



Epistemological Views of Islamic Education in the Qur'an and Its Urgency in the Development of Islamic Education

Muhamad Restu Fauzi ^{1*}, Muhammad Chirzin²

^{1,2}Sunan Kalijaga State Islamic University Yogyakarta, Indonesia

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ABSTRACT

This paper seeks to shed light on the debate of scientists about the nature of knowledge, its character and sources. The Qur'an is a source of epistemology whose truth cannot be doubted within Islamic tradition. Tracing the function and several verses thematically by analyzing them within the framework of philosophical interpretation, the researchers found that the Qur'an very intensely calls for thinking, contemplating, conducting research and, of course, reading. This research aims to discover in depth the epistemology of Islamic education in the Qur'an and its urgency in the development of Islamic education. This research took a qualitative approach that employed document analysis to obtain data. The results of this study are: (1) Western epistemology consists of rationalism and empiricism schools, while Islamic epistemology consists of bayani schools, burhani schools and 'irfani schools; (2) The approach method in Islamic education's epistemology in the Qur'an consists of rational, intuitive, dialogic, comparative, criticism and 'ibrah methods; (3) The urgency of Islamic education's epistemology in the development of education is to reform Islamic education without eliminating Islamic Idealism

KEYWORDS

Epistemology; Islamic education; Qur'an; Development of Islamic Education, Islam



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***Corresponding author:** Muhamad Restu Fauzi ✉ Sunan Kalijaga State Islamic University Yogyakarta, Indonesia.

Introduction

In the midst of debates by scientists about the nature of knowledge, its character and sources, the Qur'an is a source of epistemology whose truth cannot be doubted. Tracing the function and several verses thematically by analyzing them within the framework of philosophical interpretation found that the Qur'an very intensely calls for thinking, contemplating, conducting research and of course reading. At the same time, the Qur'an indicates that in essence all knowledge originates from Allah. There is no separation between religious knowledge and general science. In addition, the source of knowledge is not only limited to the five senses, but there is knowledge that comes from a clean heart through a process of mental meditation. This knowledge is known as *ladunni science*, it is this concept that distinguishes the Qur'an as a source of epistemology from the concept of epistemology introduced by Western scholars.

Science is built on three foundations; ontological, epistemological and axiological. Ontologically science is built based on scientific constructions of philosophical beliefs about reality. Epistemologically, science is built on the basis of a methodology derived from the nature of reality which is believed to be true. Meanwhile, axiologically, science is developed to fulfill ethical goals according to the nature of the truth it believes in.

The concept of reality greatly influences epistemology. For the majority of scientists and thinkers in modern Western civilization, what is recognized as reality is limited to what can be witnessed by the five senses or what can be validated by empirical methods resulting in a narrowing of the reality of objects that can be known by humans and the area of reality of subjects who know.

Doubts about the senses are natural but they do not always have to be doubted. He is indeed often mistaken especially not all objects can be his target. The truth obtained in depth based on the research process and scientific logical reasoning on the reality of objects can be found and tested with pragmatic, correspondent, coherent and revelation approaches.

Meanwhile to discuss the relationship between the Qur'an and science is not by looking, for example, is there a theory of relativity or discussion of outer space, computer science is listed in the Qur'an, but what is more important is to see if there is a soul in the verses hinder scientific progress or vice versa, and is there a single verse of the Qur'an that contradicts established scientific findings?

On the other hand, the Qur'an contains verses advocating the use of reason in achieving results. Allah says in Surat as-Saba': 46: "I exhort you to one (thing) only, that you stand up for Allah's sake in pairs and singly, and reflect, there is no madness in your companion." Thus, the Qur'an has formed a new climate that can develop the human mind and get rid of things that can hinder its progress.

Method

This research is library research. In this case, the researcher focuses on revealing Islamic education's epistemology in the Coran and its urgency in the development of Islamic education. The data sources of this study are books and articles that have to do with the epistemology of Islamic education in the Koran. The data collection method in this study uses documentation. Content analysis was used for data analysis in this study.

