# The Integration Of Reason And Revelation In Islamic Educational Philosophy As The Epistemological Foundation Of Islamic Education

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## ABSTRACT

This study aims to examine the integration of reason and revelation in Islamic educational philosophy as the epistemological foundation of Islamic education. This inquiry is motivated by the tendency of modern education to separate rationality from transcendental values, a condition that potentially leads to moral and spiritual crises. This research employs a qualitative approach using a library research design. The data are derived from primary and secondary sources, including the Qur'an, hadith, as well as classical and contemporary works relevant to Islamic educational philosophy. Data analysis is conducted through descriptive-analytical and interpretative methods. The findings indicate that reason and revelation in Islam maintain an integrative and complementary relationship. Reason functions as a rational instrument for understanding and developing knowledge, while revelation serves as a source of normative truth that guides and regulates the operation of reason. The integration of reason and revelation rejects the dichotomy between religious and secular sciences and affirms that all knowledge ultimately originates from Allah SWT. This study concludes that the integration of reason and revelation constitutes an essential epistemological foundation in Islamic education for the formation of insān kāmil, characterised by a balanced development of intellectual, spiritual, and moral dimensions.

## INTRODUCTION

The growing importance of education is inversely proportional to the current development of the educational sector. In recent years, the field of education has experienced a decline that is not commensurate with the educational challenges faced by all educational institutions (Khoiriyah, 2022). Islamic education is an educational system founded upon divine values derived from the Qur'an and the Sunnah. From an Islamic perspective, education is not merely understood as the transmission of knowledge, but also as a means of forming individuals who possess faith, knowledge, and noble character, and who are capable of fulfilling their role as khalīfah on earth. Islamic education therefore requires a strong philosophical foundation in the epistemological dimension, one that is able to integrate moral and spiritual values into all educational activities (Siregar et al., 2024). Epistemology in Islamic education focuses on the nature of knowledge, the sources of knowledge, and the methods for acquiring and developing knowledge. In contrast to Western epistemology, which tends to emphasise rationality and empiricism, Islamic epistemology offers a more comprehensive approach by integrating rational, empirical, and transcendental dimensions (Madyan et al., 2025). This framework demonstrates that Islam possesses a distinctive epistemological structure in which reason and revelation function as two fundamental pillars in the pursuit of knowledge.

Reason, as a divine endowment from Allah SWT, occupies a significant position in Islamic education, functioning as a means for thinking, analysing, and understanding natural phenomena as well as social realities. The use of reason is strongly encouraged in Islam, as reflected in numerous Qur'anic verses that urge human beings to engage in tafakkur (reflection) and tadabbur (contemplation) (Aswandi et al., 2025). Therefore, reason is not regarded merely as an intellectual capacity but is also considered an integral part of worship when exercised with sincere intention (Muid & Nasrulloh, 2024). In this context, reason must remain under the guidance of revelation to ensure that the discoveries and interpretations it produces do not deviate from ultimate truth (Fajarani et al., 2021). Revelation, as conveyed through the Qur'an and the Sunnah, holds a central position in Islamic epistemology. It provides absolute guidance and serves as the highest standard of truth for humanity (Aswandi et al., 2025). Beyond its function as spiritual guidance, revelation also offers ethical values and educational principles that are essential for human life (Zulkhairi & Fakhruddin, 2023). Thus, revelation plays a crucial role in directing and shaping the use of reason so that it remains aligned with the principles of tawḥīd and divine values (Nasrullah, 2024).

The relationship between reason and revelation in Islam is integrative and complementary in nature. They are not opposing entities but operate harmoniously to construct a comprehensive understanding of the realities of

life (Razak, 2024). In the practice of Islamic education, this approach helps to prevent deviation arising from the unguided use of reason as well as rigid interpretations of revelation. This requires dynamic experience and interpretation on the part of teachers and educators in order to encourage students to develop critical and creative thinking skills (Surianti, 2024). In conclusion, the epistemology of Islamic education offers a distinctive foundation through the integration of reason and revelation. This approach not only facilitates a deeper understanding of knowledge but also contributes to the formation of sound character and moral integrity in accordance with Islamic teachings.

In the study of Islamic education, the integration of reason and revelation is often treated as two separate entities, each discussed within philosophical and theological contexts to explain sources of knowledge and educational methods. However, such separation may result in a partial and non-holistic understanding of Islamic education. Scholarly studies examining the relationship between reason and revelation within the context of Islamic education remain limited, thus necessitating more in-depth research that integrates both elements within a comprehensive framework of educational philosophy. In Islamic education, reason and revelation occupy a pivotal position in the construction of educational epistemology. From an epistemological perspective, revelation functions as the primary source of knowledge to which reason must adhere. As explained by Zain et al., this perspective emphasises that reason and revelation should not be in contradiction, but rather should complement one another in the pursuit of knowledge (Zain et al., 2025). Wijayanti and Sugianti also affirm the importance of harmonising revelation and reason to enable the development of holistic knowledge (Wijayanti & Sugianti, 2025). Through such integration, Islamic education is expected to produce individuals who are not only intellectually capable but also possess strong moral and spiritual character.

