Studia Philosophica et Theologica
Vol. 26, No. 2, 2026
Doi: 10.35312/spet.v26i2.843

p – ISSN : 1412 - 0674
e – ISSN : 2550 - 0589
Halaman : 173 - 193

Islamic Education in Historical Perspective: Origins and Conceptual Foundations

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Received: 30 Desember 2025 Revised: 16 April 2026 Published: 29 Oktober 2026

Abstract

This study aims to examine the epistemological foundations of Islamic education through the concept of *'ilm* (knowledge), which encompasses both religious and worldly dimensions. Historically, classical Islamic thought emphasized that all knowledge is rooted in religion. The typology of Islamic knowledge divides it into two major categories: *al-'ulūm al-'aqlīyah* (rational/argumentative sciences) and *al-'ulūm al-naqlīyah* (transmitted sciences). This research employs a library research method with a historical-philosophical analytical approach to both classical and contemporary literature. The findings indicate that there are four main approaches to the acquisition of knowledge: (1) Constructive, through logic and *qiyās*; (2) Theological, based on *kalām*; (3) Philosophical, influenced by Neoplatonism and Peripatetic thought; (4) Mystical/theosophical, emphasizing knowledge through presence and intuition. These epistemological principles shaped the institutional model of Islamic education, ranging from mosques and *majlis al-'ilm* to madrasahs. At present, madrasahs as Islamic educational institutions face the challenges of modernization and the penetration of Western values. These findings affirm the need for revitalizing Islamic epistemology in order to strengthen the identity of Islamic education and respond to global dynamics.

Keywords: Islamic education; Islamic epistemology; *'Ilm*; Madrasah

Abstrak

Penelitian ini bertujuan mengkaji fondasi epistemologis pendidikan Islam melalui konsep *'ilm* (pengetahuan) yang mencakup dimensi agama dan duniawi. Secara historis, pemikiran Islam klasik lebih menekankan bahwa seluruh pengetahuan berakar pada agama. Tipologi pengetahuan Islam membaginya ke dalam dua kategori besar, yaitu *al-'ulūm al-'aqlīyah* (ilmu rasional/argumentatif) dan *al-'ulūm al-naqlīyah* (ilmu yang ditransmisikan). Penelitian ini menggunakan metode studi kepustakaan (*library research*) dengan pendekatan analisis historis-filosofis terhadap literatur klasik dan kontemporer. Hasil kajian menunjukkan bahwa terdapat empat pendekatan utama dalam pemerolehan pengetahuan: 1) Konstruktif melalui logika dan *qiyās*, 2) Teologis berbasis *kalām*, 3) filosofis yang dipengaruhi Neoplatonisme dan peripatetik, 4) Mistis/teosofis yang menekankan pengetahuan melalui kehadiran dan intuisi. Prinsip epistemologis tersebut membentuk model kelembagaan pendidikan Islam, mulai dari masjid, *majlis al-'ilm*, hingga madrasah. Saat ini, madrasah sebagai institusi pendidikan Islam menghadapi tantangan modernisasi dan penetrasi nilai-nilai Barat. Temuan ini menegaskan perlunya revitalisasi epistemologi Islam guna memperkuat identitas pendidikan Islam dan menjawab dinamika global.

Kata kunci: Pendidikan Islam; Epistemologi Islam; *'Ilm*; madrasah

1. Introduction

Education is the main foundation in the formation of Islamic civilization. Since the first revelation *Iqra'* (read), Islam places knowledge at the core of religiosity. The Qur'an emphasizes that Allah taught humans with the pen (*pencil*) and provide knowledge that was previously unknown (QS. Al-'Alaq: 1–5).

This verse shows that education in Islam is not only oriented towards intellectual aspects, but also spiritual ones, so that it becomes the main pillar in building *perfect human being* characterful.

The history of Islamic education demonstrates its central role in the birth of a glorious civilization. During the classical Islamic period, educational institutions such *kuttab,* mosques, madrasas, and universities (e.g., al-Qarawiyyin and al-Azhar) became centers of learning both religious and rational knowledge. Islamic education developed through a complex interaction between revelation, scientific tradition, and socio-political factors. They emphasized that Islamic education was not merely a product of spiritual needs but also a response to historical dynamics, such as territorial expansion, cultural integration, and intellectual debate. Thus, Islamic education is understood as an institution that is constantly engaged in a dialectic between normative teachings and the practical needs of Muslim society.[1]

In *New Directions in Islamic Education Pedagogy & Identity Formation* From its inception, Islamic education developed in response to the needs of the community to maintain the authenticity of revelation and to address the social, political, and intellectual challenges of its time. Therefore, Islamic education cannot be separated from the historical context of Islamic civilization.[2]

[1] Hlger Daun and Reza Arjmand, *Handbook of Islamic Education* (Springer, 2018), https://doi.org/10.1007/978-3-319-64683-1_3.

[2] Abdullah Sahin, *New Directions in Islamic Education Pedagogy & Identity Formation*, First publ (England United Kingdom: Kube Publishing Ltd Markfield, 2013), www.kubepublishing.com.

The typology of knowledge in Islam divides all human knowledge into two large categories: *al-'ulūm al-'aqlīyah* (rational/argumentative science) and *al-'ulūm al-naqlīyah* (transmitted knowledge). This division conceptualizes the epistemological foundations of Islam and forms the structure of education in Islam.[3] Meanwhile, Sahin explains that Islamic education must be understood as continuum between the past, present, and future involving spiritual, moral, intellectual, and social aspects.[4]

In the contemporary context, Islamic education faces the challenges of modernity, globalization, and digitalization. However, the theory of Islamic education as formulated in *Handbook of Islamic Education* emphasizes that its historical foundation remains relevant. This is because the primary goal of Islamic education is to shape Muslim individuals who are faithful, moral, knowledgeable, and able to contribute to society. Integrating the historical aspects, origins, and foundations of Islamic education is crucial to addressing the needs of the times without losing its Islamic identity.

Thus, it can be concluded that Islamic education is not merely an activity of transferring knowledge, but an effort to shape human beings holistically. Its historical foundation, origins, and foundations demonstrate the continuity between revealed texts, scientific traditions, and social needs. This theoretical understanding is crucial for strengthening the role of Islamic education in facing global challenges while preserving the spiritual and moral values derived from the Qur'an and Sunnah.

As the early Muslim community formed, the need for an educational system became increasingly pressing. Education was seen as a primary means of preserving Islamic teachings and strengthening the community's identity. At this stage, mosques served a dual function as centers of worship and places of learning, while *sermon* and *school* to become a basic institution that educates the Muslim generation in reading the Qur'an, writing, and understanding the basics of religion.

