

Revitalization of the Islamic Education Paradigm: An Islamic Epistemological Perspective

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Abstract

This study seeks to investigate the concept of revitalizing the paradigm of Islamic education based in Islamic epistemology. This study employs a literature review methodology, involving the examination of data from diverse sources, including books, articles, scholarly works, and notes, to establish a theoretical foundation and gather pertinent information regarding the paradigm of education grounded in Islamic epistemology. The study's results reveal that Islamic education is predominantly dogmatic and enamored with historical aesthetics, rendering it less competitive than Western educational institutions that have successfully adapted to contemporary difficulties. Conversely, Islamic education has failed to adapt to the demands of contemporary industrial and technological civilization. In this framework, Islamic education must be a fundamental theme in the story of the future rebirth of Islamic thought. Islamic education must serve as the “core” that imbues the essence of renewal inside Islamic philosophy, enabling it to evolve and advance dynamically and gradually. Consequently, it is essential to establish a novel paradigm of Islamic education by integrating Islamic principles with modern educational concepts. This approach entails embracing contemporary education originating from the West while integrating essential principles of Islamic teachings into the revised educational framework. The epistemology of Islamic education can integrate Western philosophical epistemology with Islamic principles, as well as Islamic idealism epistemology with practical research.

Abstrak

Penelitian ini bertujuan untuk mendalami gagasan tentang pembaharuan paradigma pendidikan Islam berbasis epistemologi Islam. Penelitian ini mengadopsi metode studi literatur, suatu yang dilakukan dengan mengkaji data dari berbagai sumber, seperti buku, artikel, karya ilmiah, atau catatan, dengan tujuan untuk mendapatkan landasan teori dan informasi yang relevan dengan topik tentang paradigma pendidikan berbasis epistemologi Islam. Hasil penelitian menunjukkan bahwa pendidikan Islam saat ini masih terfokus pada taraf dogmatis dan masih terpesona pada keindahan masa lalu, sehingga masih kalah bersaing dengan institusi pendidikan

Barat yang sudah mampu beradaptasi dan menjawab tantangan zaman. Di sisi lain, ada kenyataan bahwa pendidikan Islam belum mampu mengatasi realitas masyarakat industri dan teknologi saat ini. Dalam konteks ini, pendidikan Islam dituntut menjadi salah satu tema penting dalam narasi kebangkitan pemikiran Islam di masa depan. Pendidikan Islam perlu menjadi “jantung” yang menanamkan semangat pembaharuan pada tubuh pemikiran Islam, sehingga mampu tumbuh subur dan berkembang secara dinamis dan progresif. Untuk itu perlu membangun paradigma baru pendidikan Islam dengan menggabungkan prinsip-prinsip Islam ke dalam gagasan pendidikan kontemporer. Metode ini melibatkan penerimaan pendidikan modern yang telah berkembang di Barat sekaligus memasukkan konsep-konsep penting ajaran Islam ke dalam paradigma baru pendidikan itu. Dalam konteks ini, epistemologi pendidikan Islam dapat memadukan epistemologi filsafat Barat dengan semangat keislaman, dan epistemologi idealis Islam dengan penelitian empiris.

Keywords: Educational paradigm, Islamic epistemology, Islamic education

INTRODUCTION

In recent decades, the realm of Islamic education has been influenced by a novel trend, the revitalization of Islamic philosophy. Diverse Islamic scholars and intellectuals have delineated the initiation of Islam's resurrection. They interrogate the cultural legacy and essence of Islam. The advancement of Islam is contingent upon the enhancement of education. Consequently, it is essential to establish a new paradigm of Islamic education to ensure its relevance and adaptability to contemporary ideas in alignment with societal advancements. Since the 18th century, Western engagement with the Islamic world has served as a significant impetus, enlightening Muslims of their relative lag in comparison to Western advancements. In response to the fall of Muslims in the 20th century, numerous reforms were implemented throughout all facets of human existence, including Islamic education; yet, several challenges persist (Abidin, 2006:391).