Within the discourse of Islamic educational philosophy, approaches that connect religious values with scientific knowledge are essential for understanding the nature of education. Wijayanti and Sugianti argue that the philosophy of science in Islamic education requires a close relationship between scientific knowledge and moral as well as spiritual values (Wijayanti & Sugianti, 2025). This integrative concept is further developed in the study by Rumina, who proposes that the methodology of Islamic education should prioritise a combination of three epistemological approaches: bayānī, burhānī, and ʿirfānī. This approach is designed to produce modes of learning that are more relevant and contextual in addressing contemporary challenges (Rumina, 2025). The integration of reason and revelation also supports improved educational practice. The concept of moderation introduced by Faridah and Rizqi highlights the importance of curriculum development that unifies revelation and reason while simultaneously responding to the challenges of modernisation in education (Faridah & Rizqi, 2025). Furthermore, research by Mahmudulhassan underscores the significance of

developing ethical curricula rooted in Islamic epistemology in addressing diverse educational demands (Mahmudulhassan & Abuzar, 2024).

This integration is not only essential for producing more effective educational methods but also for strengthening the identity of Islamic education amidst the forces of globalisation. By integrating reason and revelation, Islamic education is able to respond to the challenges of modernisation without sacrificing its spiritual essence. This approach is crucial in the formulation of curricula that acknowledge and respect divine values in education (Mahmudulhassan & Abuzar, 2024). It is hoped that the implementation of the integration of reason and revelation in education will produce individuals who are not only knowledgeable but also morally and spiritually responsible.

Overall, research on the integration of reason and revelation constitutes a fertile area for further development within the field of Islamic education. Systematic studies that connect these two dimensions are required in order to establish a more holistic, relevant, and contextually responsive educational paradigm in addressing contemporary challenges. Such research will not only contribute to the advancement of Islamic educational theory but may also serve as a reference for academics and practitioners in creating educational practices that are grounded in Islamic values while remaining responsive to the development of knowledge.

**METHODS**

This study employs a qualitative approach with a library research design. This approach was selected because the focus of the research is directed towards a conceptual and philosophical examination of the integration of reason and revelation within Islamic educational philosophy. The study does not involve the collection of field data; rather, it examines and analyses relevant written sources. Accordingly, this research aims to develop an in-depth theoretical understanding of the epistemological foundations of Islamic education. The approach adopted in this study is a philosophical-normative approach. The philosophical approach is utilised to examine fundamental concepts such as reason, revelation, and epistemology from the perspective of Islamic educational philosophy. Meanwhile, the normative approach is employed to analyse authoritative sources of Islamic teachings, such as the Qur'an and the Sunnah. These two approaches are integrated in order to achieve a comprehensive and holistic understanding.

The data sources in this study consist of primary and secondary sources. Primary data sources include the Qur'an, hadith, as well as classical and contemporary works that address Islamic philosophy and Islamic education. Secondary data sources comprise books, scholarly journal articles, and previous research relevant to the topic of the integration of reason and revelation. The selection of data sources is conducted selectively by considering their credibility and relevance to the research focus. Data collection is carried out through documentation study. The researcher identifies, inventories, and examines literature related to the concepts of reason, revelation, epistemology, and Islamic educational

philosophy. This process is conducted systematically to ensure that the data obtained are representative. The collected data are then classified according to the research themes and sub-themes.

Data analysis in this study employs descriptive-analytical and interpretative techniques. Descriptive analysis is used to elaborate the concepts of reason and revelation as presented in the literature of Islamic philosophy and education. Subsequently, interpretative analysis is conducted to interpret the meanings and relationships between reason and revelation within the framework of Islamic educational epistemology. This analytical process aims to identify conceptual patterns that support their integration.

The stages of data analysis are carried out gradually and systematically. The first stage involves thoroughly reading and comprehending the collected literature. The second stage consists of identifying the main ideas related to the integration of reason and revelation. The third stage involves constructing a conceptual framework that explains the position of this integration as the epistemological foundation of Islamic education. To ensure data validity, this study applies source triangulation techniques. Triangulation is conducted by comparing perspectives from various sources, both classical and contemporary. This approach aims to achieve an objective understanding and to avoid interpretative bias. Furthermore, the incorporation of diverse perspectives from Islamic scholars strengthens the validity of the analysis.

