

Foundation and Epistemology of Islamic Education in Indonesia

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Abstract

The aim of the national education system is to establish educational standards that are adopted by Islamic education providers in Indonesia as a whole. This preference of course leaves open the question of how far the educational foundation has been met by national education standards. This descriptive-analytic study explains the foundations of Islamic education as included in national education standards. This study can identify that the foundation of Islamic education is relevant to the educational standards set by the national education system. The national education system has contained human values with various conditions, challenges and changing times which are very quickly eroding human values themselves. The national education system has demonstrated an effort to change humans with knowledge, attitudes and behavior that are in accordance with the framework of Islamic values, because the aim of education is to create Human Resources (HR) who have an Islamic personality, in the sense that their way of thinking is based on Islamic values and has a spirit in accordance with the spirit and breath of Islam. Islamic education based on the Koran and Sunnah is designed by taking into account the concept of Islamization of knowledge regarding the nature of science in an Islamic perspective which is based on spiritual power which has a harmonious relationship between reason and revelation, the interdependence of reason and intuition towards the epistemology of the spiritual values of Islamic education like this. become a beacon of hope in building a better life for Muslims with a more established and stable Islamic civilization. Islamic educational epistemology like this emphasizes the totality of experience and reality (empiricism) and advocates many ways to study nature (rationalism, so that knowledge obtained from revelation and reason from observation and intuition from tradition and theoretical speculation truly produces a balanced generation of intellectual abilities, and spirituality and morality.

Keywords: Foundation, Epistemology, Islamic Education.

Abstrak

Teknologi dapat meningkatkan proses pembelajaran lebih cepat dan efektif untuk meningkatkan Tujuan sistem pendidikan nasional telah menetapkan standar pendidikan yang diadopsi dalam penyelenggara pendidikan Islam di Indonesia secara utuh. Preferensi ini tentu saja menyisakan pertanyaan, sejauh mana landasan pendidikan telah terpenuhi oleh standar pendidikan nasional. Kajian deskriptif-analitik ini memaparkan landasan pendidikan Islam yang tercakup pada standar nasional pendidikan. Kajian ini dapat diidentifikasi bahwa landasan pendidikan Islam relevan dengan standar pendidikan yang ditetapkan sistem pendidikan nasional. Sistem pendidikan nasional telah memuat nilai-nilai kemanusiaan dengan berbagai kondisi, tantangan serta perubahan zaman yang sangat cepat menggerogoti nilai-nilai kemanusiaan itu sendiri. Sistem pendidikan nasional telah menunjukkan upaya untuk mengubah manusia dengan pengetahuan dengan sikap dan perilaku yang sesuai dengan kerangka nilai Islam, karena tujuan pendidikan menciptakan Sumber Daya Manusia (SDM) yang berkepribadian Islam, dalam arti cara berfikirnya berdasarkan nilai Islam dan berjiwa sesuai dengan ruh dan nafas Islam. Pendidikan Islam berbasis Alquran dan sunnah yang dirancang dengan mempertimbangkan konsep Islamisasi ilmu pengetahuan tentang sifat ilmu dalam perspektif Islam yang bertumpu pada kekuatan spiritual yang memiliki hubungan yang harmonis antara akal dan wahyu saling ketergantungan akal dengan intuisi terhadap epistemologi nilai-nilai spiritual pendidikan Islam seperti inilah yang menjadi tumpuan harapan dalam membangun kehidupan umat Islam yang lebih baik dengan peradaban Islam yang lebih mapan dan stabil. Epistemologi pendidikan Islam seperti ini menekankan totalitas pengalaman dan realitas (empirisme) dan menganjurkan banyak cara untuk mengkaji alam (rasionalisme, agar ilmu yang

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diperoleh dari wahyu dan nalar dari pengamatan dan intuisi dari tradisi dan spekulasi teoretis benar-benar mencetak generasi yang seimbang antara kecakapan intelektual dan spiritual serta moralitas.

