The Basis Of The Epistemological Paradigm In A Review Of The Philosophy Of Islamic Education

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Informasi Artikel	Abstract
               Keywords: Epistemology Philosophy of Islamic Education	*In Islamic educational philosophy, the main sources of knowledge are the Koran and Sunnah, namely the revelations given by Allah to the Prophet Muhammad. The Koran is considered a perfect divine revelation and is an authoritative source of knowledge in all aspects of life, including education. The Sunnah of the Prophet Muhammad SAW is also an important source of knowledge, because it is a concrete example of the application of the teachings of the Koran in everyday life. The method of seeking knowledge in Islamic education involves reading, study, and reflection on the Koran and Sunnah. Islamic education also encourages the use of reason and rationality in understanding religious teachings. However, reason must not conflict with revelation, and understanding of reason must be in harmony with the teachings of the Koran and Sunnah. The process of forming knowledge in Islamic education involves stages such as understanding sacred texts, studying tafsir and hadith, studying the history and context of religious teachings, and connecting knowledge with the practices of daily life. Islamic education also emphasizes the importance of forming good character and strong morals in the process of forming knowledge.*

Abstrak

Dalam filsafat pendidikan Islam, sumber utama pengetahuan adalah al-Qur'an dan Sunnah, yaitu wahyu yang diberikan oleh Allah kepada Nabi Muhammad saw. al-Qur'an dianggap sebagai wahyu ilahi yang sempurna dan menjadi sumber pengetahuan yang otoritatif dalam semua aspek kehidupan, termasuk pendidikan. Sunnah Nabi Muhammad saw juga menjadi sumber pengetahuan yang penting, karena merupakan contoh nyata dari penerapan ajaran al-Qur'an dalam kehidupan sehari-hari. Metode pencarian pengetahuan dalam pendidikan Islam melibatkan pembacaan, studi, dan refleksi terhadap al-Qur'an dan Sunnah. Pendidikan Islam juga mendorong penggunaan akal dan rasionalitas dalam memahami ajaran agama. Namun, akal tidak boleh bertentangan dengan wahyu, dan pemahaman akal harus selaras dengan ajaran al-Qur'an dan Sunnah. Proses pembentukan pengetahuan dalam pendidikan Islam melibatkan tahap-tahap seperti memahami teks-teks suci, mengkaji tafsir dan hadis, mempelajari sejarah dan konteks ajaran agama, serta menghubungkan pengetahuan dengan praktik kehidupan sehari-hari. Pendidikan Islam juga menekankan pentingnya pembentukan karakter yang baik dan moral yang kuat dalam proses pembentukan pengetahuan.

Kata Kunci : Epistemologi, Filsafat Pendidikan Islam

INTRODUCTION

Epistemology is recognized as the main essence of science. This shows that epistemology is a part of science that explores the sources of knowledge or theories of knowledge and examines methods of acquiring knowledge from the objects under consideration (Siswatini, 2008). In the context of Islamic education, the growth of epistemology has great importance. This growth can be implemented through two approaches, namely text development and situational development. On a global scale, the influence of Western education has penetrated into Islamic education through various learning systems, theories and technologies. Therefore, efforts are needed to design Islamic education so that it remains relevant and can compete with Western education models.

The dialectic conception of Islamic educational philosophy can be explored through various perspectives (Rangkuti, 2022). First, sources of inspiration include religious teachings, national ideology, sociocultural factors, and the demands of modernity. Second, the conceptual basis can rely on Islamic philosophy, Greek philosophy, or Western philosophical approaches that lead to schools in the educational context. Third, the thinking approach can be doctrinaire, normative, idealistic, adopted,

adaptive-accommodative, or pragmatic. Next, the style of thinking can be speculative-rationalistic or speculative-intuitive. Fifth, the scope of thought can be universal or local, depending on place, conditions and time period. Sixth, the discourse of thought develops through philosophical analysis of key elements in Islamic educational activities. There are also various other perspectives that may also be relevant in this context.