This study is theoretical-conceptual in nature; therefore, its findings are expected to contribute to the development of thought within Islamic educational philosophy. The research findings do not take the form of empirical generalisations but rather conceptual constructions that may serve as academic references. Through this methodological framework, the study is expected to systematically elucidate the integration of reason and revelation in Islamic education. The research methodology is designed to align with the research objectives and the characteristics of philosophical inquiry in Islamic education.

**RESULT AND DISCUSSION**
**Result**

The findings of this study indicate that the integration of reason and revelation constitutes a fundamental principle within Islamic educational philosophy. An examination of various bodies of literature, both classical and contemporary, demonstrates that Islamic education has never separated rationality from divine revelation. Reason is positioned as an essential instrument for understanding reality, while revelation functions as the highest source of truth that guides all scholarly activities (Maslani et al., 2025). From the perspective of Islamic epistemology, knowledge is derived not only from empirical experience and human rationality but also from revelation, which is absolute and transcendent in nature. Revelation serves as a source of knowledge that provides moral and normative foundations, whereas reason functions to process and actualise it. The findings further reveal that the epistemology of Islamic education is integrative,

holistic, and grounded in the principle of tawḥīd (Husein et al., 2025). Accordingly, the truth of knowledge is not measured solely through rational reasoning and empirical data, but also through its conformity with divine values. Within Islamic education, reason is understood as a fiṭrah-based potential that must be developed through the educational process. The Qur'an explicitly encourages the use of reason by urging human beings to think, reflect, and derive lessons from nature and history. The findings indicate that Islam highly values rationality, provided that it does not exceed the boundaries established by revelation (Ainiy, 2022). In this context, reason is not value-neutral but is bound by ethical principles and tawḥīd. Revelation plays a central role in determining the direction and objectives of Islamic education. The literature review demonstrates that revelation provides guidance not only in matters of ritual worship but also in comprehensive educational principles. The Qur'an and the Sunnah function as sources of values, norms, and educational objectives (Syafawati & Nasiwan, 2022). By positioning revelation as the epistemological foundation, Islamic education is directed towards the formation of individuals who possess faith, knowledge, and noble character.

The integration of reason and revelation within Islamic educational philosophy rejects the dichotomy between religious sciences and secular sciences. All knowledge, in its essence, originates from Allah SWT. Differences among disciplines lie in their objects of inquiry and methodological approaches, rather than in their ultimate values and purposes (Samingan, 2023). Within this paradigm, Islamic education views knowledge as a means of drawing closer to Allah SWT and of promoting the welfare of humanity. This study provides the understanding that education should be integrative in nature, combining various disciplines with Islamic values in order to respond to social and moral challenges in the modern era (Maslani et al., 2025).

**Discussion**

The discussion of the thoughts of classical Islamic scholars further reinforces the findings regarding the integration of reason and revelation in Islamic education. The intellectual contributions of al-Ghazali, Ibn Sina, and Ibn Khaldun are particularly significant in establishing an epistemological framework for education rooted in the integration of rational tradition and divine revelation. Al-Ghazali emphasised that knowledge which does not lead human beings to obedience to Allah loses its true meaning. He argued that knowledge should be directed towards bringing individuals closer to God and encouraging compliance with His commands. The findings indicate that al-Ghazali perspective serves as a guiding principle for Islamic educational curricula, underscoring that the primary objective of education is the formation of a devout personality (Maghriza & Nursikin, 2024). In this context, education does not focus solely on intellectual development but must also guide students towards divine obedience (Firdaus et al., 2024).

Ibn Sina also plays a crucial role in the tradition of Islamic education, as he developed philosophical rationality without abandoning the principles of faith.

The educational concept proposed by Ibn Sīnā encompasses the integration of religious and rational sciences, aiming to establish a meaningful connection between the two (Olfah, 2024). In his view, education should develop the full potential of the human being through the use of reason, while ensuring that reason operates within the framework of revelation, which serves as a moral and ethical guide. Thus, Ibn Sīnā underscored the importance of holistic education encompassing both cognitive and spiritual dimensions. Meanwhile, Ibn Khaldūn viewed education as a process of developing human rational potential while remaining grounded in the Sharī'ah. He focused on how education could contribute to the formation of individuals who maintain a balance between reason, morality, and practical skills in social life (Firdaus et al., 2024). His thought indicates that education should transmit ethical values and wisdom derived from revelation, thereby producing individuals who are not only academically capable but also possess a high degree of social and moral responsibility.