Results and Discussions

Epistemology of Islamic Education

1. Epistemology

Epistemology comes from Greek word 'ἐπιστήμη' or 'episteme' that means knowledge and "λόγος" or "logos" that means science or systematic knowledge. Epistemology is a branch of philosophy examining justification and knowledge's nature. Epistemology is the study of how knowledge is created, validated, and applied (Norton, 2023). Epistemology examines the question whether and how humans can achieve access to reality (Neuberger et al., 2023). Discussions about epistemology usually center on (Moser, 2015): (1) The nature of knowledge; (2) Sources and scope of knowledge; (3) Criteria or limits of knowledge and justification. The term epistemology is associated with James Frederick Ferrier, who first used the term "epistemology" when he distinguished between ontology and epistemology. André Lalande defines epistemology as the philosophy of science and the critical study of the assumptions, principles, and results of different sciences to determine the origins of logic, values, and the extent of objectivity (el-Eqapy & al-Asadi, 2020). Research on epistemology has primarily focused on ideas about knowledge and certainty (Hofer, 2010).

The term epistemology in educational practice and research has traditionally referred to questions and theories about knowledge that fall within the fields of epistemology and more broadly the anthropology and sociology of knowledge and psychology. Investigations in epistemology (Phillips, 2014) include what knowledge is, what the nature of knowledge is, who can claim to have it, the difference between belief and knowledge (or between believing and knowing), what is considered the knowledge's source, and how knowledge is obtained or how it is obtained or developed.

There are two opposing schools of thought in Western epistemology, namely the schools of rationalism and the schools of empiricism. Rationalism argues that knowledge can only be found using reason, meanwhile empiricists argue that knowledge comes from sensory experience (Akpan & Benedict, 2021). Meanwhile, there is an epistemology of bayani, burhani or irfani in Islamic epistemology. Epistemology of bayani emphasizes knowledge on text authority directly and indirectly

through inference. Epistemology of burhani creates knowledge through the basic principles of logic based on axiomatic prior knowledge. Meanwhile, Epistemology of 'irfani is based on intuitive experience of conscience as a method of disclosing knowledge obtained through God's exposure to His servants after having mental and spiritual qualities (Prasetyo & Dimiyati, 2018).

2. Concept of Knowledge

Knowledge is a proposition according to justified true belief. The process of justifying the truth of a belief involves several intellectual resources (Ullah, 2020). Knowledge is the integration of experiences, values, knowledge, and information that is useful for action and is the basis for continually combining new experiences and knowledge (Charur, 2015). Empiricist such as John Locke argued that all knowledge comes from experience by knowing the habits of ideas and their interrelationships (Yolton, 1993). Immanuel Kant agreed to recognize the role of reason and experience. Correct knowledge is obtained if experience functions as a seeker of knowledge, and the mind, which functions as managing experience, are correctly combined (Muthmainnah, 2018).

According to Bayani (al-Jabri, 1990), knowledge directly or indirectly emphasizes the authority of the text (naş) and is justified by linguistic reason, meaning understanding the text (naş) as finished knowledge and adjusting it directly without the need for thought, and indirectly means understanding the text raw without the need for interpretation and reasoning. This does not mean that reason is free to determine the meaning, but must still rely on the text. Knowledge according to burhani relies on human intellectual abilities through the five senses, experience or reason in an effort to gain knowledge or even to produce postulative truths (Arif, 2008). Knowledge according to irfani is related to knowledge obtained directly through direct experience of religious spiritual reality (Hadikusuma, 2018).

The concept of knowledge in Islamic philosophy is often taken in a broad sense to refer to broader issues such as happiness and salvation. The most obvious term of knowledge in Islamic terminology is 'ilm, which occurs 27 times in the Qur'an, and 'alim occurs 140 times. Matters related to science such as books, pens, ink, and so on are very often referred to, and indeed the Qur'an itself begins with the phrase 'iqra' or 'read it' and the first human being, the prophet Adam, from the beginning taught the names of nouns, so that knowledge seems to be a constant concern of the Islamic religion. The Qur'an often invites its readers and listeners to reflect on what is being told to them, to consider its contents and so on, so that knowledge is clear that knowledge is highly valued in the Qur'an (Leaman, 2015).