This paper addresses two significant issues: firstly, the endeavors to rectify the fall and stagnation of Muslims in scientific fields; secondly, the Muslim perspective on modern science as a byproduct of Western culture. The discourse on these two subjects is inherently interconnected. Discussions regarding the decline of the Islamic world in scientific endeavors invariably necessitate an examination of the advancements and accomplishments of the West, alongside the Muslim perspective on this growth. In such circumstances, Muslim intellectuals address the issue by shifting the perspective of the Islamic world to surmount the decline of Western culture. They present diverse thoughts and conceptions regarding

the resurgence of Islam, grounded in numerous scientific disciplines and thought typologies.

Consequently, contemporary Islamic educational discourse centers on the relationship between Islam and science. This study addresses two significant issues: first, the endeavors to mitigate the scientific knowledge deficit among Muslims. The Muslim perspective on current science influenced by Western civilization. In actuality, discourse around these two issues is frequently interconnected and cannot be dissociated from one another. Discussions regarding the loss of the Islamic world in scientific endeavors necessitate an examination of scientific advancements, Western achievements, and the Muslim perspective on these developments (Abdullah and Azis 2019). In such circumstances, Muslim intellectuals must transform the perception of the Islamic world to address the stagnation in the advancement of Islamic education.

Islamic education represents a legacy of human cultural advancement, rooted in and directed by Islamic principles, aimed at cultivating fundamental character in accordance with these teachings (Mansur, 2005:11). Islamic education seeks to direct and establish ideals rooted in Islamic law while nurturing fundamental human potential and capabilities (Budiyanti et al. 2020). Islamic philosophy is grounded in Islamic teachings and its cultural instruments, with the Qur'an and Sunnah serving as the primary basis for its formation and evolution. Educators must formulate Islamic education to cultivate and enhance fundamental human potential, ensuring that the ideals of Islamic teachings are imparted and comprehended thoroughly and comprehensively. The present approach applies Islamic teachings to empirical and historical societal issues. Islamic education should not become increasingly reliant on practical necessities, market demands, or employment prospects. Consequently, the essence of education as a cornerstone for culture, ethics, and social movements is diminished. Islamic education presently occupies a state of historical determinism and realism. Muslims have significantly contributed to the advancement of global civilization and science, particularly in the preservation and dissemination of Greek cultural and scientific heritage. Conversely, we must acknowledge that Islamic education has failed to adapt to the realities of contemporary industrial and technological civilization.

Epistemological problems in the development of Islamic religious education (PAI) curriculum do not only appear in PAI. Education in the Islamic world in general has the same problems. The combination of Western science and postcolonial Islam has left behind these epistemological problems. So that Western philosophy such as rationalism, empiricism, and pragmatism are not in accordance with the theoretical and analytical framework of Islamic science. Western philosophy is more in the realm of natural sciences, and some are in the humanities and social sciences. At the same time, Islamic science is still in the realm of classical

science (Abdullah, 2012:201). The paradigm of Islamic education is based on the Qur'an and Hadith which are the main references in creating and developing concepts, principles, theories, and methods of education. From here the ideology or paradigm of education is a complete picture of monotheism, morals, the universe, and humans in the context of Islamic education theory. The existence of the Islamic education paradigm is very important because according to historical records, education is able to build a true civilization.

METHODS

This research employs a literature review methodology. The literature study method is a research approach that involves examining data from several sources, including books, journals, scholarly works, or notes, to acquire theoretical foundations and pertinent information related to the research issue about the paradigm of education grounded in Islamic epistemology. The literature study method is also known as library research. In the literature review methodology, we engage in a sequence of actions, encompassing reading, note-taking, analyzing research materials, identifying prior research findings, and creating theoretical and methodological contributions to the topic of education paradigms grounded in Islamic epistemology.