Kata Kunci: Landasan, Epistemologi, Pendidikan Islam

BACKGROUND

Knowledge which is the product of thinking activities is the torch of enlightenment of civilization where humans discover themselves and live life more perfectly. Humans have developed various equipment to improve the quality of their lives by applying the knowledge they have acquired. The process of discovery and application is what produced ancient axes and stones to today's computers (Djollong 2015). Islamic education stands on two foundations, namely the Koran and the Sunnah which are comprehensively used as a reference for the formation of individuals to become human beings who believe, have noble and civilized morals through the provision of education. The peak of educational attainment is directed at the formation of a dignified society, so that every individual can experience a transformation from ignorance to knowledge, and from bad behavior to good character. The individual transformation resulting from the touch of education is also in line with the concept of education in general.

The meeting point of Islamic education and education in general lies in the approach it uses. Both use a human approach (man centered) in the teaching and learning process. With a human approach, the teaching and learning process does not just transfer knowledge from the brain or transfer work techniques so that they can be done with physical skills. Within these limits, education is mixed to enable students to prepare for their future with their creative thinking and dhikr powers (Sakir, 2016). Epistemology is recognized as the core and essence of science, alongside ontology and axiology. Epistemology is a science that discusses the sources of knowledge or theories of knowledge and examines how to obtain knowledge from the objects in mind. Epistemologically, the development of Islamic education is very necessary. This development is both textual and contextual, because globally Western education has influenced Islamic education from various times, through various systems, theories and learning technologies (Syarifudin, 2013).

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Talking about Islamic education usually brings up a heartbreaking picture in the mind of backwardness, setbacks, and unclear direction. This arises when Islamic education is faced with

modernization and globalization marked by the progress of Western science, as well as when it is associated with memories of Islam's past glory days. History records that Islamic civilization was once the mecca of world knowledge from around the 7th to the 15th centuries. After that, the golden age began to wither, become static, and even retreated until the 21st century (Ma'arif, 2018).

As an agent of civilization and social change, Islamic education in an atmosphere of modernization and globalization is required to be able to play its role dynamically and proactively. It is hoped that its existence will be able to provide meaningful contributions and positive changes for the improvement and progress of Islamic civilization, both on theoretical and practical intellectual grounds. Islamic education is not just a process of transforming moral values to protect oneself from the negative access of globalization and modernization. But what is most urgent is how the moral values that have been instilled through Islamic education are able to play an active role as generators that have the power to liberate from the pressure and crush of socio-cultural backwardness, ignorance, economics and poverty in the midst of rapid social mobility.

Based on these problems, this discussion will explain understanding and practicing epistemology as the basis of Islamic educational philosophy, the urgency of Islamic educational epistemology in developing Islamic education in the modern era. This discussion will clarify the reasons why Western education influences Islamic education, the epistemological system of Islamic education, the renewal of the epistemology of Islamic education, and efforts to build the epistemology of Islamic education. These things are taken into consideration as to how important the epistemology of Islamic education is so that it can be stated as a primary need in developing Islamic education. This is important to do so that the knowledge taught has a clear and correct basis because it will affect the objectives, media, materials and educational methods taught to students (Makki, 2019).

This research method uses (Library Research) library research, which is a theoretical study, references and other scientific literature related to culture, values and norms that develop in the social situation being studied, by searching for data related to the discussion (Sugiyono, 2012). The data are an explanation of the research questions addressed to the literature which discusses the Foundations and Epistemology of Islamic Education in Indonesia. Library research aims to collect data and information with the help of various materials found in the library room, such as books, magazines, documents, notes, historical stories and so on. The reason for using methods and approaches in this research is that this research is categorized as descriptive research because the approach taken is through a qualitative approach. Descriptive study, namely collecting as much data as possible regarding the factors that support research on the Foundations and Epistemology of Islamic Education in Indonesia (Ibrahim, 2018).