Islamic thinkers such as Said Nursi define knowledge as a picture of things that are obtained in the mind, both in the form of conceptualization (taşawwur) and the formation of decisions/judgments (taşdiq). Meanwhile, according to Naquib al-Attas,

knowledge comes from 2 things: First, knowledge comes from God and is interpreted by oneself through the faculties of the body and soul; Second, knowledge is the coming of meaning to the soul from something or an object of knowledge (Zarkasyi, 2018).

3. The Nature of Knowledge

a. Realism

The basic idea of realism is that the truth of existing objects does not depend on how the subject thinks about them (Craig, 2005). Realism is a philosophy that states that objects are independent from the subjects who observe them. In this sense, realism is opposed to anti-realism and Idealism. In its extreme form, known as naïve realism, things that are perceived by the senses are taken for what they appear. In more complex versions, the relationship between the object and the observer allows for illusions, hallucinations and other misperceptions (Gilson, 1997). Realists tend to believe that whatever we believe today is only an approximation of reality (Blackburn, 2005). The main idea of realism is that knowledge is a real picture or copy of the existing world. Something considered true by the view of realism is something that is actually true, exists substantively and is true. Figures supporting realism is Plato, Aristotle, Thomas Aquinas and John Locke.

b. Idealism

In philosophy, Idealism is understood as the view that the mind is the ultimate reality and that the physical world exists mentally only as the expression of thought or appearance or its inner core. Philosophies that make the physical world dependent on the mind are also usually called idealistic even though they postulate some deeper and more fundamental reality behind the mental and physical screens. There is also a certain tendency to limit the term 'idealism' to systems based on lofty thoughts, so that 'spiritual values' are the ultimate constructors of reality (Craig, 2005).

The founders of Idealism in Western thought are George Berkeley (the theistic Idealism), Immanuel Kant (the transcendental Idealism) and Georg Wilhelm Friedrich Hegel (objective Idealism or absolute Idealism) (Craig, 2005). Berkeley refused the real presence of material objects on the grounds that all that really exists are ideas and thoughts. Kant contrasted the form and matter of intuitive objects and argued that although intuition's material objects are real, the objects' spatio-temporal form is ideal and subjective. Therefore, claiming to be a formal idealist, Immanuel Kant, unlike Berkeley, argued that he did not deny the material objects' real existence, because the only ideal was the form of material objects (Thorpe, 2015). Hegel's Idealism holds that ideas are ultimate reality, but they express or 'externalize' within the finite world of nature and spirit. Hegel argued in logic that ideas contain all the determinations of

existence and are, in fact, the true 'concrete' ones. However, from the side of the expression, it is a mere idea (Magee, 2010).

4. Resources of Knowledge

Knowledge is understood as facts or knowledge obtained through experience, theoretical or practical understanding of a subject related to reality. There is no single definition of "knowledge". After all, there are many viewpoints from which knowledge can be viewed. Therefore, the author divides the definition of knowledge into a Western perspective and an Islamic perspective.

a. Resources of Knowledge on Western Perspective

According to the Western epistemology's interpretation, knowledge is a real state, based on facts and rational arguments. Knowledge is the result of cognition, which can be proven factually or logically and verified practically or empirically. Therefore, sources of knowledge from a western perspective can be obtained from: intuitive, authoritative, logical and empirical knowledges.

- 1) The source of intuitive knowledge is still in the form of belief or intuition. The source of this knowledge is still in the form of feelings, not facts that are valid and can be accounted for. Philosophers such as Schopenhauer, Schelling and Henri Bergson believe we can know things through intuition (Nagargoje, 2018). The use of intuitive knowledge in everyday life, for example, is when a teacher is going to school, the teacher will use his intuition to determine whether to bring an umbrella. Then, when the teacher sees a cloudy sky, the teacher's brain will work to make a quick decision.
- 2) Sources of authoritative knowledge are based on information received from books, research articles, other people or sources. The validity of this knowledge depends on its sources. In the use of authoritative knowledge, care must be exercised to avoid untruthful information (Rashid, 2017).
- 3) Sources of logical knowledge are obtained from reasoning thoughts so as to obtain conclusions. Logical knowledge is knowledge of truth with the principles of deductive logic (Besson, 2012).
- 4) Empirical sources of knowledge are based on objective facts that are proven by findings through observation or experimentation (Drozdek, 2007).