Role *sermon* and *school* became an important historical milestone in the development of Islamic education. According to Sahin in *Handbook of Islamic Education* These institutions emphasize not only basic literacy skills but also the instilling of Islamic moral and ethical values. This demonstrates that, from the outset, Islamic education balances intellectual and spiritual aspects.[5]

Furthermore, the development of madrasas in subsequent periods demonstrated a more established systematization of Islamic education. Madrasas became a forum for teaching both religious and rational knowledge, which subsequently gave rise to a broad Islamic scholarly tradition. The existence of these institutions emphasized that Islamic education has always been adaptive to the needs of the times, without losing its foundation in revelation.

This historical perspective is crucial for understanding how Islamic education evolved from a simple form to a more complex system. From mosques to Islamic universities, all educational

[3] Daun and Arjmand, *Handbook of Islamic Education*.
[4] Sahin, *New Directions in Islamic Education Pedagogy & Identity Formation*.
[5] Sahin.

institutions are rooted in the values of the Qur'an and the Sunnah. Thus, Islamic education can be viewed as a continuity connecting revealed texts, scientific traditions, and social realities.

This paper examines the historical perspective, origins, and foundations of Islamic education to understand how Islamic values shaped the educational system that persists today. This study also demonstrates that Islamic education is not merely an instrument for transferring knowledge but also a means of shaping the character, morals, and civilization of Muslims.

2. Research Method

This paper uses a qualitative research method with a literature study approach (library research). The main data sources are obtained from relevant academic literature, such as *Handbook of Islamic Education* and *New Direction in Islamic Education pedagogy & Identity Formation*, as well as various additional references that discuss the history, development, and dynamics of Islamic education.

The data collection process was conducted by identifying primary and secondary literature that possessed scientific authority and relevance to the study's theme. Primary literature consisted of academic works that directly addressed Islamic epistemology and education, while secondary literature consisted of journal articles and other supporting sources that strengthened the analysis.

The data analysis technique used is descriptive-analytical analysis, which involves describing the content of the literature reviewed and then critically analyzing it to identify key concepts in Islamic epistemology. This analysis also explores the origins of Islamic education, evaluates its institutionalization process, and examines its relevance to the modern educational context.

3. Findings and Discussion

Historical Perspective of Islamic Education

The beginning of Islamic education is closely related to the tradition of revelation. The Prophet Muhammad SAW as the illiterate prophet conveying teachings through the Quran and Sunnah. The verses of the Quran about reading, writing, and seeking knowledge form the basis of the epistemology of Islamic education.

According to Dahlen (2001), knowledge in Islam is sharply divided between divine and worldly knowledge, with the latter being subordinate. Divine knowledge is present and accessible only to the Prophet through revelation, while worldly knowledge is acquired through scientific means. Ultimately, divine knowledge is identical to human knowledge, although it is at a higher level both quantitatively and qualitatively.[6]

Apart from the separation of divine and worldly knowledge according to Dahlen (2001), the Islamic epistemological view is also offered by Rahmad Alkhadafi (2024) through epistemological framework of Islamic philosophy which harmonizes revelation, reason, and experience/senses as complementary sources of knowledge. In his study, Alkhadafi shows that Islamic epistemology does not merely distinguish between revelation and reason, but also

[6] Daun and Arjmand, *Handbook of Islamic Education*.

combines the intuitive and rational dimensions in a balanced way: epistemology explanation emphasizes the text of revelation, epistemology proof placing reason and logic as validation tools, as well as epistemology mystical emphasizes inner experience and intuition as part of an effort to understand the nature of knowledge in Islam. This approach provides a more solid foundation holistic and integrative for understanding Islamic knowledge that includes metaphysical and empirical aspects simultaneously, thus producing comprehensive and contextual scientific insight into the challenges of modern education.[7]

Another approach is proposed by Suradi (2024), who divides Islamic epistemology into three methodological tendencies: serf epistemology (text/revelation), *irfani* epistemology (intuitive), and *burhani* epistemology (rational). Serf epistemology places the Qur'an and Hadith as the primary sources of knowledge, while *irfani* epistemology emphasizes intuition and inner experience as a means of attaining truth. Meanwhile, *burhani* epistemology emphasizes the role of reason and logic in expanding the scope of human knowledge, including understanding world phenomena. These three tendencies then become theologically and methodologically valid foundations for Islamic knowledge that balances revelation and reason.[8]

Furthermore, an epistemological model based on monotheism as the principle of knowledge has also been introduced in contemporary Islamic epistemological studies. According to Habibi (2024), the concept of monotheism serves not only as a theological foundation but also as the basis for the holistic structure and integration of knowledge. Within this framework, the relationship between the creator, science, and humanity is understood through the unity that all forms of knowledge are bound to the oneness of God, so that every science has an inherent religious dimension. This monotheistic approach emphasizes that knowledge cannot be separated from metaphysical beliefs, and this understanding serves as the intellectual foundation for a comprehensive and consistent study of Islamic science.[9]

Rosenthal (1970) noted that although the concept *'ilm* (knowledge) encompasses both religious and worldly knowledge, the dominant trend in traditional Islam being to identify all knowledge as religious knowledge. This distinction has a theoretical implication agreed upon by all Muslim scholars: knowledge is something that is possible in Islam. Therefore, in attempting to unravel the concept of knowledge in Islam, one must contrast worldly knowledge with divine knowledge, and understand how the acquisition of knowledge can place a scholar in a different position than a lay person.[10]

The theory of Islamic trilogy in "*The Islamic Perspective on Trilogy Epistemology*" (*Bayani, Burhani, 'Irfani*) adds the layer that besides revelation and reason, there is intuitive/mystical experience as a recognized channel of knowledge in the Islamic tradition.

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[7] Rahmad Alkhadafi, "Epistemologi Filsafat Islam," *JMPI; Jurnal Majemen, Pendidikan, Dan Pemikiran Islam* 2, no. 1 (2024): 34–31, https://journal.as-salafiyah.id/index.php/jmpi.

[8] A. Suradi, "Islamic Education in Facing the Phenomena of Globalization: Epistemology Perspective of Islamic Education Philosophy," *Al-Idarah: Jurnal Kependidikan Islam* VII, no. II (2017): 1–22, https://doi.org/https://doi.org/10.24042/alidarah.v7i2.2260.

[9] M Dani Habibi, "Tauhid Sebagai Dasar Prinsip Pengetahuan Dalam Pandangan Ismail R. Al-Faruqi," *Indonesian Journal of Islamic Theology and Philosophy* 6, no. 1 (2024): 73–86, https://doi.org/http://dx.doi.org/10.24042/ijitp.v6i1.22023.

[10] Daun and Arjmand, *Handbook of Islamic Education*.