RESULTS AND DISCUSSION

Islamic education is often too dogmatic and too fascinated by the beauty of the past. As a result, they lose out to European schools that have been able to face the challenges of today's era, especially with the industrial revolution 4.0. This is relevant to the opinion of Shakib Arsalani in his book "*Limâdzâ Taakhara al-Muslimûn wa Limâdzâ Taqaddama Ghairuhum*" regarding the backwardness of Muslims, and one of the causes is the following factor. The backwardness of Muslims in general is caused by the backwardness of modern civilization and the inability to compete with the scientific revival in the fields of natural sciences, industry and all areas of life (Arsalan, 1965:7). This is of course related to what is taught in Islamic schools, which is dominant in *hadharah an-nash* (religious culture that refers to texts), which is called *bayâni* epistemology by Muhammad Abid Al-Jabiri. Islamic education is often limited to a collection of religious texts per se. Thus, the weak tradition of Islamic science and complex educational problems make Islamic education always lagging behind and theoretically unable to meet the demands of the present era.

As a result, this problem of "being left behind" must be resolved immediately by reconstructing the epistemological structure of Islamic educational science. The old paradigm must be replaced with a paradigm that is more in line with current needs. In reality, Islamic education today,

especially in Indonesia, is still focused on the transfer of knowledge or discourse of thought, which only produces scientific products. As a result, dogmatic ideology appears dominant in the study of Islamic religious education (PAI). It is natural that PAI teachers and students see perspectives that tend to be stagnant and exclusive. The portion of Islamic religious subjects that include the Qur'an and Hadith, *Aqidah Akhlaq, Fiqh*, and History of Islamic Culture still focuses on thoughts that are bayani or textual. Thus, the PAI perspective tends to be textual because it is not approached by other approaches, so that its epistemological construction is partial.

The problems of Islamic education have been an interesting subject of social research for a long time and continue to be studied. Many academic studies have also focused on the issues of the relevance of Islamic education, curriculum content, and educational dichotomy. An educational paradigm that can lead to the right goals and objectives of Islamic education is needed for Islamic education reform, and an appropriate “down-to-earth” educational strategy reform is also very much needed.

The ultimate goal of Islamic education is to educate students to be in harmony with the nature of their creation. To develop themselves and maximize their potential, freedom of movement is needed. Looking back, during the golden age of Islam, education had the ability to fulfill the goal of empowering its students. However, along with the decline of the Islamic world, Islamic education also experienced decline, and even the paradigm of Islamic education known as progressive education has changed to passive-defensive. In this case, Islamic education has experienced a process of “self-isolation”, alienated from its environment.

The new paradigm of Islamic education must be able to replace the old paradigm of Islamic education that has existed since the Middle Ages. This is because the old paradigm prioritizes mechanical methods, material enrichment, and prioritizes religious texts. In other words, Islamic religious education and teaching are not just about spreading cultural values to the next generation who can only be passive and receptive. Islamic education as a theological norm does not have significant problems. However, when viewed from a philosophical perspective, especially from the formulation of educational paradigms, Islamic education seems to have serious problems. Until now, Islamic education still has an attractive attraction between philosophical and theological elements. This is what makes it difficult to separate from the reality of Islamic education that exists today (As-Segaf, 2007:25). Another problem is that the word “Islam” that accompanies the word “education” is ambiguous and can be interpreted differently.

On the other hand, in countries with a Muslim majority population, there is a dualism in the education system. On the one hand, there is an effort to stem Western influence and save the traditional education system. This effort focuses on preserving pure spiritual concepts, and seems to

ignore the threat that comes from secular concepts to the intellectual character of Muslims. The traditional education system gives birth to traditional Islamic groups, while the secular education system gives birth to secularist groups. Based on Husain's analysis (1979:3) that in several countries the secular system is slowly replacing the current education system and is sometimes more dominant even though it is two-way. In this matter, a fairly basic question that needs to be asked is whether Islamic education as a science has a reality and can be proven scientifically, or whether it comes from Western theory and then justification is sought in the concept of Islam (the Qur'an and Hadith). This question is very intriguing, and may be a slap in the face for Islamic education researchers and observers. Islamic education as a relatively new field of science, although its embryo has existed since the birth of the Islamic tradition of thought (Supardi 1985:92). However, compared to other social fields such as history, psychology, and sociology, it tends to be stagnant in its development. This is in line with the opinion of Buchori (1998:34), who stated that the idea of Islamic education has developed, but the development of American education has substantially influenced the development of Islamic education.