Epistemology in the context of philosophy includes a theory of knowledge that discusses strategies for obtaining information from an object that is the focus of thought. In the context of Islamic education, this epistemology focuses on objects of knowledge, methods of obtaining information, and criteria for assessing the truth of knowledge related to various things, morality, development of one's nature and optimal potential. The main target of the epistemological approach in Islamic Education is to produce Muslim individuals who are superior, have logical-critical thinking, have faith, are devout, are beneficial to themselves and the environment, and are able to achieve happiness both in this world and in the afterlife in accordance with Islamic principles.

According to Naquib Al-Attas, there is a fundamental difference between epistemology that develops in the West and in Islam (Rahmawati *et al.*, 2020). In the West, epistemology is built on four main approaches. First, there is philosophical rationalism which relies more on Feeling observations. Second, secular rationalism which focuses on feeling experiences, while rejecting opinions, intuition, and the Word of Allah SWT and religion which are the source of valid knowledge. Next, there is a philosophical understanding or logical knowledge which depends on things that are often seen, logic, and types of speech, ignoring non-empirical aspects of a supernatural nature. Fourth, the framework of civility of developed people which emphasizes humans as the center of all things, as individuals who are free without limits. Meanwhile, in music, the epistemological system has different characteristics. Islamic epistemology recognizes revelation as a valid source of knowledge. The Muslim ethical system also displays a theo-anthropocentric approach, recognizing that humans are God's creation and historical actors.

In the field of education, there are philosophical differences between Islamic and Western views. The Islamic educational perspective considers humans as God's creation who have potential in accordance with their nature, while Western education views human students as independent individuals with their potential. Therefore, understanding and applying epistemology as the basis of Islamic educational philosophy is very important. This aims to ensure that the knowledge conveyed is based on a clear and correct foundation, which in turn will influence the objectives, media, materials and educational methods provided to students.

METHOD

The research approach used in this research is a qualitative research method with a focus on analyzing descriptive data from various written texts. A qualitative approach was chosen because this research relies more on literature and library research. Researchers read, understand, and analyze written sources that are relevant to the problem under study. Library research methods or bibliographic approaches are used, such as Rahayu explained by Ulfah, Supriani, and Arifudin in 2022.

Data was collected through searches from various sources such as theses, theses, dissertations, scientific articles and e-books which can be accessed via electronic media and the internet. The search was carried out using keywords relevant to the research variables in Google Scholar. The journals used are selected based on their relevance to the specified keywords. After conducting a search, the researcher identified 20 journals and reference books which were then analyzed, summarized and grouped to produce new ideas or concepts related to the research topic.

In this research, data was analyzed verbally and descriptively without using statistical techniques. The qualitative approach allows researchers to understand and describe the problems being researched through disclosing data in the form of narratives and descriptions. The results of this research provide an in-depth perspective and understanding of the topic being researched based on analysis and synthesis of relevant written texts.

RESULTS AND DISCUSSION
1. Epistemology in Islamic Educational Philosophy

Naquib Al-Attas said that in the concept of Islamic education, the main element that is emphasized is adab (Saleh, 2020). Adab is defined as a manner that includes physical, mental and spiritual aspects, which teaches understanding and recognition of a place that is in accordance with the potential and abilities of the body, mind and soul. The focus of Islamic education lies in coaching direction which includes physical and spiritual dimensions, which originate from Islamic teachings to form moral character. The fundamental issue faced by humans today involves the separation between science and adab. The impact of this situation is the loss of ethical values in the structure of society, which ultimately harms individuals, social groups and the entire nation. The basic principle that must be adhered to is that there is a connection and mutual support between science and civilized behavior. In the perspective of Islamic philosophy, having knowledge without being supported by adab is considered an act that is not blessed, while being civil without knowledge is considered a deviation. Imam Syafi'i stated that knowledge is not just memorized knowledge, but must also be reflected in the form of useful manners.

