulhassan & Abuzar, 2024; Al-Furqon et al., 2025; Syafaq et al., 2023; Zacky & Moniruzzaman, 2023). By interrelating revelation, nature, and inward experience, knowledge assumes a transformative role—directing science and technology toward justice, sustainability, and the cultivation of human dignity rather than mere pragmatic utility (Solihah et al., 2025; Abbas et al., 2025; Akbar & Soleh, 2025; Al-Furqon et al., 2025; Romdlony et al., 2025; Syafaq et al., 2023; Qomar et al., 2022).

Compared with earlier classical and normative approaches that often privileged revelation almost exclusively, contemporary scholarship demonstrates a systematic shift toward synthesizing qauliyyah, kauniyyah, and insaniyyah. Reassessments of al-Ghazali, Ibn Sina, and al-Farabi reveal that the Islamic intellectual tradition has long acknowledged multiple epistemic sources—scriptural, rational, empirical, and intuitive—alongside diverse methodological approaches such as bayani, burhani, tajribi, and irfani (Alkhadafi, 2024; Akbar & Soleh, 2025; Refinal et al., 2024; Asriana & Ok, 2024; Poya & Rizapoor, 2023; Taghiyev, 2025). Contemporary research has expanded these foundations to address modernity, positivism, and secularism through initiatives such as tawhid-based epistemological reconstruction, al-Attas's Islamization of knowledge, tawhidi epistemology, and efforts to bridge Western and Islamic epistemological paradigms (Mahmudulhassan & Abuzar, 2024; Aziz, 2022; Al-Furqon et al., 2025; Romdlony et al., 2025; Syafaq et al., 2023; Zacky & Moniruzzaman, 2023). The distinctiveness of this integrative approach lies in its capacity to harmonize rational, empirical, ethical, and transcendent dimensions within a coherent epistemic architecture, thereby offering an alternative model for education, scientific development, and policy formulation that remains grounded in revelation while responsive to contemporary realities (Mahmudulhassan et al., 2025; Elouazzani, 2024; Solihah et al., 2025; Abbas et al., 2025; Mahmudulhassan & Abuzar, 2024; Al-Furqon et al., 2025; Refinal et al., 2024; Sya'ban et al., 2025; Ali & Bakar, 2025; Nasution et al., 2023).

Within broader historical and social contexts, Islamic epistemology is frequently positioned as a critical corrective to the crisis of modern knowledge characterized by secularization, reductionism, and moral relativism (Syafaq et al., 2023; Al-Furqon et al.,



2025; Lombard, 2024; Nasution et al., 2023; Syeed & El-Muhammady, 2024; Abbas et al., 2025; Maysarah et al., 2025). Several studies argue that classical Islamic civilization achieved intellectual flourishing precisely when revelation, rational inquiry, and empirical observation were integrated within a unified epistemic landscape, producing advances in science, philosophy, and ethics simultaneously (Solihah et al., 2025; Syafaq et al., 2023; Sabc-El-Rayess, 2020; Amaliyah et al., 2025; Syeed & El-Muhammady, 2024; Abbas et al., 2025; Maysarah et al., 2025). By contrast, modern paradigms that detach facts from values and knowledge from transcendence have contributed to the instrumentalization of science for domination, environmental exploitation, and technological dehumanization (Al-Furqon et al., 2025; Lombard, 2024; Nasution et al., 2023; Kasim, 2021; Abbas et al., 2025). In this context, Islamic epistemology asserts that knowledge is inherently value-laden and inseparable from a tawhidic vision, thereby challenging claims of value-neutrality in modern science (Al-Furqon et al., 2025; Khalifa, 2023; Lombard, 2024; Sabilillah & Ramadhani, 2025; Nasution et al., 2023). Recognition of human experience, history, and lived realities as meaningful epistemic domains underscores the importance of context, moral agency, and justice in educational processes (Syafaq et al., 2023; Mahmudulhassan et al., 2025; Haryono et al., 2025; Amaliyah et al., 2025; Mardatillah et al., 2025; Elouazzani, 2024). Thus, Islamic epistemology extends beyond theoretical discourse to offer a historically and sociologically grounded framework for guiding knowledge production in ethically complex plural societies (Saro'i & Munir, 2025; Al-Furqon et al., 2025; Lombard, 2024; Amaliyah et al., 2025; Syeed & El-Muhammady, 2024; Abbas et al., 2025).

Table 2. Functional Implications and Potential Dysfunctions

Aspect	Positive Implications	Potential Dysfunctions	Sources
Revelation-Reason Integration	Ethical, non-reductionist knowledge	Stagnation if reason is suppressed	(Solihah et al., 2025; Syafaq et al., 2023; Al-Furqon et al., 2025; Khalifa, 2023; Sabc-El-Rayess, 2020; Nasution et al., 2023)
Modern Rationality	Scientific advancement and technological innovation	Value crisis and instrumentalism	(Syafaq et al., 2023; Lombard, 2024; Nasution et al., 2023; Kasim, 2021; Abbas et al., 2025)

The practical implications of this integrative framework are inherently ambivalent—both functional and potentially dysfunctional. Functionally, an Islamic epistemology that synthesizes revelation, reason, experience, and science can sustain



ethically grounded research, balanced curriculum design, and knowledge production aligned with human dignity and sustainability (Solihah et al., 2025; Saro'i & Munir, 2025; Khalifa, 2023; Mahmudulhassan et al., 2025; Haryono et al., 2025; Amaliyah et al., 2025; Kasim, 2021). Such integration prevents positivistic reductionism by situating knowledge as a trust entailing spiritual accountability rather than mere instruments of exploitation or power accumulation (Al-Furqon et al., 2025; Khalifa, 2023; Lombard, 2024; Nasution et al., 2023; Abbas et al., 2025).