Education as a social science continues to develop. Therefore, educational theories will remain relevant for several reasons: (1) education is related to humans who are always changing, (2) advances in science and technology require innovation in education, and (3) globalization eliminates differences in race, religion, and culture (Mujib, 2006:9). According to Ismail (2001:10) the basic reason for academic discussion about the need to apply the concept of Islam as an educational paradigm. These reasons are. First, Islam as a revelation that is a guideline for human life to achieve prosperity in the world and the hereafter, is believed, can only be understood, experienced and practiced through education and functionally the Prophet Muhammad was an educator of mankind, so it is not something that is made up if Islam is determined as a paradigm for educational science. Second, education as a humanistic humanities science that is included in normative science, which is also related to certain norms. Here, Islamic values are suitable to be used as the central norm in educational science. Third, in analyzing and solving various educational problems, educational experts are of the view that all educational problems, both micro and macro problems, are believed to be explained through secular educational theories or philosophies. Therefore, the ideal values of Islam should be more suitable for critically analyzing educational phenomena. On the other hand, the truth of science is not absolute truth but relative truth, so that humans are required to always seek alternative development of thought.

The Idea of Islamic Educational Epistemology

Among intellectuals studying Islamic education, the concept of educational epistemology has become a topic of discussion. This is due to rapid progress in the fields of science and technology, educational methods, and socio-cultural problems that require an understanding of the world of Islamic education to find the ideal concept formulation. Etymologically, epistemology comes from the Greek word “*episteme*”, which means “knowledge”, and “*logos*”, which means theory, description, or reason. In English, the term the theory of knowledge is used, interpreted as knowledge (Littlejohn 2009:49). However, according to the terms of Arab scholars, epistemology is referred to as *nazhariyah al-ma'rifah*. Epistemology discusses questions such as what science really is, what its nature is, where its source is, and how to build science that is correct and properly built, what truth really is, is it possible for us to achieve true knowledge, and how to determine its limits.

There are two main problems that can be found to simplify the question, namely the source of knowledge and the validity of science (Qomar, 2005:4). Epistemology is the study of the sources and means of knowledge acquisition, whether through rationalism, empiricism, ideas, or theology. Furthermore, consider the extent to which human knowledge can be found to assess its validity (Arifin 2005). Epistemology in this context refers to the process of seeking legitimate knowledge. This includes the efforts made, the steps taken, and the techniques used. That is, epistemology refers to the process of acquiring knowledge about an object being thought of.

Epistemology is terminologically defined as, “The study or a theory of the nature and grounds of knowledge, especially with reference to its limits and validity” (Fernandez, 2021:8). Epistemology is a branch of philosophy that studies and tries to determine the nature of knowledge, attitudes of knowledge, assumptions and their basis and accountability for statements regarding knowledge related to the knowledge it has. According to Runes (2010:94), epistemology is a branch of science in philosophy that investigates the authenticity of understanding, structure, mode, and validity of knowledge.

Epistemology focuses more on the importance of knowledge in terms of basic concepts, origins, criteria, and types of knowledge. Epistemology is also known as material logic or major logic as the study of how knowledge is formed in the human mind. Brameld (1950:41) defines epistemology, “It is that which gives the teacher assurance that he is conveying the truth to his students”. In this context, epistemology is considered a subsystem of philosophy in the discipline of education with a very broad scope.

From several definitions, we can conclude that epistemology is a part of philosophy that discusses how knowledge occurs, where the source

of knowledge comes from, how knowledge begins and its limits, the nature, methods, and validity of knowledge. The material object that is the focus of epistemology is knowledge, while the formal object is the nature of that knowledge. Epistemology is systematic knowledge about knowledge. The epistemological aspect is the truth of facts or reality from the perspective of why and how the facts can be verified or proven true.

Epistemology is a discipline that is evaluative, normative, and critical. It assesses whether a belief, attitude, opinion, theory of knowledge can be justified, its truth is guaranteed, or has a rationally accountable basis. In the field of Islamic epistemology, what must be considered is the nature and complexity of Islamic science with all its realities, so that epistemology is very important in the development of human humanity. Further discussion, Islamic epistemology is a branch of philosophy that discusses the foundations of knowledge, its sources, characteristics, criteria for the truth of knowledge, and the methodology used to obtain knowledge based on developing Islamic thought.