b. Resources of Knowledge on Islamic Perspective

The sources of knowledge from an Islamic perspective are slightly different from those from a Western perspective. In Western rationalist epistemology, the object of knowledge is a being or idea that exists in the human mind and originates from rationality or reason through contemplation. Meanwhile, in Western realist epistemology, the object of knowledge is the visible world and the source is experience through the senses or empiricism. Meanwhile in Islamic epistemology, revelation is

added as a source of knowledge (Ghalia & Hossen, 2019). In Islam, revelation (the Coran and Hadith) is a more important source of knowledge than reason and senses (Gul, 2019). Thus, there are 3 sources of knowledge in an Islamic perspective, there are: revelation (the Coran and Hadith), reason and senses.

1) Revelation (the Coran and Hadith)

All Islamic doctrines originate from the Koran or Hadith, which explain the Koran. All schools of Islamic theology, philosophy, law and political theory are sourced from the Qur'an, although the basis for shari'ah must also be sought in the hadiths. According to Seyyed Hossein Nasr, Hadith as the second important knowledge is the interpretation of the Koran and the way Muslims learn how the truth of the holy text is internalized by God's Messenger (Muhammad) (Ramchahi et al., 2016).

2) Reason

In Islam, the second source of knowledge after revelation is reason as mentioned in al-Baqarah verse 164:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لِكَيْتُمْ لِقَوْمٍ يَعْقِلُونَ

Translation:

"Indeed, in the creation of the heavens and the earth; the alternation of the day and the night; the ships that sail the sea for the benefit of humanity; the rain sent down by Allah from the skies, reviving the earth after its death; the scattering of all kinds of creatures throughout; the shifting of the winds; and the clouds drifting between the heavens and the earth—'in all of this' are surely signs for people of understanding." (Hidayatulloh, 2012)

From the verse above it can be concluded that Islam requires its followers to use their minds in order to understand the world and its contents in order to fulfill their duties as khalifatullah:

3) Sense

The Qur'an has explained about the means to seek knowledge which is written in an-Nahl verse 78, which reads: "And Allāh has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and hearts [i.e., intellect] that perhaps you would be grateful (Hidayatulloh, 2012)." From this verse, it is very clear that Islam instructs its followers to seek knowledge using their five senses, as was done by Western philosophers with the empiricism wing.

5. Reasoning in Acquiring Knowledge

Reasoning in acquiring knowledge consists of abductive, deductive and inductive reasoning.

a. Abductive

Abductive reasoning is a logical inference's form formulated by Charles Sanders Peirce in the late 19th century. Abductive reasoning begins with a series of observations and then looks the simplest and most probable conclusion from the observations. Conclusions from the results of abductive reasoning allow for a bit of uncertainty because the results of abductive reasoning are only 'most likely'. Abductive reasoning can be understood as the conclusion that has the best explanation (Sober, 2013).

Examples of abductive reasoning: For example, a student named Maria is able to publish an article in an educational journal. Maria is currently studying in the Islamic Religious Education study program as well as the Islamic Economics study program. It can be concluded that Maria was able to publish articles in an educational journal because Maria studied education in the Islamic Religious Education study program. In fact, a student studying Islamic Economics (like Maria) can be able to publish articles in educational journals. However, the possibility that Maria was able to publish an article in an educational journal because Maria studied at the Islamic Religious Education study program is a more probable conclusion.

b. Deductive

Deductive reasoning is the process of reasoning from one or several premises to get a logical conclusion. If all statements are true and the deductive logic's rules are followed, then the conclusion reached must be true (Sternberg, 2009). In deductive reasoning, conclusions are reached reductively by applying general rules that apply to the entire field, narrowing the range of premises until only the conclusion remains.

c. Inductive

Inductive reasoning is a reasoning method in which the premises provide some evidence but do not provide complete assurance that the conclusion is correct (Rainbolt & Dwyer, 2014). Inductive reasoning is a method in which a person's observations and experiences, including what is learned from others, are synthesized to produce general truths (Hamilton, 2004). Many define inductive reasoning as the derivation of general principles from particular observations (from particular to general) (Samier, 2018).