Thinkers in the field of Islamic education need to immediately design an epistemological framework to be able to develop education conceptually and practically. Currently, there has been no clear development in Islamic education that is based on a solid epistemology. There has been no concept proposed regarding the epistemological framework of Islamic education as a basis or method for developing Islamic education. Therefore, Islamic epistemology focuses on a thorough and comprehensive understanding, avoiding partial and isolated views. In Islamic teachings, all concepts are always viewed in a unitary context, such as the relationship between this world and the afterlife. Knowledge in Islam also brings values in the world and the hereafter, so knowledge must include aspects of adab values.

2. Concept of Science in Islamic Education Philosophy

The concept of science in Islamic Education Philosophy describes a fundamental view about the sources, values and goals of science within the framework of Islamic understanding. In this context, knowledge is seen as a revelation from Allah which is a light for humans to know themselves, the universe and the Creator. This concept is based on the belief that all forms of knowledge, both religion and world knowledge, originate from Allah as the All-Knowing and All-Wise God. In Islamic Education Philosophy, knowledge is seen as a means to get closer to Allah, practice His teachings, and live life according to His guidance. Knowledge in this context is not just intuitive knowledge, but also knowledge that leads to a meaningful life, high morality and deep spiritual awareness. Knowledge is seen as a way to reach higher truths and gain Allah's approval.

The concept of science in Islamic Education Philosophy also emphasizes the importance of harmony between science and religious values. The knowledge gained must be used for good, strengthen faith, and draw closer to Allah. Islamic education emphasizes that knowledge that is not accompanied by an awareness of moral and spiritual responsibility will not bring blessings, but can become a source of error and confusion. Apart from that, in the view of Islamic Education Philosophy, knowledge is considered an intellectual heritage that must be maintained, developed and disseminated with full responsibility. Education is directed at forming people who are knowledgeable, have good morals and are devoted to Allah. The knowledge possessed must be accompanied by a humble attitude, self-deprecation, and obedience to religious teachings.

The concept of knowledge in Islamic Education Philosophy also emphasizes the importance of knowledge as a means of spreading goodness, fighting evil, and building a just and prosperous society. Knowledge is seen as a force capable of bringing positive change to oneself, family, society and nation. Islamic education aims to create a generation that is knowledgeable, has morals, and is able to make a real contribution to the progress of the people and civilization. Apart from that, the concept of knowledge in Islamic Education Philosophy also emphasizes the importance of knowledge as a means to achieve salvation in this world and the hereafter. Knowledge obtained with sincere intentions and the demand for worship of Allah will provide rewards and blessings. Islamic education teaches that true

success is not only seen from worldly success, but also from success in achieving Allah's pleasure and eternal happiness in the afterlife. In conclusion, the concept of knowledge in Islamic Education Philosophy elevates knowledge as a gift and trust from Allah which must be appreciated, guarded and utilized as well as possible. Knowledge is seen as a means to get closer to Allah, obtain the truth, and serve Him. Islamic education aims to form people who are knowledgeable, moral and devout, and able to make positive contributions to society and civilization as a whole.

According to al-Ghazali's view, human knowledge can be obtained through two methods, namely through a priori knowledge (which has been previously known) and non-a priori (Ali, 2016). The first method occurs when human potential has reached its peak development. Meanwhile, the second method can occur spontaneously or through direct effort. Knowledge obtained directly is considered as guidance or guidance from Allah, while knowledge obtained indirectly involves the development of research methods, such as deductive (tafsir) and inductive (istqra') thinking.

Al-Attas grouped scientific achievements into two categories. First, knowledge is considered a gift from God to humans. Second, humans can achieve knowledge through their own intellectual activities and creativity, through the process of experience, investigation and study (Syafi'i, 2022). This concept emphasizes that knowledge is conveyed to the human soul by God, while the human soul achieves understanding of the objects of knowledge through research and analysis efforts. Alparslan Acikgenc and Wan Daud also support this idea by stating that knowledge comes from Allah and is received by an active and creative soul. Therefore, it can be interpreted that science is a process in which the human soul merges with the meaning of an object of knowledge.