The Qur'an acknowledges that there is an opportunity to obtain epistemology. For example, in the Qur'an, the story of the Prophet Adam AS is told. This story is filled with valuable wisdom and secrets regarding the possibility of obtaining knowledge (Motahhari, 2010:29). In addition, the Qur'an firmly invites the descendants of the Prophet Adam to increase their understanding and knowledge through serious effort and research. In the Qur'an, there are many commands and recommendations for us to pay attention, see, and contemplate the beauty of the universe according to the word of Allah: Say to them, "Look carefully at what is in the heavens and what is on earth!" The signs of Allah's greatness and the messengers who warn people who do not believe are of no use. (QS. Yunus [10]:101).

This verse commands Muslims to see (think) and know what is in the sky and on earth. If correlated with the discussion, then what is meant by this verse is that the Qur'an emphasizes the understanding and knowledge of the inhabitants of the sky and the earth through the stages of work and theories of science called Islamic epistemology. The function of epistemology is to facilitate a person's understanding in the systematic way of obtaining knowledge. Thus, the concept of Islamic epistemology must be based on the Qur'an and Hadith as sources of knowledge. The priority of knowledge in Islam, motivation and commitment to seek knowledge make the Islamic world a center for the development of science and culture in the past. The importance of seeking knowledge in Islam is based on the fact that reason as the basis of knowledge gives humans the ability to distinguish between good and evil. This ability to think allows humans to determine the best choice for themselves and their religion. So Islamic epistemology refers to how Islam gave birth to a science or theory of truth about methods, possibilities, origins, natural properties, limitations, basic assumptions and procedures such as levels of validity and reliability. Islamic epistemology in the context of education is how Islam responds to

humanization of humans (humanizing humans) according to the Islamic perspective to create an Islamic educational science that is linked to the development of Islamic science (Kermani, 2015:78).

One of the serious problems that still plagues the current Islamic education system is the dichotomy between religious knowledge and general knowledge. The strong belief among Muslims that seeking religious knowledge is *fardhu 'ain* and general knowledge is *fardhu kifayah*, adds to a series of complex problems that cause the increasingly underdevelopment of Islamic education. In reality, this assumption has a negative impact on the development of Islamic education. Whether consciously or not, today's Muslim society, consciously or not, faces major problems with Western civilization and culture. In addition, Western civilization and culture have become role models in every aspect of Muslim society's life through its scientific epistemology. Therefore, the epistemology of Islamic education must be studied in order to find the right and quick solution to solving the problems that arise. Al-Farabi (d. 950 AD) explained the concept of knowledge in the book *Ihsha' al-'Ulûm*. He argued that the classification of sciences includes not only empirical sciences, such as physics, botany, mineralogy, and astronomy, but also non-empirical sciences, such as metaphysics and mental concepts (Al-Farabi, 1968:32).

This shows that Islamic epistemology is different from Western epistemology which doubts the ontological status of metaphysical objects. Muslim scientists strongly believe in the ontological status of physical and metaphysical objects that are unseen. Although metaphysical objects cannot be observed directly, they are considered to have the same ontological status as physical objects, even said to be more real than physical objects (Kartanegara 2002). In addition, Islamic epistemology recognizes three sources of knowledge at once: senses, reason, and intuition. While Western epistemology only relies on empiricism or rationalism. Each source has a different level of ability that cannot be separated, and must be used proportionally. For example, the sense of sight only has a frequency of 400-700 nanometers, while hearing has a frequency of 20-20,000 kilohertz/second.