6. Theory of Truth of Knowledge

a. Correspondence Theory

The correspondence theory of truth holds that the statement's truth or falsity is determined solely by how it relates to the world and whether it accurately explains the

facts (Hanna & Harrison, 2004). Correspondence theory claims that true statements and true beliefs must correspond to actual circumstances or reality. So, if someone thinks "education can improve one's character", then this statement must be tested empirically to ensure its truth. This type of theory attempts to assume a relationship between statements or thoughts on the one hand and facts on the other.

Proponents of the correspondence theory are often also supporters of the theory of realism (Alston, 1996). Correspondence theory was embraced explicitly or implicitly by most of the early modern thinkers, including Gottfried W. Leibniz, John Locke, René Descartes, and David Hume. This theory was also supported by Friedrich W. J. Schelling, Edmund Husserl, Karl Marx and Karl Popper.

b. Coherence Theory

As a view of the nature of truth, coherence theory is an alternative to the correspondence theory of truth (BonJour, 2019). While correspondence theory argues that beliefs are true throughout they correspond to reality, coherence theories regard truth as the coherence or mutual support of our previous propositions or beliefs (Lynch, 2001). Coherence theory associates truth with structures of knowledge or justified beliefs and argues that truth is a property of beliefs justified by their relationship to other beliefs, specifically based on being coherent - that is free from contradiction - with existing belief systems (Iannone, 2013).

An example of the truth of coherence: "All students of SDN 1 Yogyakarta must wear red and white uniforms every Monday and Tuesday." "Budi is one of the students at SDN 1 Yogyakarta". "So, Budi has to wear the red and white uniform every Monday and Tuesday." The statement "Budi must wear a red and white uniform every Monday and Tuesday" is true because the statement is consistent or coherent with the first statement.

c. Pragmatic Theory

The theory of pragmatic truth roughly means the theory of practical truth. This theory says that an idea is true if it is useful. According to the pragmatic theory of truth, we cannot assume a theory is true unless its functionality and usefulness are proven. According to this theory, truth can be defined as utility. For example, what does it mean to study Islamic Religious Education? These questions can be answered if you understand how researchers apply them in practice. Pragmatism is a philosophical trend founded by the American philosopher and logician, Charles S. Peirce, and popularized by the American philosopher and psychologist, William James, and the American philosopher, psychologist and educator, John Dewey (Burgess & Burgess, 2011).

Approach Methods in the Epistemology of Islamic Education in the Qur'an

There are six approach methods in the epistemology of Islamic education based on the Qur'an. These methods are: rational method (*manhaj 'aqli*), intuitive method (*manhaj zauqi*), dialogic method (*manhaj jadali*), comparative method (*manhaj muqāran*), critical method (*manhaj naqdi*) and method of 'ibrah (*manhaj 'ibrah*).

1. Rational Method (*Manhaj' Aqli*)

Rational method is used to obtain knowledge using considerations or acceptable truth criteria ratio. According to this method, something is considered true if it can be accepted by reason, like ten is more than five. No one is able to reject this truth on the basis of the use of common sense, because ten is rationally more than five.

This method is used to achieve knowledge of Islamic education, especially those that are a priori. Reason provides logical explanations for a problem, while the senses prove these explanations. The Islamic religion justifies the use of reason to achieve knowledge, including knowledge of Islamic education. Machfudz Ibawi dares to emphasize that the language of the Koran is entirely philosophical, in the sense that it is not easy to understand without searching, analyzing or digging up something that is hidden behind the literal language. Therefore, more rational thinking is needed as a medium or tool to gain knowledge and understanding of the contents of the Al-Quran. Theories formulated by Islamic scientists are not widely used as a basis for discussing each scientific discipline because they are considered to be inferior to Western theories. Even the most dangerous intellectually is that Western theories have been considered standard and sacred because they have never been challenged. Islamic educational theories formulated by ancient Islamic thinkers have also become the target of re-examination using rational methods.