Human knowledge comes from two aspects, namely the five senses and inspiration/revelation. The five senses, consisting of the eyes, ears, tongue, nose and skin, act as external means for humans to obtain knowledge (Pratama, no date). By using the five senses, humans can observe the physical world and gain empirical understanding. Meanwhile, inspiration or revelation becomes an internal channel that is received through Allah's permission and conveyed by angels. This type of knowledge provides deeper insight and comes from a higher source. Humans can achieve this inspiration or revelation through inspiration, deep understanding, or spiritual experience.

Furthermore, there is also reason as the ability to think and reflect that humans possess. Reason plays a role in understanding and analyzing information obtained through the senses and inspiration. The superiority of reason lies in its very strong potential, capable of achieving knowledge, both limited and unlimited. In works such as Misykat al-Anwar and Ihya al-'Ulumuddin, scholars such as Imam Ghazali discuss the essence of reason, its varieties, as well as its attributes, functions and capabilities. They emphasized that the ability of the human mind is extraordinary in capturing and understanding knowledge, including limited and unlimited. Therefore, human knowledge comes from two main paths, namely the senses to observe the physical world and gain empirical understanding, and inspiration/revelation which provides deeper knowledge from a higher source. Reason is then used to understand and analyze the knowledge gained through these two paths.

3. Revelation as an Epistemological Foundation

"Revelation as an Epistemological Foundation" refers to the view that ultimate knowledge or truth can be obtained through divine revelation or divine revelation. In this context, revelation is considered the main source of knowledge that exceeds human capacity to understand rationally. In these ten paragraphs, we will explain how revelation as an epistemological foundation influences human understanding and knowledge. Revelation as an epistemological foundation highlights the belief in the existence of absolute truth revealed through divine revelation. This view places revelation as the main source of teaching or knowledge which is absolute and cannot be fully reached by human reason. This reflects the view that true truth can only be obtained through direct revelation from a divine source. In a religious context, revelation is considered the main means of communication between humans and God. This divine revelation is considered as guidance and guidance for humans in living their lives. Revelation as an epistemological foundation in religion provides the basis for religious beliefs and practices, as well as becoming a moral and ethical foundation for religious communities.

The concept of revelation as an epistemological basis also strengthens the idea of divine authority in determining absolute truth. This view emphasizes that divine revelation is a higher source of knowledge than human reason or empirical observation. This has implications for belief in the absoluteness and certainty of teachings expressed through revelation. Revelation as an epistemological basis often raises debates and challenges regarding the authority and validity of that revelation. For some people, divine revelation is axiomatic and cannot be questioned, while for others, the existence of revelation as a basis for knowledge can be questioned because of human limitations in understanding and interpreting revelation. In the philosophical tradition, revelation is often the subject of criticism regarding the legitimacy of knowledge that cannot be tested rationally. Rationalism and empiricism emphasize the importance of evidence and arguments that can be understood by reason as a valid basis for knowledge. In this context, revelation as an epistemological basis often creates tension between reason and religious belief. Revelation as an epistemological basis also describes the relationship between humans and the transcendent or divine. The experience of revelation is interpreted as direct contact with a source of truth that transcends material dimensions or human rationality. This reflects a belief in the dimensions of spirituality and transcendence in the search for true knowledge. In cultural and historical contexts, revelation is often considered a starting point for the development of religious and philosophical teachings. Various religions and religious traditions rely on revelation as the basis of their teachings and beliefs. Revelation as an epistemological foundation has shaped the structure of beliefs and moral values in various societies throughout history. The recognition of revelation as an epistemological basis also reflects the complex relationship between faith and reason in the search for knowledge. How humans combine elements of belief based on revelation with rational reasoning in understanding the world and reality is a philosophical challenge that is often the subject of intellectual reflection and discussion.