However, dysfunction arises when the integrative model is misunderstood or selectively applied. Excessive textualism without rational and empirical engagement may foster anti-intellectualism, scientific stagnation, or radical tendencies that marginalize the tradition of *ijtihad* (Zacky & Moniruzzaman, 2023; Sabc-El-Rayess, 2020; Nasution et al., 2023; Sunardi et al., 2025). Conversely, adopting modern rationality without ethical-transcendental anchoring risks normalizing relativism, commodification of knowledge, and existential meaninglessness (Syafaq et al., 2023; Al-Furqon et al., 2025; Lombard, 2024; Sabilillah & Ramadhani, 2025; Syeed & El-Muhammady, 2024). Accordingly, numerous studies underscore the necessity of balance and epistemic humility, whereby scientific modernity is neither rejected nor absolutized but guided through the principles of *tawhid*, *adab*, and *maqasid al-shari'ah* (Syafaq et al., 2023; Al-Furqon et al., 2025; Khalifa, 2023; Lombard, 2024; Amaliyah et al., 2025; Kasim, 2021; Elouazzani, 2024).

Building on this configuration, various policy and practical recommendations have been advanced, particularly in education and knowledge governance. In education, scholars advocate curricular redesign integrating Qur'anic epistemological principles with modern scientific disciplines, thereby overcoming the religion-science dichotomy and fostering a unified revelation-reason-experience paradigm (Solihah et al., 2025; Saro'i & Munir, 2025; Khalifa, 2023; Mahmudulhassan et al., 2025; Haryono et al., 2025; Amaliyah et al., 2025; Mardatillah et al., 2025; Abbas et al., 2025). Curricula should combine cognitive mastery with ethical reasoning, ecological awareness, and social responsibility through interdisciplinary learning, participatory pedagogy, and the cultivation of scholarly *adab* (Khalifa, 2023; Mahmudulhassan et al., 2025; Haryono et al., 2025; Amaliyah et al., 2025; Kasim, 2021; Sunardi et al., 2025).

In research policy, scholars are encouraged to adopt interdisciplinary approaches that preserve empirical rigor while adhering to principles of public welfare, justice, and sustainability across technological innovation, public policy, and digital transformation (Solihah et al., 2025; Syafaq et al., 2023; Al-Furqon et al., 2025; Lombard, 2024; Syeed & El-Muhammady, 2024; Abbas et al., 2025). Islamic educational institutions—from *pesantren* to universities—can play a strategic role by cultivating epistemological literacy



that connects classical heritage with contemporary challenges such as artificial intelligence, biotechnology, and environmental crises (Syafaq et al., 2023; Khalifa, 2023; Amaliyah et al., 2025; Syeed & El-Muhammady, 2024; Elouazzani, 2024).

At the level of knowledge governance, success indicators should not be confined to material outputs or citation indices but should also encompass contributions to human well-being, social justice, and ecological sustainability. In this way, knowledge systems may evolve toward a more holistic, ethically grounded, and devotion-oriented (*'ibadah*) trajectory (Saro'i & Munir, 2025; Al-Furqon et al., 2025; Khalifa, 2023; Lombard, 2024; Nasution et al., 2023; Kasim, 2021; Abbas et al., 2025). Overall, the literature demonstrates that Islamic epistemology offers a historically grounded, ethically robust, and practically relevant framework for addressing the fragmentation of modern knowledge. The integration of revelation, reason, and experience does not seek to reject contemporary science; rather, it aims to orient scientific advancement toward human dignity, justice, and sustainability.

CONCLUSION

This study concludes that the concept of knowledge in Islam is inherently holistic, integrative, and ethically grounded, rooted in the dynamic relationship between revelation (*qauliyyah*), the universe (*kauniyyah*), and human experience (*insaniyyah*). The Qur'an and Hadith position knowledge not merely as intellectual acquisition, but as a moral trust (*amanah*) oriented toward both worldly benefit and eschatological accountability. By systematically reconstructing Islamic epistemology, this research demonstrates that the fragmentation of knowledge prevalent in modern discourse can be addressed through an integrative framework that harmonizes divine guidance with rational and empirical inquiry.

The study's key contribution lies in articulating a unified epistemological model that explicitly incorporates *ayat insaniyyah* as a complementary source of knowledge alongside revelation and nature. This model advances Islamic epistemological scholarship by moving beyond dichotomous debates between sacred and secular knowledge, offering a balanced alternative that is both intellectually robust and ethically responsive. Practically, the findings underscore the importance of reorienting education, scientific inquiry, and knowledge governance toward value-based frameworks that prioritize human dignity, justice, and spiritual responsibility.

Ultimately, this research affirms that Islamic epistemology provides a viable and relevant foundation for addressing contemporary knowledge crises. By reintegrating ethical purpose into the pursuit of knowledge, it offers a transformative vision for



developing science and education that serve humanity holistically, in accordance with the Qur'anic vision of guidance, wisdom, and moral accountability.

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