Three ways of acquiring knowledge in the classical Islamic tradition are: 1) *Bayani*; knowledge through clear/revealed texts (Al-Quran, Hadith); 2) *Burhans*; rational/deductive knowledge through logic and philosophical argumentation; 3)*'Irfan;* intuitive or mystical knowledge, deep inner experience.[11]

In addition to the theory of Islamic epistemological trilogy (*Bayānī, Burhānī, 'Irfānī*) which shows that knowledge can be obtained through revealed texts, reason, and intuitive/mystical experiences[12] in "*The Islamic Perspective on Trilogy Epistemology*", another view on Islamic epistemology is put forward from the perspective of integration of sources of knowledge in the Qur'an**,** which places divine revelation as the main source but does not separate reason, empirical experience, and intuition as *complementary modes* in acquiring knowledge. In studies **"**Epistemology of Knowledge in the Perspective of the Qur'an", it was found that Islamic epistemology is a system integrative and hierarchical which combines revelation as the highest source, reason as a tool of interpretation, empirical experience as a means of observation, and intuition as a form of inner guidance.[13] This paradigm shows that Islam does not reject modern science, but places it in moral and theological frame work which emphasizes the integration between intellectual and spiritual dimensions in the search for truth.

Apart from that, according to Gaffar & Anees in "*Inclusive Tawhid as an Epistemology of Islamic Education*" states that faith in the oneness of God (tawhid) should be the epistemological framework of Islamic education, which integrates religious and worldly values into an epistemic unity, rather than strictly separating religious knowledge from non-religious knowledge.[14]

This opinion shows that the division of knowledge in Islam is not only divine and worldly, but there is a more sub the system of classification, and that reason and mystical experience have their own place.

Typology of knowledge in Islam, Ibn Khaldūn (1980: 436–437) divides all human knowledge into two large categories: 1) The first type, encompassing philosophical sciences. This knowledge can be attained by humans through their ability to think. The objects, problems, arguments, and teaching methods are guided by human perception, enabling them to distinguish right from wrong through speculation and research, as long as they function as thinking beings. 2) Second type, encompassing traditional/conventional sciences. All of these sciences rely on the authority of religious law. The role of reason here is very limited, used only to connect detailed issues with basic principles. New things that emerge are not automatically included in the general tradition, thus requiring connections through analogical reasoning. However, this reasoning still stems from tradition, and the basic character of

[11] Adam Malik and Ahmad Barizi, "The Islamic Perspective on Trilogy Epistemology: Bayāni, Burhāni, and 'Irfāni," *Tajdid* 29, no. 1 (2022): 83, https://doi.org/10.36667/tajdid.v29i1.857.
[12] Malik and Barizi.
[13] Subhan, "Epistemology of Knowledge in the Perspective of the Quran," *Journal of Social Research* 5, no. 1 (2025): 34–45, http://ijsr.internationaljournallabs.com/index.php/ijsr%0AEpistemology.
[14] Abdul Gaffar and Muhammed Anees, "Inclusive Tawhid as an Epistemology of Islamic Education," *FIKROTUNA: Jurnal Pendidikan Dan Manajemen Islam* 15, no. 1 (2025): 135–48, https://doi.org/10.32806/jf.v15i1.833.

traditional principles remains unchanged. Thus, analogical reasoning ultimately returns to tradition itself.[15]

The typology of knowledge in Islam proposed by Ibn Khaldūn divides the whole of human knowledge into two large categories: philosophical knowledge that can be achieved through the ability to think and traditional/conventional knowledge that relies on the authority of religious law, where the role of reason is limited and analogical reasoning returns to the tradition itself.[16]

In the contemporary Islamic epistemological tradition, the tawhid approach as the fundamental principle of knowledge proposed by Ismail R. al-Faruqi provides another dimension to the classification of Islamic knowledge. Al-Faruqi argues that the principle of tawhid (the oneness of God) is not only a theological basis but also an epistemological foundation that unites all knowledge within a holistic framework consistent with Islamic values. According to this study, tawhid connects reason, revelation, ethics, and social life as an inseparable epistemic whole, so that knowledge is not merely secular or fragmented, but reflects the existential and scientific unity in Islam. This approach expands the construction of knowledge beyond the traditional vs. philosophical dichotomy by emphasizing the integration of revelation and reason through the theological framework of tawhid as a fundamental epistemic principle.[17]

In addition, in the study of the classification of knowledge conducted by Al-Ghazali, it was found that he divided knowledge based on the source and method of acquisition, including revelatory knowledge ('*ilm al-shar'i*), rational *('ilm al-'aql*), and intuitive (science of discovery). Therefore, Al-Ghazali's epistemology does not only distinguish between revealed knowledge and reason, but also provides space for direct experience or intuition called *kashf,* and distinguishes knowledge based on how it is obtained (direct/*huḍūrī* and through learning/*huṣūlī*). This approach illustrates the multidimensionality of knowledge in the classical Islamic tradition, where the sources, methods, and goals of knowledge are interconnected within a normative and spiritual framework of thought.[18]

The classical Islamic philosophical tradition, as expounded by figures such as Ibn Sina and Al-Farabi, also made important theoretical contributions to the typology of knowledge. In this perspective, knowledge is classified into theoretical knowledge, oriented toward understanding the essence of reality through reason, and practical knowledge, oriented toward action and morality. Both complement each other in the classical Islamic epistemological system, where reason serves not only as a tool for validating truth but also as an instrument for understanding God's created reality through philosophical principles consistent with revelation. This approach

[15] Daun and Arjmand, *Handbook of Islamic Education*.
[16] Daun and Arjmand.
[17] Habibi, "Tauhid Sebagai Dasar Prinsip Pengetahuan Dalam Pandangan Ismail R. Al-Faruqi."
[18] Rizamul Malik Akbar and Achmad Khudori Soleh, "The Classification of Knowledge Based on Al-Ghazali's Perspective and Its Relevance to Qur ' Anic Exegesis," *FITUA: Jurnal Studi Islam* 6, no. 2 (2025): 218–28, https://doi.org/https://doi.org/10.47625/fitua.v6i2.1066.

emphasizes that although reason plays a dominant role in theoretical knowledge, it must still be aligned with the ethical and theological goals of the Islamic tradition.[19]

With this typology, all knowledge falls into two categories: *al-'ulūm al-'aqlīyah* (argumentative science) or *al-'ulūm al-naqlīyah* (transmissive knowledge). Thus, two distinct approaches to the acquisition of knowledge in Islam emerged, each embodied in theories of knowledge within Muslim epistemology. The first approach is knowledge as direct divine illumination, a prophetic approach that requires human spiritual development. The second approach utilizes a philosophical methodology: understanding unknown phenomena through the known. The philosophical approach moves from imagination to theoretical reason, while the prophetic approach, in contrast, moves from theoretical reason to imagination.