The integration of reason and revelation in Islamic education has clear implications for educational objectives. It aims not merely to produce intellectually competent individuals, but also human beings who are spiritually and morally mature. The findings confirm that the objectives of Islamic education are oriented towards the formation of insān kāmil, characterised by a balanced development of physical, intellectual, and spiritual dimensions (Falah, 2015). This integration also has implications for the methods and curriculum of Islamic education. The curriculum must go beyond the mere transmission of knowledge; it should encompass the internalisation of Islamic values, the development of critical thinking skills, and the cultivation of learners' spiritual awareness (Maghriza & Nursikin, 2024). Through this approach, the educational process is not mechanistic in nature but transformative and meaningful.

The crisis in modern education, caused by a fragmented secular epistemology, is addressed by offering a more balanced epistemological alternative through the integration of reason and revelation in Islamic education. The findings of this study indicate that this approach enables Islamic education to respond to the demands of modern rationality while remaining firmly grounded in religious values (Herawati et al., 2024). In a broader context, the integration of reason and revelation is highly relevant in addressing the challenges of globalisation. Islamic education that is adaptive to developments in science and technology does not lose its Islamic identity. The findings further underline that Islamic education can be both dynamic and normative, meeting contemporary needs without becoming trapped in secularisation (Devitasari et al., 2023).

This discussion also demonstrates that the integration of reason and revelation carries strong ethical implications. Knowledge is understood not as an instrument of domination, but as a trust (amānah) that must be accounted for morally and spiritually. Islamic education must instil an awareness that knowledge should be utilised for the benefit of humanity, thereby positioning this integration as a filter that prevents the misuse of knowledge (Nasution, 2020).

This study has significant theoretical implications for the development of Islamic educational philosophy, particularly in the epistemological dimension. The findings affirm that the integration of reason and revelation constitutes an inseparable epistemological foundation in Islamic education. This reinforces the view that the epistemology of Islamic education is holistic and grounded in the principle of tawḥīd. Consequently, this study enriches the discourse of Islamic educational philosophy by rejecting the dichotomy between rationality and revelatory values.

Conceptually, this research offers an integrative framework for understanding the sources and nature of knowledge in Islamic education. The integration of reason and revelation may serve as a foundational paradigm in formulating a comprehensive concept of Islamic education. This implication is crucial in establishing the unity of knowledge between religious and secular sciences. Such a paradigm promotes the understanding that all forms of knowledge, in essence, originate from Allah SWT.

Furthermore, this study has implications for the selection and development of instructional methods in Islamic education. Teaching and learning methods should not emphasise cognitive aspects alone, but also address the affective and spiritual dimensions of learners. The integration of reason and revelation encourages the use of reflective, dialogical, and contextual learning approaches grounded in Islamic values. As a result, the educational process becomes more meaningful and transformative.

**CONCLUSIONS**

This study concludes that the integration of reason and revelation constitutes a fundamental epistemological foundation within Islamic educational philosophy. Reason and revelation are not positioned dichotomously; rather, they function in a complementary manner in the process of seeking and developing knowledge. Reason serves as a rational instrument for understanding reality, while revelation functions as a source of normative truth that directs and regulates the operation of reason. Their integration reflects the holistic and tawḥīd-based character of Islamic epistemology.

An epistemology of Islamic education grounded in the integration of reason and revelation affirms that the sources of knowledge in Islam are not singular. Knowledge is acquired through the interconnected interplay of rationality, empirical experience, and divine revelation. Revelation occupies a central position as the primary reference for determining truth and value, while reason plays a crucial role in understanding, developing, and actualising knowledge. Through this paradigm, Islamic education is able to maintain a balance between intellectual and spiritual dimensions.

Furthermore, the integration of reason and revelation has direct implications for the objectives, curriculum, and methods of Islamic education. Islamic education is oriented towards the formation of insān kāmil, namely individuals who demonstrate a balanced development of intellectual competence, spiritual depth, and moral maturity. This integrative paradigm rejects the dichotomy between

religious and secular sciences and affirms that all knowledge ultimately originates from Allah SWT. Accordingly, Islamic education functions not merely as a means of knowledge transmission but as a comprehensive process of personality and character formation.

Overall, this study asserts that an Islamic educational philosophy grounded in the integration of reason and revelation possesses strong relevance in addressing contemporary educational challenges. This paradigm enables Islamic education to remain adaptive to developments in science and technology without losing its Islamic identity. The integration of reason and revelation positions Islamic education as a meaningful, value-oriented educational system that contributes to the formation of a civilised and ethical civilisation. Therefore, the integration of reason and revelation should serve as a primary foundation in the development of both theory and practice in Islamic education.

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