In epistemology, there are some who reject the use of revelation as a basis for science because it is difficult to prove rationally (Nurdin, Samad and Samad, 2019). However, not all aspects of empirical reality must be rationally accounted for, given the limitations of ratios. In Islamic epistemology, revelation is considered the main foundation as a source of knowledge and truth, followed by intuition, reason and the senses. Information regarding rewards, sins, torment in the grave, the afterlife, angels and Satan is considered part of the knowledge that comes from revelation. To understand it, it is necessary to understand the science of monotheism and belief, remembering the limitations of reason to understand these concepts. The analogy is like an earthquake, which until now cannot be predicted when it will occur and how strong it will be, or when a leaf will fall to the earth. In this context, Allah SWT's power is considered to cover all elements in the universe, including earthquakes and falling leaves.

Unfortunately, until now there are still individuals who refuse to recognize revelation as a basis or source of knowledge, especially among Western scholars. Nevertheless, exclusive reliance on reason alone as the arbiter of truth has produced detrimental consequences for humanity. Such an epistemological approach, according to al-Attas, has caused disharmony in the world of science and humanity today. The provision of knowledge introduced by the West is basically problematic because it loses focus on true goals, which actually leads to chaos in human life rather than bringing peace and justice.

Fahmy Zarkasyi provides support for al-Attas' idea which states that the basis of Islamic civilization is knowledge related to God, namely theological knowledge, not knowledge that is separate from the relationship with God (secular). Therefore, the foundation of Islamic science and civilization is based on the concepts contained in the Koran and al-Sunnah. These concepts are then interpreted, described and expanded into various Islamic scientific disciplines. All teachings in the Qur'an and al-Sunnah explained by scholars reflect perspectives on the world, including the present world and the afterlife, which conceptually form what is now known as the Natural View or Life View. Therefore, if the Koran is recognized as the source of Islamic civilization, it can be concluded that the Islamic worldview is the foundation of that civilization. The Qur'an itself covers various dimensions of science and the basic principles of Islamic civilization, so that it can be stated that Islamic civilization is not merely a physical civilization, but a civilization of knowledge. With this concept, it can be expressed that every aspect of

Muslim intellectual life, religious and political life, even everyday life, respects the value of knowledge. In Islam, knowledge is considered to have high value. Therefore, it is not surprising that Franz Rosenthal, in his work "Knowledge Triumphant" (The Greatness of Science), stated that "science is Islam."

The importance of Islamic education and its epistemological context is seen in its central role in the development of knowledge. A solid epistemological foundation makes Islamic education firm and rooted. This scientific basis includes procedures that are essential in the acquisition of knowledge, and this is the pillar that determines the suitability of knowledge as science. The epistemology of Islamic education places more emphasis on methods and approaches that can be applied in building Islamic knowledge. As a critical assessor, solution provider, inventor and developer, Islamic Education epistemology plays a role in developing scientific insight.

CONCLUSION

Epistemology is a branch of knowledge that studies the origins of knowledge and theories related to science. In the context of Islamic educational philosophy, it is recognized that Divine revelation is the main source of knowledge, which surpasses the abilities of human reason and the five senses. Therefore, science in the Islamic tradition does not only depend on human reason and experience alone, but is also rooted in divine truth which is theocentric. In this framework, intuition or spiritual experience referred to as kasyf is also recognized as a method for achieving scientific truth. The anthropocentric approach generally developed by the West tends to be trapped in the relativity of truth and gives too much veneration to the actually limited capabilities of human reason.

Al-Ghazali and al-Attas argue that the sources of knowledge are divided into two. First, rational knowledge which is related to understanding natural creatures and phenomena. Second, religious knowledge and experience that comes from Divine reality. Although both recognized the value of rational knowledge, they maintained that such knowledge has no significance without the certainty that comes from understanding Divine reality. Revelation, recognized as a source of knowledge by both, provides certainty to the mind about truth. This approach reflects an integrative mindset, where the certainty of rational knowledge can only be achieved when accompanied by the certainty of understanding Divine reality. In the context of Islamic education, revelation is considered a philosophical foundation that provides certainty about the truth, in contrast to Western thought which is considered to have no solid foundation and only goes around in circles regarding the truth without a strong foundation. Thus, the views of al-Ghazali, al-Attas, Abdullah, and Langgulung link Islamic epistemology to Divine truth which is rooted in the concept of Tawhid.

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