Constructivist Approach to Knowledge

According to the constructivist approach, every truth that can be attained by humans can be found in the text of revelation or can be logically extrapolated from the truth contained in the Holy Scriptures. The scope of this approach is limited to *al-'ulūm al-naqlīyah* (transmitted knowledge). The dominant methodology in this type of knowledge is *qīyās* (analogical deductive reasoning), which is a methodological tool for a jurist (Islamic legal experts) to conduct legal reasoning through analogy.

The constructivist approach can also improve knowledge construction students through strategies such as problem-driven learning and group collaboration in the classroom. This study shows that constructivist strategies significantly increase students' active engagement and deep understanding, although complex task design is a major challenge.[20]

Research by Dinelti Fitria shows that constructivism theory places students as active agents in building understanding through scientific experience and interaction, not just receiving information. This supports the understanding that knowledge is formed through reflective and participatory experiences.[21] Suhendi, Purwarno, & Chairani also explained that the constructivist approach combines cognitive and social knowledge construction, students can build knowledge through social interaction as part of the learning process *meaning-making*.[22]

In a broad sense, *Qiyas* can refer to inductive reasoning (inference) and even deduction (*istinbāṭ*, *istinbāṭ al-ḥaqq*). Therefore, in for the sake of, *qīyās* shows a syllogistic procedure consisting of induction from the known to the unknown; it is *al-qīyās al-'aqlīyah* inspired by

[19] Nanang Tahqiq, "Epistemology Islam," *Refleksi: Jurnal Kajian Agama Dan Filsafat* V, no. 1 (2025): 77–92, https://journal.uinjkt.ac.id/refleksi/article/view/40461/pdf.

[20] Nuosi Deng, "Study on the Application of Constructivism in Classroom Teaching to Promote Knowledge Construction," *Journal of Education and Educational Research* 12, no. 3 (2025): 27–33, https://doi.org/https://doi.org/10.54097/edqwfa34.

[21] Dinelti Fitria, Jamaris, and Sufyarma, "Implementation of Constructivism Learning Theory in Science," *IJHESS: International Journal of Humanities Education and Social Science* 1, no. 3 (2021): 228–35, https://doi.org/https://doi.org/10.55227/ijhess.v1i3.71.

[22] Andang Suhendi, Purwarno Purwarno, and Sri Chairani, "Constructivism-Based Teaching and Learning in Indonesian Education," *AICIL: Annual International Conference on Languange and Literature* 2021 (2021): 76–89, https://doi.org/https://doi.org/10.18502/kss.v5i4.8668.

Greek syllogism (Bernand, 2003: 2). *Qiyas* allows a Muslim scholar to find the relationship between *far'* (derived case) with *asl* (basic principles).[23]

According to *Encyclopedia Britannica*, analogy is analogical reasoning in Islamic law, a method by which scholars take legal principles from the Qur'an and Sunnah and apply them to new cases not explicitly addressed by the texts (in the), based on god (legal reasons) the same.

B. Hallaq (2021) states that *Qīyās* often referred to as analogy, which is considered the basic pattern of all legal arguments and provides the most extensive explanation among all the topics of Ushul Fiqh, or at least one-third of the total discussion. In analogy, all new cases are assumed to be cases not directly discussed in the text, and at some stage the mujtahid even changes the explicit rules in the text to apply to the new case.[24]

Imam Syāfiʿī identified *ijtihād* as the same as *Qiyas* in the context that the mujtahid uses analogy as part of the *ijtihād* effort to conclude the law. So, for al-Shāfiʿī, Comparison is one of the faces of *ijtihād* when the text in the not giving direct instructions.[25]

The basic concept of *Qiyas* is to identify the common thread ('Fragrance) the same between a known law and a new situation, which demonstrates a logic-based approach within the framework of revelation. If two situations share the same underlying reason for a law in the sacred texts, then they must have the same legal consequences. It is important to note the difference between *Qiyas* in Usul Fiqh and formal logic. In Usul Fiqh, *Qiyas* has the same meaning as "*Fairytale*" (analogy) in logic. However, in logic, the term "*Qiyas*" is used to refer to a syllogism which is a valid form of argument, whereas in logic, analogy (or "*Qiyas*" in Usul Fiqh) is not considered a valid form of argument. Thus, the authority behind *Qiyas* in Usul Fiqh it stems from its relationship with the Qur'an and Sunnah, making it a specific tool in Islamic legal methodology, in contrast to the broader scope of analogy in logic.[26]

Although *Qiyas* in the absence of an explicit formulation of a concept in the Qur'an and Hadith used as a method for explaining religious matters, its reliability remains treated with caution. It is considered a fallible human endeavor. Milliot and Blanc (2001) note that *Qiyas* is a last resort in argument, "like a carcass, it should only be eaten when no other food is available." Therefore, the doctrine *qīyās* depends on the concept *ijma'* (consensus of scholars).[27]

The basic foundation of Constructivism towards knowledge is found in QS. Al-Alaq verses 1-5.

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[23] Daun and Arjmand, *Handbook of Islamic Education*.
[24] Anton Jamal, "Ijtihad Dan Qiyas Menurut Imam Syafi'i: Hubungan Qiyas Dengan Berbagai Metode Ijtihad Dalam Ushul Fiqh," *MAQASIDI: Jurnal Syariah Dan Hukum* 4, no. 1 (2024): 1–10, https://doi.org/10.47498/maqasidi.v4i1.3125.
[25] Jamal.
[26] Yogi Ardiansyah and Said Azren Qadraini, "Qiyas Dalam Ushul Fiqh Definisi, Signifikansi, Dan Aplikasi Kontemporer," *Al-Mashlahah: Jurnal Hukum Islam Dan Pranata Sosial*, 2025, 11–22, https://doi.org/10.30868/am.v13i01.8438.
[27] Daun and Arjmand, *Handbook of Islamic Education*.

ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ۝ خَلَقَ ٱلْإِنسٰنَ مِنْ عَلَقٍ۝ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ۝ ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ۝ عَلَّمَ ٱلْإِنسٰنَ مَا لَمْ يَعْلَمْ۝

Meaning: "Read in the name of your Lord who created, He created man from a clot of blood. Read, and your Lord is the Most Gracious, who teaches (mankind) by the pen, He teaches man that which he did not know." (QS. Al-Alaq: 1-5)[28]

This verse emphasizes that knowledge is not static; humans learn, read, write, and construct knowledge through the educational process. This is also found in QS. Az-Zumar: 9.