Islamic education has so far been cynically regarded as imitating Western education. If you pay attention to the foundation of Islamic education in the form of the Quran and Sunnah, then there should be no more imitation. The working mechanism of the rational method, which is repeated in achieving knowledge of Islamic education, is carried out by developing the object of discussion. In fact, a very large amount of knowledge of Islamic education can be obtained through rational methods alone.

2. Intuitive Method (*Manhaj Zauqi*)

The intuitive method is a distinctive method in the Islamic education's epistemology. Given the Western scientific tradition, this method is never needed in the development of science. On the other hand, among Muslim scientists, intuition is a legitimate method of developing knowledge, so they use this method to capture the development of knowledge. Muhammad Iqbal calls this intuition the term 'love' or sometimes it is called heart experience. The author himself calls it the *fu'ad/af'idah* method. Based on the Qur'an verse al-Nahl: 78: "Allah has brought you forth from your mothers' wombs when you knew nothing, and then gave you hearing, and sight and

thinking hearts so that you may give thanks. The verse shows that in order to be in a grateful position, the method of finding truth that must be followed is scientific truth (empirical/sensory) and then af'idah truth (plural of the word fu'ad) which is termed in this discussion as intuitive.

In Islamic education, intuitive knowledge is placed in a proper position. Islamic education now makes humans as material objects, while the formal object is human ability. Islamic education is specifically focused on studying human abilities, whether based on revelation, empowering reason, or direct observation. Among Islamic thinkers, intuition is not only equated with reason and senses, but is more privileged than both. For al-Gazhali, al-zawaq (intuition) is higher and more trusted, than reason to capture knowledge that is truly believed to be true. The source of this knowledge is called al-nubuwwat, which for prophets is in the form of revelation and for ordinary people it is in the form of ilham.

As an epistemological method, intuition is neutral. This means that it can be used to gain various kinds of knowledge. According to at-Tahawuny, the nature of intuition can increase and decrease. If we observe our daily experience, there seems to be a difference in the frequency with which intuition appears over a certain period of time. Sometimes it appears several times in succession, but sometimes it doesn't come for a long time. Reason is a spiritual substance that sees understanding, which we call the heart or heart, and is where intuition takes place. The integral use of reason and intuition can contribute significantly to developing methods to gain knowledge. Interpretation methods, for example, are believed to grow and develop through the use of methods that use reason and intuition. Intuition can be brought in to provide enlightenment, concentration, contemplation, and imagination. It is better for us to have these three traditions in developing or compiling the concept of Islamic education which can be accounted for scientifically in the face of scientific criteria and normatively in the face of revelation.

3. Dialogic Method (*Manhaj Jadali*)

The dialogic method referred to here is an effort to explore knowledge of Islamic education which is carried out through written works that are presented in the form of conversations between two or more experts based on scientifically justifiable arguments. This method has a clear theological basis. Searching for answers is a good activity according to both Islam and science. Events as a form of dialogue have been stated in the Al-Quran. Islamic education needs to be dialogued with our minds to obtain significant answers in developing Islamic education. That reason will have sharp analytical power when facing challenges. Islamic education should be based on dialogical ideas with empirical experience, being composed of knowledge or facts to be translated into a valid theory that is the basis of scientific knowledge. To apply this method, the container can be prepared in several ways, such as establishing a dialogue partner, forming a dialogue forum, bringing together two dialogue forums, or inviting

Islamic education experts, if it functions optimally. The dialogue forums are only different in scale, while the mission and function are relatively the same. All of them serve as a forum for exploring Islamic education knowledge from the Koran, hadith and Islamic educational practices, then formulated in scientific theories about Islamic education.