In a situation like this, reason has limited capabilities. In carrying out performance, we need the role of the heart and guidance from revelation so that our actions and thoughts can benefit ourselves and others, not the other way around. Truth that is based on knowledge in the laws of science or theoretical concepts should not be influenced by lust because this can destroy everything, as stated in the word of Allah: And if the truth follows their lusts, the heavens and the earth will surely perish along with all that is in them. We have even given them warnings, but they are among those who turn away from the warning. (QS. Al-Mu'minun 23:71) In this case, Muslim philosophers show differences with Western philosophers in terms of the absence of a separation between induction and experimentation. Muslim philosophers believe that the two must be

separate and have different clarity. Experimentation (*tajribah*) is considered as belief and argument, while induction (*istiqra'*) is considered as prejudice or conjecture. This shows that there is a difference between ordinary feelings (induction) and practice (experiment). In this case, practice is a rational action (Motahhari, 2010:55). The study of epistemology in the developing Western literature can open up new perspectives on the study of multidimensional science. On the other hand, by considering the contribution of empiricism, the epistemology of Islamic educational thought tends to be more towards the field of idealism of the heart and rationalism (Asy'ari, 1992:35).

The Qur'an emphasizes the importance of nature as a source of empirical knowledge for human life that has the ability to think. Humans are asked to utilize the potential of nature wisely in accordance with the word of Allah: And at every change of night and day, and the rain that Allah sends down from the sky. Then with the rainwater, He revives the earth after it is dead (dry), and in the rotation of the winds shows signs of His greatness for a people who understand. (Q.S. Al-Jasiyah [4]: 5]

Thus, building the concept of Islamic epistemology in the world of education is very important to create quality and enlightening education, especially in the midst of the current crisis of knowledge and the existence of Islamic education. The focus of the epistemology of Islamic education in this study is more focused on the methods or approaches used to build Islamic knowledge than other components. This is because this method or approach is most relevant in the development of Islamic education conceptually and applicatively.

Formulation of Islamic Education Paradigm Renewal

Various obstacles always hamper efforts to reform Islamic education, ranging from funding issues to shortages of experts. Therefore, the orientation of Islamic education is currently not very dynamic. With this reality, the Islamic education system should always be oriented to meet the needs and challenges that arise in society as a logical consequence of the changes that occur. Combining Islamic principles into the idea of contemporary secular education is one effort to reform Islamic education. This method involves accepting modern education that has developed in the West and efforts to Islamize it by incorporating important concepts from Islamic teachings. In this case, the two goals of Islamizing modern secular education are as follows: (1) forming the character of students by applying Islamic values in personal and social life; and (2) enabling modernly educated experts to integrate Islamic principles into their respective fields of study, using an Islamic perspective to change the content and orientation of studies at a higher level (Rahman 1982:131).

These two goals are closely related. If character formation with Islamic values is carried out at the elementary school level when students

are still young and easily impressed, but is not followed by the application of Islamic orientation in higher education, then the views of students at higher levels of education will be secularized and they may even discard the orientation of Islamic values that they have received, so that this could happen more widely. In this case, the philosophy of Islamic education can be strengthened with strong and clear assumptions about humans as individuals and as part of society, their relationship with the environment, the universe, the afterlife, and their relationship with the Creator. Islamic educational theory can be developed through a meeting between philosophical and empirical approaches.

Therefore, philosophical conceptions and educational theories rooted in basic assumptions about the relationship between humans and Islamic teachings, the environment, and society are the basis of the first transformation in Islamic education. This is very important because the transcendental (*Ilâhiyah*) and spiritual vision of nature have been lost from modern Western civilization. As a result, spiritualism is considered an alternative solution to efforts to liberate humans in the modern era. The majority of contemporary Westerners are dissatisfied with the teachings they adhere to and are fed up with the dry spirituality of the technological scientific tradition (Rahman, 1982:142).

In Islamic education, this is the difference with spirituality in the West, which is considered only a psychological phenomenon. The rejection of spirituality and the affirmation of material in life are the causes of the crisis that occurs in contemporary Western civilization. Desacralization occurs when the West frees itself from God and takes control of its life. Nature is only used as an object and resource to be exploited as much as possible

Thus, the process of Islamization of knowledge, although it has become a central theme that is trending among Muslim scholars, requires a long time to achieve the desired goals with Islamic science. Currently, the strategy of Islamic education is still not entirely aimed at ideal goals, but is more defensive. The goal is to save the thoughts of Muslims from the negative influence of Western ideas that come through various disciplines, especially those that can explode Islamic moral standards (Madjid, 2019:445).