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِۦ ۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ

Meaning: "(Are you, O polytheists, more successful) or those who worship at times of the night, prostrating and standing, fearing the (punishment) of the Hereafter and hoping for the mercy of their Lord? Say: "Are those who know equal to those who do not know?" Indeed, it is the people of understanding who will receive admonition." (QS. Az-Zumar:9) [29]

This verse emphasizes that knowledge is built through reflective effort and awareness, not simply inherited.

Approach *Kalami* (Theological) towards Knowledge

Approach in the sylvanis one of the most well-known approaches in Islam in the realm of transmitted knowledge (*al-'ulūm al-naqlīyah*). In general, this approach uses a dialectical and exploratory methodology, in which an expert for the sake of (speaker) building argument after argument. The approach in the sylvan based on Islamic teleological principles which are also extended into the realm of Islamic philosophy.[30]

In addition to the approach in the sylvan While using dialectical methodology to construct scientific arguments within the realm of transmitted knowledge, contemporary Islamic epistemology also encompasses complementary traditional, rational, and Sufi approaches to constructing Islamic knowledge. According to Putra, Husni, and Wahyuni, Islamic epistemology is not singular, but consists of three main approaches: transfer (traditional), intellect (rational), and sound (Sufism). Traditional approach (transfer) emphasizes the authority of the revealed text (the Qur'an and Hadith) as the basis of the truth of knowledge, while the rational approach (intellect) using logic and argumentation to develop and interpret scientific concepts, and the Sufi approach (sound) places inner experience and spiritual intuition as authentic sources of knowledge in understanding transcendent reality. These three

[28] Kementerian Agama, *Al-Qur'an Dan Terjemahannya*, Edisi Peny (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an Badan Litbang Dan Diklat Kementerian Agama RI, 2019), https://pustakalajnah.kemenag.go.id/detail/135.
[29] Kementerian Agama.
[30] Daun and Arjmand, *Handbook of Islamic Education*.

approaches show that in the contemporary Islamic tradition, knowledge is seen as the result of a synthesis between text, reason, and spiritual experience, not merely a theological dialectic.[31]

Moreover, recent discourses in Islamic epistemology emphasize the reconstruction of metaphysics as a bridge between revelation and reason, thus creating a system of knowledge that does not only focus on tradition or modern rationality but also maintains its theological cohesion. The study of *Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation* demonstrates the importance of strengthening the role of Islamic metaphysics as an epistemological foundation that integrates revelation, reason, and human experience. This approach highlights how Islamic knowledge must be aligned with the development of modern science without losing its spiritual and theological aspects and addressing the epistemic gap that arises when these two realms are separated.[32]

The Quran, the primary source of Islamic law, is considered a written record of God's words revealed to the Prophet Muhammad through the angel Gabriel. Although the Quran contains few legislative elements, the Muslim community recognizes its authority as the primary source of law and regulation for both society and individuals.

The verses in the Quran are not all explicit and are insufficient to govern all aspects of Muslim life. Some fundamental concepts are taken for granted and not explained in the Quran. It is in this context that specialized disciplines for understanding and interpreting God's word emerged for the sake of (literally meaning “word”, and in the Western sense close to “theology”) was defined by Ibn Khaldūn as a science that uses logical evidence to defend Islamic creed and to refute reformers who deviated from the teachings of early orthodoxy.

For the sake of in essence, it is the "science of the word of God," which discusses monotheism and logical arguments to affirm the oneness of God. It also discusses prophecy and the content of faith, in order to close the door to deviation (*tahrif*). Thus, the Islamic concept of knowledge and its epistemological scope are closely tied to Allah's sovereignty over knowledge. He is the original source of all knowledge, and the ultimate goal for the sake of is to explain all scientific phenomena within the framework of faith.

According to al-Fārābī in *Iḥṣā’ al-‘Ulom* (1991: 86–87), *‘ilm al-kalām* is "the science that enables humans to maintain victory over the beliefs and actions determined by religious legislators, and to refute all opinions that contradict them." In other words, for the sake of is an initial attempt to build an independent Islamic epistemological tradition based on religious faith.[33]

For the sake of is a branch of Islamic theology that uses a combination of revelation and reason as the basis of knowledge. Revelation (transfer) remains the main source, but the ratio (‘mind), argumentation, logic, and philosophical debate are also very important. For the sake

[31] Bilal Indra Putra, Husni, and Sri Wahyuni, “Epistemological Differences in Islam : Traditional , Rational , and Sufistic Approaches,” *JRSSEM: Journal Research of Social Science, Economics, and Management* 4, no. 12 (2025): 2393–2401, https://doi.org/https://doi.org/10.59141/jrssem.v4i12.943.
[32] Hammis Syafaq et al., “Reconstructing Islamic Epistemology: Bridging Metaphysics, Reason, and Revelation,” *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam* 14, no. 2 (2024): 240–69, https://doi.org/10.15642/teosofi.2024.14.2.240-269.
[33] Daun and Arjmand, *Handbook of Islamic Education*.

of tries to explain, defend, and strengthen Islamic beliefs regarding various doctrines: the nature of Allah, destiny, justice, monotheism, and so on, by using rational and logical thinking tools. For the sake of using argumentation, syllogisms, analogies, and logical proofs. He often employed methods similar to Greek logic and classical philosophy, particularly in discourses such as proving the existence of God, His attributes, destiny, justice, and so on. In addition, for the sake of using the hermeneutic method to interpret the text of revelation (the Qur'an, Hadith) to suit human reason and experience.[34]

Basic Foundation Approach *Kalami* (Theological) regarding Knowledge is found in QS. Ali Imron: 190-191.

إِنَّ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَءَايَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ

Meaning: "(That is) those who remember Allah while standing or sitting or lying down and they reflect on the creation of the heavens and the earth (saying): "Our Lord, You did not create this in vain, Glory be to You, so protect us from the punishment of Hell." (QS. Ali Imron: 190-191).[35]

This verse shows the importance of thought (rational reflection) on cosmic phenomena to strengthen belief in the oneness of Allah.

Philosophical Approaches to Knowledge

With methodological foundations borrowed from Greek philosophy and adapted to the Muslim context, Islamic philosophy addresses the classical questions of the nature and classification of knowledge in Islam. In the philosophical sense, knowledge is the intellectual understanding of immaterial forms, pure or universal essences that constitute the nature of things; and human happiness (peace) can only be achieved through a rational understanding of the universal (Inati 1998). The acquisition of such knowledge is possible through three worlds, which Ibn Khaldūn (1980: 419–421) calls: the world of sensory perception; the faculty of thought; and the higher spiritual world. Thus, the realm of the philosophical approach to epistemology is "knowledge through reason."[36]

Islamic philosophy primarily deals with the idea of human happiness (peace) and the means to achieve it, as the main goal of both individuals and society. Although there are differences of opinion among Muslim philosophers about the definition and scope peace There is agreement that knowledge is the only path to happiness. Islamic philosophy's concern with knowledge as a means to happiness is widely reflected in Islamic literature, from philosophy and logic to psychology. Therefore, epistemology has become a key discipline for Muslim philosophers in their quest to explore paths to happiness and well-being.