This dialogical method in the epistemology of Islamic education can take various objects: the provisions of revelation, both contained in the Coran and hadith which are called normative concepts, the opinions of Islamic education experts, both in the past and now what are called theoretical concepts, and observations of the experiences of implementing education for Muslims, both past and present, which can be called 'empirical concepts'. All of these objects exist within an Islamic framework because Islam is divided into two parts: Islam in the sense of revelation and Islam in the sense of culture. Revealed Islam is in the form of the Koran and hadith while cultural Islam is in the form of Muslims' thoughts, experiences, and traditions.

4. Comparative Method (Manhaj Muqāran)

The comparative method is a method of obtaining knowledge (in this case Islamic education, both with fellow Islamic education and Islamic education with other education). This method is taken to look for advantages or to combine understanding, so that you can get firmness of purpose from educational problems. So, this comparative method can still be distinguished from comparative education. The comparative method as one of the epistemological methods of Islamic education has various objects to be compared, which include: comparisons among Quran verses about education, between educational verses and educational hadiths, between fellow educational hadiths, between fellow theories of thinkers education, between the theories of Islamic and non-Islamic education experts, between fellow Islamic educational institutions, between Islamic educational institutions and non-Islamic educational institutions, between the history of Muslims past and present.

5. Critical Method (Manhaj Naqdi)

The critique method is an attempt to explore knowledge about Islamic education by correcting the weaknesses of an educational concept or application, then offering a solution as an alternative solution. So, the point of criticism is not because of hatred but because there are irregularities or weaknesses that must be addressed. In fact, criticism is a method that has existed for a long time, including theology, fiqh, Islamic history, and hadith. However, unfortunately, it is very rare for Muslims to rely on the method of criticism when expressing their ideas. One of the Muslim thinkers whose works have nuances of criticism is Muhammad Arkoun. He criticized the epistemology building of Islamic religious scholarship. In fact, criticism connotes a constructive effort, unlike what we understand so far that criticism is an insult. And that results in Muslims feeling dislike of criticism. By using the critical method, one can criticize

Western theories that do not agree with the texts that are revealed to be related to Islamic education.

6. Method of 'Ibrah (Manhaj 'Ibrah)

This method is an attempt to explore the philosophy of Islamic education through the history of Islamic education. Including the educational dimension of history enshrined in the Koran. As mentioned in the Qur'an verse Yusuf 111: "There was certainly a lesson for those of understanding in their stories. Never was the Qur'an a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe." This verse indicates the importance of the 'Ibrah method in discovering knowledge or finding solutions to problems in Islamic education through the philosophy of Islamic education. The stories of the past should be studied by taking the core lessons so that what is bad from the past can be eliminated or left behind, while the good ones can be taken and developed as a theory of Islamic education.

The Urgency of Epistemology of Islamic Education in the Development of Islamic Education

Western education's influence on education, which is currently developing in almost all countries, is very strong. This influence also penetrates Islamic education, so the system experiences many weaknesses. To overcome these weaknesses, Islamic education experts and policy makers must carry out comprehensive reforms to realize the ideal of Islamic education, including various dimensions. In the development dimension, there is an awareness that the ideals of realizing ideal Islamic education can only be achieved if efforts are made to build an epistemology.

The epistemology of Islamic education includes; discussions related to the ins and outs of Islamic education starting from the nature of Islamic education, the origins of Islamic education, the sources of Islamic education, methods of building Islamic education, elements of Islamic education, objectives of Islamic education, various types of Islamic education and so on. In this discussion, the Islamic education's epistemology is more directed at approaches or methods that can be used to build Islamic education than other components, because the components of these methods are closest to efforts to develop Islamic education, both conceptually and practically.

The Islamic education's epistemology needs to be formulated conceptually to find the conditions for knowing education based on Islamic teachings. These conditions are the key in entering the area of Islamic education, without finding these conditions we find it difficult to express the essence of Islamic education, considering that the requirements are stages that must be met before attempting to understand and know true Islamic education. After finding the conditions, the next step to be able to capture the "mystery of Islamic education" is to prepare all the facilities and potential that

scientists or thinkers have, in their capacity as explorers of treasures and findings of Islamic education.