The strategy of Islamic education throughout the Islamic world developed mechanically in a spiritual panic. As a result, there are groups that oppose everything that smells of the West, even sadly some prohibit the use of technology and science originating from the West. The decline of Muslims can occur if this situation continues. For that, here are some steps and new breakthroughs that must be taken. First, the goal of Islamic education must be changed immediately if it only leads to the afterlife. Based on the Qur'an and Hadith, the goal of Islamic education must be oriented towards worldly life and the afterlife. This is due to the fact that the Qur'an's view of the goal of education is to improve the core abilities of

humans, so that the knowledge they learn can be integrated with their creative personalities. Second, conducting a comprehensive historical and systematic study of Islam on the evolution of Islamic disciplines such as theology, law, ethics, hadith, social sciences, and philosophy by referring to the Qur'an as an assessor. This is certainly the hope of eliminating the psychological burden of Muslims in facing the West (Rahman 2009:67). The development of Islamic disciplines in the context of history encourages the intellectual and spiritual continuity of Muslim society. Third, the negative attitude of Muslims towards science must be changed. It is not science that causes errors, but its users. The weakness and corruption of science (corruption of knowledge) causes Muslims to be powerless to distinguish between truth and falsehood.

Therefore, one solution that can be offered is to make substantial changes to the knowledge of Muslims known as the "Islamization of knowledge" (Daud, 2003:45). Until now this term is often misused and becomes a subject of debate. To achieve the goal of renewing Islamic education, the reform movement alone is not enough. So the reconstruction of Islamic thought is a better step to achieve this goal.

The Islamization of science emerged as a response to the crisis in modern society caused by Western education. Education generally tends to be materialistic, secularistic and relativistic, with the view that the goal of education is not to increase human wisdom and understand their position in reality; instead, the goal of education is to see reality as something that has material meaning for humans. The relationship between humans and reality becomes exploitative rather than harmonious. This is one of the main causes of the crisis that occurs in modern society.

In its current reality, the position of Islamic education in Indonesia is currently moving in two directions. The first is to maintain classical Islamic education in an effort to preserve the tradition of classical Islamic scholarship. The second is to follow the national education system by teaching general sciences. This is done because the recognition of religious education products or results must be in accordance with the National Education System Law (UUSPN). If it is not adjusted, then the product of Islamic religious education will not receive legality and will not receive recognition that is comparable to the product of education in public schools.

In conclusion, bear in mind that the most advantageous investment is education. Consequently, it is anticipated that nations with a Muslim majority will allocate the majority of their public income to Islamic education initiatives. Enhancing the Islamic education system is the initial step for Muslims to regain a significant position in the world. This encompasses correcting disparities in aspects such as educational dichotomy, incomplete curriculum, resources, and the administration of Islamic education.

CONCLUSION

All manifestations of Islamic renewal seeking to establish an authentic and contemporary Islamic worldview must originate within the domain of education. Islamic education serves as the “heart” that invigorates the spirit of renewal within Islamic philosophy, facilitating its dynamic and progressive growth and development. In this context, Islamic education should be a primary emphasis of the Islamic thought reconstruction initiative, enabling Islamic thinking to evolve and advance dynamically and gradually. The presence of revelation constitutes the foundation of Islamic educational science. Consequently, the framework of its epistemological foundation must likewise be Islamic. Islamic education, as a field of study, is analogous to general education. In such a scenario, the epistemology of Islamic education may be conducted by integrating the epistemology of Western philosophy with the essence of Islam and the epistemology of Islamic idealism with practical investigation. One initiative to reform Islamic education is the integration of Islamic precepts with contemporary educational concepts. This approach entails embracing contemporary Western education while endeavoring to Islamize it by integrating essential principles from Islamic teachings.

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CONFLICT OF INTERESTS

The authors assert the absence of any conflict of interest. We affirm that the manuscript is original and is not presently under review by any other publisher.

ETHICAL CONSIDERATIONS

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DISCLAIMER

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