[34] Sahilun A. Nasir, "The Epistemology of Kalam of Abu Mansur Al-Maturidi," *Al-Jami'ah: Journal of Islamic Studies* 43, no. 2 (2005): 349, https://doi.org/10.14421/ajis.2005.432.349-365.
[35] Kementerian Agama, *Al-Qur'an Dan Terjemahannya*.
[36] Daun and Arjmand, *Handbook of Islamic Education*.

Al-Kindī (1974), known as the founder of Islamic Neoplatonism, is considered the first scholar to adopt and harmonize Aristotelian and Neoplatonic philosophy with the Islamic religious climate. He emphasized that, unlike the Greek view, knowledge in Islam is not limited to the senses alone. His definition also encompasses divine knowledge, which requires a combination of Islamic theology (for the sake of) and philosophy, while maintaining the classical division between physics and metaphysics. For al-Kindī, philosophy and theology were not in conflict, as both were used to achieve the same goal: the Ultimate Truth, namely God. He emphasized that human knowledge can be obtained through scholastic and scientific methods, while divine knowledge is obtained through "*supernatural*" through revelation to the prophets.[37]

Islamic philosophy views knowledge (*'ilm*) as an integrated concept that includes divine revelation (revelation) and human reasoning (mind). This perspective emphasizes the harmony between intellectual pursuits and moral and spiritual goals, reflecting a holistic approach to education and life.[38]

Knowledge in Islam transcends empirical observation and experimentation. It is deeply rooted in a spiritual framework that aligns intellectual pursuits with the primary goal of life: attaining closeness to Allah SWT (Omercic, 2022). This confirms that knowledge in Islam is inseparable from its spiritual purpose, which is to bring humans closer to the Divine.[39]

Furthermore, a study of the integration of revelation and reason in the study of the interpretation of the Qur'an Contemporary Islamic epistemology also offers important contributions to the epistemology of Islamic knowledge. A study by Hayat, Abubakar, and Basri (2025) shows that this integration is not only important in general philosophy but also in the interpretation of sacred texts, where revelation is understood as a source of transcendent truth interpreted through reason and historical-cultural context to produce knowledge relevant to contemporary issues. This demonstrates how contemporary Islamic epistemology does not stop at theory but also involves interpretive practices that are responsive to developments in the times.[40]

Furthermore, in the context of contemporary education, the study of the Epistemology of Qualitative Research in Islamic Religious Education confirms that research methods are also an integral part of the construction of Islamic knowledge. Ahmad Fadly, Remiswal, and Naila Hayati (2025) revealed that a qualitative approach provides an in-depth understanding of the phenomenon of Islamic education through humanist, contextual, and spiritual values. This research places epistemology as a methodological foundation that is not only theoretical, but

[37] Daun and Arjmand.
[38] Nina Mulyani et al., "The Philosophy of Knowledge in Islam and Its Role in Shaping Educational Management Startegies," *Al-Idarah: Jurnal Kependidikan Islam* 15, no. 01 (2025): 1–10, https://ejournal.radenintan.ac.id/index.php/idaroh/article/view/26101?utm_source.
[39] Mulyani et al.
[40] Saeed Fayzul Hayat, Achmad Abubakar, and Halimah Basri, "Epistemologi Al-Qur'an: Studi Atas Integrasi Wahyu Dan Akal Dalam Tafsir Kontemporer," *Tasamuh: Jurnal Studi Islam* 17, no. 2 (2025): 290–307, https://doi.org/https://doi.org/10.47945/tasamuh.v17i2.2312.

also practical in producing contextual knowledge rooted in Islamic values in facing global challenges such as digitalization and the value crisis.[41]

Furthermore, the contribution of research on *"Developing Wasathiyah Epistemology"* introducing the concept of Islamic moderation (moderate) as an epistemic approach that is relevant to the post-truth era and contemporary information challenges.[42] Developing a moderate epistemology that emphasizes the balance between revelation, reason, and moderate Islamic values to address the challenges of knowledge in the digital age. This paradigm demonstrates that Islamic epistemology needs to be shaped through a perspective that not only maintains classical traditions but is also adaptive and responsive to challenges. misinformation, polarization, and the need for valid and moderate knowledge.

The basic foundation of the philosophical approach to knowledge is found in QS. Az-Zumar verse 9.

أَمَّنْ هُوَ قَٰنِتٌ ءَانَآءَ ٱلَّيْلِ سَاجِدًا وَقَآئِمًا يَحْذَرُ ٱلْءَاخِرَةَ وَيَرْجُواْ رَحْمَةَ رَبِّهِۦۗ قُلْ هَلْ يَسْتَوِى ٱلَّذِينَ يَعْلَمُونَ وَٱلَّذِينَ لَا يَعْلَمُونَۗ إِنَّمَا يَتَذَكَّرُ أُوْلُواْ ٱلْأَلْبَٰبِ

It means: "(Are you, O polytheists, more successful) or he who worships during the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say: "Are those who know equal to those who do not know?" Indeed, it is the people of understanding who will receive admonition." (QS. Az-Zumar: 9).[43]

This verse emphasizes that it affirms the primacy of knowledge and the role of reason as the main tool in achieving wisdom. And it is also found in QS. Al-Isra verse 36.

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِۦ عِلْمٌۚ إِنَّ ٱلسَّمْعَ وَٱلْبَصَرَ وَٱلْفُؤَادَ كُلُّ أُوْلَٰٓئِكَ كَانَ عَنْهُ مَسْـُٔولًا

Meaning: "And do not follow that of which you have no knowledge. Indeed, the hearing, the sight, and the heart, all of these will be questioned about it."(QS. Al-Isra: 36).[44]

This verse teaches the principle of critical epistemology, namely that knowledge must be based on evidence (*burhān*) and can be held accountable.

Mystical/Theosophical Approach to Knowledge: *The Science of Hudhūrī* (*Knowledge by Presence*)

One of the debated approaches in the Islamic tradition regarding knowledge is the emphasis on the concept of *"knowledge by presence"* (knowledge four), which differs from the scholastic method. This approach is inspired by the mystical heritage of the Muslims. As

[41] A Fadly, Remiswal, and N Hayati, "Epistemologi Penelitian Kualitatif Dalam Pendidikan Agama Islam Kontemporer," *AJPI: Al-Ilmiya Jurnal Pendidikan Islam* 1, no. 2 (2025), https://doi.org/https://doi.org/10.???/al-ilmiya.v.