Therefore, the epistemology of Islamic education can function as a critic, solution provider, inventor and developer. Through this epistemology of Islamic education, a thinker can do: First, theories or concepts of education in general and education that is claimed to be Islamic can be criticized with one of its approaches. Second, epistemology can provide solutions to educational problems theoretically and practically because the theory offered by epistemology is for practice. Third, by using epistemology, thinkers and explorers of Islamic education treasures can find new theories or concepts about Islamic education. Fourth, the results of the new findings are then developed optimally.

Given that epistemology has such a large role, influence and function, and moreover as a determinant or cause of consequences in Islamic education, it is true that the opinion that says "the main problem of Islamic education is the problem of epistemology". Suppose there is a weakness or setback in Islamic education. In that case, epistemology as the initial cause must be built first, and if we wish to develop Islamic education then it must also go through epistemology. The robustness of the epistemological building gives rise to the resilience of Islamic education in the face of any influence, including the flow of Western culture, and can guarantee the progress of Islamic education and compete with other education.

As an activity that emphasizes the actual process, it signals that the problems of Islamic education are as *ijtihādiyyah* issues which give a lot of roles to Muslims to examine, criticize, and construct new and more perfect formulas. Even though the revelation has provided instructions, these instructions still need to be explained in detail so that the mind can carry out in-depth thoughts.

The education problem not only concerns the world but also touches the *ukhrawi* realm. While Islamic teachings only provide basics and main lines, the details are left to common sense about what is good and right. Based on this reality, education should have experienced rapid dynamics, bearing in mind that there is loose room for development. Logically, if Islamic thinkers seek to develop Islamic education optimally, it is necessary to loosen up in terms of *ijtihad*. The looser the area of *ijtihad*, the more it can accelerate its development.

Education has a very important role, even the most important in developing Islamic civilization and achieving the glory of Muslims. Judging from its formal object, education is indeed a means of human ability to be discussed and developed. In matters of progress of civilization and the Muslim Ummah, this human ability must be the main concern, because it becomes the determinant. This means that educational studies are directly related to the development of human resources, which are believed to be more capable of accelerating the progress of civilization than natural

resources. There are many countries with small natural potential but large human resource potential capable of defeating the progress of countries with large natural resources but small human resources, such as Japan towards Indonesia. Therefore, the way to a better future is through education.

Education is the best form of investment. Every Muslim allocates the largest portion of his national income for educational programs. If Muslims intend to regain their historical role in the world arena, the first work they must compete with is to reform the world of Islamic education, especially universities. Islamic higher education must create an academic environment conducive to the birth of scholars who think creatively, authentically and originalally, not "consumer" scholars who are narrow-minded, limited and verbal.

Traditional forms of education that consume a lot of energy not in the field of creative thinking, but in terms of "remembering" and "repeating" cannot produce intellectual movement. In fact, good and strategic education should certainly be able to produce graduates with intellectual capacities, because intellectuals are members of society who devote themselves to the development of original ideas and are bound in the pursuit of creative thoughts. It is in their hands that the hopes for new ideas and breakthroughs to solve the problems faced by the people can be pinned.

Conclusion

Based on the discussion described earlier, the following conclusions can be drawn: First, Islamic education's epistemology in the Coran is a set of ways of finding Islamic educational theories and concepts so that it can solve various problems of Islamic education. Second, there are four epistemological approaches to Islamic education in the Qur'an. There are empirical, scientific, philosophical, and religious approaches. There are six epistemological methods of Islamic education in the Qur'an, there are: rational method, intuitive method, dialogical method, comparative method, critical method, and 'ibrah method. Third, the urgency of Islamic education's epistemology in developing Islamic education in the modern era are (1) filtering the thought from the influence of Western epistemology, (2) improving Islamic education without removing Idealism or islamic characteristics), (3) integrating Islamic education with the national educational system.

This conclusion raises suggestions to all parties related to this discussion, including 1) Islamic education experts should always be objectively active in reforming Islamic education to resolve problems. 2) The government should accommodate Islamic education's epistemology in managing and developing the national education system. The mental revolution proclaimed by the government is difficult to achieve without paying attention to the epistemology of Islamic education, which strives for intellectually, emotionally, and spiritually developing students.

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