[42] Khoirul Umam Addzaky, Uswatun Hasanah, and Zaki Faddad Syarif Zain, "Developing Wasathiyah Epistemology : A Literature-Based Study of Moderate Islamic Knowledge in The Post-Truth Era," *HEUTOGIA:Journal of Islamic Education* 4, no. 2 (2024): 199–217, https://doi.org/https://doi.org/10.14421/hjie.42-05.

[43] Kementerian Agama, *Al-Qur'an Dan Terjemahannya*.

[44] Kementerian Agama.

an example of a mystical approach to Islamic knowledge and education, this section discusses the school of illumination (*ishrāqī*) developed by Suhrawardī.

The school of illumination was built through the concept *'irfan* (linguistic science of mystical experience), which according to Ha'iri (1992: 22) is "an expression of the path of mystical experience, both in the introversive journey to the heights and the extroversive process towards the descent." From this point of view, illumination is considered an experience, although what is meant is not a sensory experience, but a mystical experience. Theory *waḥdat al-wujūd* (unity of being) Ibn al-'Arabī inspired many scholars, because he offered *'irfan* as a new form of knowledge, not just a part of Sufism. Suhrawardī's theory of illumination also has similarities with the idea of *waḥdat al-wujūd* Ibn al-'Arabī.[45]

The epistemology of illumination offered by Suhrawardī emerged as a response to Peripatetic epistemology, and is based on *al-'ilm al-huḍūrī* (knowledge through presence). However, knowledge through presence is not intended as a substitute for *al-'ilm al-ḥuṣūlī* (acquired knowledge), but rather marks an epistemological position that precedes acquired knowledge. Illumination epistemology not only explains prophetic and intuitive knowledge, but also the relationship between ontology and epistemology.[46]

The study of human knowledge is part of epistemology, and the principal fundamental question is about the relationship between knowledge and the possessor of knowledge. In short, the focus of philosophical inquiry is why and how a knowing subject, whether with or without knowledge of himself, becomes one or another related to an external object when that object is known. The statement "I know something" necessarily implies that "I" as the subject, in some way already know itself. Therefore, it is necessary to examine the nature of this knowledge, especially to determine whether such knowledge is different from the existence of the self itself.[47]

Concept of Science *Hudhūrī* This is a component of illuminative philosophy. This knowledge is referred to as "knowledge through presence." A prime example of this knowledge is that which emerges performatively and directly without the intervention of mental representation or linguistic symbolism. This knowledge emerges through human expression in general and self-assessment in particular. Therefore, statements such as "I think" or "I speak" become vehicles for the manifestation of this knowledge.[48]

The main form of *al-'ilm al-huḍūrī* is self-awareness Every self-existent, self-conscious being is considered to be pure and simple light, as evidenced by the clarity with which it manifests itself (Cooper 1998: 220). Suhrawardī emphasized the distinction between scientific knowledge and knowledge through presence. He argued that the radiance of light from one's inner existence leads to self-awareness, that is, knowledge through presence. Allah, *Nur al-*

[45] Daun and Arjmand, *Handbook of Islamic Education*.
[46] Daun and Arjmand.
[47] Muammar Iqbal Ma'rief, "Hubungan Pengetahuan Dengan Kehadiran Dan Pengetahuan Dengan Korespondensi Menurut Mehdi Ha ' Iri Yazdi," *Al-Iqro': Journal of Islmaic Studies* 1, no. 2 (2024): 122–33, https://doi.org/10.54622/aijis.v1i2.325.
[48] Ma'rief.

Anwar (The Light of all Lights) whose self-awareness encompasses all other entities is the source of all illumination.[49]

According to Suhrawardī in *Ḥikmat al-Ishrāq* (Philosophy of Illumination): "The Essence of the First Absolute Light, namely God, radiates light continuously. Through Him all things are manifested and created, given life by His rays. Everything in this world comes from the Light of His Essence, and all perfection is a gift of His mercy. To attain complete illumination is true salvation."[50]

Basic Foundations of the Mystical/Theosophical Approach to Knowledge: *The Science of Hudhūrī* (*Knowledge by Presence*) is found in QS. Qaf verse 16.

وَلَقَدْ خَلَقْنَا ٱلْإِنسَٰنَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِۦ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ ٱلْوَرِيدِ

Meaning: "And indeed We have created man and know what his heart whispers, and We are closer to him than his jugular vein. (QS. Qaf: 16).[51]

This verse shows the existential closeness of Allah to humans; knowledge is present directly, not through intermediaries. And it is also found in QS. Al-Baqarah verse 257.

ٱللَّهُ وَلِىُّ ٱلَّذِينَ ءَامَنُوا۟ يُخْرِجُهُم مِّنَ ٱلظُّلُمَٰتِ إِلَى ٱلنُّورِ ۖ وَٱلَّذِينَ كَفَرُوٓا۟ أَوْلِيَآؤُهُمُ ٱلطَّٰغُوتُ يُخْرِجُونَهُم مِّنَ ٱلنُّورِ إِلَى ٱلظُّلُمَٰتِ ۗ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ

Meaning: "Allah is the Protector of those who believe; He brings them out of darkness (unbelief) into light (faith). And those who disbelieve, their protector is Satan, who brings them out of light into darkness (unbelief). They are the companions of Hell; they will abide therein forever." (Surah Al-Baqarah: 257).[52]

This verse emphasizes that knowledge comes as an inner transformation (from darkness to light), not merely the result of rational thinking.

The Mosque as the First Institution of Islamic Education

Mosques are one of the most important institutions for Muslims, serving multiple purposes: from places of worship to educational institutions, from military training to literacy classes and art exhibitions. Throughout Islamic history, mosques have been widely used as educational institutions. Even today, mosques continue to play a significant role in educational functions throughout the Muslim world. Mosques also played a significant role in the development of independent Islamic educational institutions, namely madrasahs.

Makdisi (1981: 27) argues that the process of establishing independent Islamic educational institutions occurred in three stages: from the mosque, to the mosque-khan complex, and then to the madrasah. Thus, the mosque can be considered the first educational institution in Islam. Furthermore, *ceremony* was an early educational institution that emerged in mosques as a

[49] Daun and Arjmand, *Handbook of Islamic Education*.
[50] Daun and Arjmand.
[51] Kementerian Agama, *Al-Qur'an Dan Terjemahannya*.
[52] Kementerian Agama.

common practice after daily prayers, a tradition that is still widely practiced in the Muslim world today. Makdisi (1981: 11) emphasizes the importance of *ceremony* in teaching religious knowledge and Sunnah in mosque institutions.[53]

The history of Islamic education acknowledges that mosques were not merely places of worship, but also vital early educational institutions in the development of Islamic civilization.[54] emphasized that the mosque during the time of the Prophet SAW in Medina was the center of basic religious learning, as well as a place *circle* and scholarly discussions that later developed into centers for various Islamic sciences such as tafsir, hadith, and fiqh. This function continues to be a model of classical Islamic education today, demonstrating the dual role of mosques as places of worship and vibrant centers of education within Muslim communities.

In the broader historical development, Lannuria *et al.,* He added that mosques transformed from primary educational institutions into centers of learning for various disciplines over time. As the primary educational institution after the Hijrah, mosques facilitated interaction between companions and systematic informal teaching, including Quranic recitation and education in Islamic traditions circle. This transformation shows how the mosque plays a role as seed institution in the emergence of subsequent educational institutions such as kuttabs, madrasas, and Islamic boarding schools.[55]

Furthermore, the concept of "Islamic Boarding Schools" introduced by Nasrul Umam & Muarif offers a contemporary perspective relevant to the current dynamics of Islamic education. This study highlights the revitalization of the role of mosques as centers of education integrated with *local wisdom*, including local traditions such as *mosque*, *violate*, or *meunasah.* This educational model demonstrates that the mosque not only functions as a spiritual center, but also as a religious educational institution that strengthens the cultural and social identity of the community while maintaining universal Islamic values.[56]

In the modern context, the role of mosques as educational institutions is also seen as an important means of addressing the moral and spiritual crisis of the younger generation. Research by Ar-Raniry & Widyanto shows that optimizing the function of mosques in education can help address the spiritual crisis of adolescents through various religious and non-formal educational activities held in mosques. These findings reinforce the view that mosques remain relevant educational institutions in the contemporary social context, not only as a

[53] Daun and Arjmand, *Handbook of Islamic Education*.
[54] Teguh Handoyo and Abdul Khobir, "Masjid Sebagai Pusat Pengembangan Ilmu Keislaman Periode Klasik," *Jurnal Miftahul Ilmi: Jurnal Pendidikan Agama Islam* 2, no. 1 (2025): 39–50, https://doi.org/https://doi.org/10.59841/miftahulilmi.v2i1.34.
[55] Lannuria et al., "Masjid Sebagai Pusat Pendidikan Islam Masa Klasik," *JRPP; Jurnal Review Pendidikan Dan Pengajaran* 6, no. 3 (2023): 1101–9, https://doi.org/https://doi.org/10.31004/jrpp.v6i3.24827.
[56] Nasrul Umam and Faizal Imam Muarif, "Masjid-Based Pesantren: Revitalizing the Role of Mosques as Centers of Islamic Education Rooted in Local Wisdom in Indonesia," *Wah Academia Journal of Social Science* 4, no. 1 (2025): 2958–8723, https://doi.org/https://doi.org/10.63954/WAJSS.4.1.58.2025.

historical legacy but also as active institutions in shaping the character of the modern Muslim generation.[57]

Term ceremony Originally, it meant the position a teacher occupied when teaching after prayers in the mosque. It is likely that the term originated from the Islamic tradition of sitting together and listening to lessons after the daily prayer, which generally referred to a gathering where religious knowledge was transmitted. Over time, the term ceremony expanded its scope to include all educational activities and a number of rituals, such as:

1) *Majlis al-ʻilm;* discussions about religion and science, including medicine;
2) *Hadith council*; teaching hadith;
3) *Majlis al-Hukm;* courtroom;
4) *Majlis al-waʻẓ*; scientific sermon;
5) *Majlis al-tadrīs*; classroom or teaching place;
6) *Majlis al-shuʻarā*; meeting of poets;
7) *Etiquette council;* meeting of writers;
8) *Majlis al-fatwa*; fatwa-issuing forum;
9) *Majlis al-fatwā wa'n-naẓar*; fatwa and debate forum;
10) *Majlis al-imlā'*; a session where the teacher dictates text to the students.

Majlis taklim is an informal religious gathering that has begun to develop into a structured institution; not only a place for religious study but also a center for social activities, humanitarianism, and non-formal religious education.[58]

The Islamic study group can also be seen as a socio-religious medium that is close to the community, especially in cities; a flexible non-formal educational forum with a major influence in shaping the social role of religion in the public sphere.[59]

4. Conclusion

Islamic epistemology classifies knowledge into two major categories: *al-ʻulūm al-ʻaqlīyah* (rational/argumentative sciences) and *al-ʻulūm al-naqlīyah* (transmitted sciences). There are four main approaches to the acquisition of knowledge: 1) The Constructivist Approach to Knowledge**,** which operates through logic and *qiyās* (analogical reasoning), 2) The Kalāmī (Theological) Approach to Knowledge**,** which encompasses *naqlī* (traditional/transmitted), *ʿaqlī* (rational), and *dhawqī* (sufistic/experiential) modes. The traditional (*naqlī*) approach emphasizes the authority of revealed texts (the Qur'an and Hadith) as the foundation of epistemic truth, while the rational (*ʿaqlī*) approach employs logic and argumentation to develop and interpret scientific and intellectual concepts, and the sufistic (*dhawqī*) approach stresses inner experience and spiritual taste, 3) The Philosophical Approach to Knowledge**,** in which Islamic philosophy views knowledge (*ʻilm*) as an integrated concept that unites divine

[57] Nisa Khairuni and Anton Widyanto, "Mengatasi Krisis Spiritual Remaja Di Banda Aceh Melalui Revitalisasi Dan Optimalisasi Fungsi Masjid Sebagai Sarana Pendidikan Islam," *DAYAH: Journal of Islamic Education* 1, no. 1 (2018): 74–84, https://doi.org/https://doi.org/10.22373/jie.v1i1.2482.
[58] Nelly Agustina, Hasan Asari, and Solihah Titin Sumanti, "The Role of Majlis Taklim in Medan City: Institutional Growth, Religious Education, and Social Transformation," *DINIKA : Academic Journal of Islamic Studies* 9, no. 1 (2024): 25–48, https://doi.org/10.22515/dinika.v9i1.9854.
[59] Umdatul Hasanah, "Majelis Taklim and the Shifting of Religious Public Role in Urban Areas," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 34 (2019): 80–90, https://doi.org/10.15575/idajhs.v12i1.4632.

revelation (*wahy*) and human reasoning (*'aql*), 4) The Mystical/Theosophical Approach to Knowledge, namely *'Ilm Ḥuḍūrī* (knowledge by presence) or theosophical knowledge, which emphasizes understanding through direct presence, intuition, and inner awareness.

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