Foundations of Islamic Education

Omar Muhammad al-Thoumy al-Syaibany formulated the foundation of Islamic education as the basis for Islamic goals which are extracted from the same sources, namely the Koran and Hadith. On the basis of this thought, ideas about Islamic education were developed by referring to these two main sources, with the help of various methods and approaches such as *qiyās*, *ijmā'*, *ijtihad* and *tafsir* (Omar Muhammad Al-Thoumy Al-Syaibany, 1979). From a comprehensive understanding of the sources of Islamic education, a basic formulation of knowledge about the universe, humans, society and nation, human knowledge and morals is obtained.

Islam negates the role of humans as both objects and subjects of value-free education. This means that education that is not value-free requires the transfer of knowledge that is filled with the values of the mission of creating humans as caliphs on earth.

Jalaludin explained that if the results of education can enable humans to live a life whose attitudes and behavior are in line with that essence, they will have a happy and meaningful life. On the other hand, if it is not in line with or contrary to these principles, humans will face various complex problems, which if not resolved will lead to destruction (Omar Muhammad Al-Thoumy Al-Syaibany, 1979).

More specifically, Nata explained that the values contained in the Koran and Sunnah can be classified into intrinsic value and instrumental value. Intrinsic values relate to a Muslim's faith in Allah and instrumental values are values that are born from the complete practice of faith, such as work ethic, devotion to worship, patience, gratitude, and other good values (Nata, 2018). If this Nata reading is implemented in Islamic education, it can be constructed into a value education package. According to Achmadi, the concept of values, both intrinsic and instrumental as part of the development of the Islamic education curriculum, can be constructed into two things, namely moral teachings and social education (Achmadi, 2020).

Such value construction is necessary to achieve the goals of Islamic education. According to Muhammad Quṭb's research, the aim of Islamic education is to prepare children to become pious humans, not just preparing humans as citizens, but complete humans. Humans consist of three integral elements, namely: physical, spiritual and intellectual.

Furthermore, he stated that the spirit, mind and body all three form one complete being called human, all of which interact as a whole from reality. From here, Ahmad Tafsir explained that appropriate teaching is teaching that functions for students. This means teaching and shaping and influencing students' personalities (Ahmad Tafsir, 2013).

Epistemology of Islamic Education

The epistemology of Islamic education needs to be studied first regarding the understanding of the scope of the objective object and the basis of the epistemology with the aim of being able to determine appropriate and quick alternatives to resolve the problems currently being experienced by Islamic education.

Understanding Epistemology

Empiricism comes from the English words empiricism and experience, which means data or reality. In this context what is meant is the understanding which holds that human knowledge is not obtained through abstract rational reasoning but through concrete experience (Fuad, 2019).

In some literature it can be said that epistemology is a theory of knowledge, which discusses how to gain knowledge from the object you want to think about (Mujamil Qamar, 2018). D.w. Hamlyn defines epistemology as a branch of philosophy that deals with the nature and scope of knowledge and its presuppositions and in general it can be an assertion that people have knowledge (Mujamil Qamar, 2018).

Furthermore, the meaning of epistemology was clearly expressed by Azyumardi Azra that epistemology is a science that discusses authenticity, understanding the structure of methods and the validity of science. Based on the definitions above, it is possible to detail the aspects that constitute the scope of epistemology or its scope, namely the nature, sources and validity of knowledge.

Object and Purpose of Epistemology

The object of epistemology according to Jujun S Suria Sumantri is "all the processes involved in our efforts to obtain knowledge (Mujamil Qamar, 2018). This process of acquiring knowledge is the target or

object of the theory of knowledge and at the same time functions to deliver the goal, because the goal is an intermediary stage that must be passed in realizing the goal. Without a goal, it is impossible for the goal to be realized, on the other hand, without a goal, the goal becomes directionless. Next, what is the aim of this epistemology? Jacques Martain said, "The aim of epistemology is not primarily to answer the question, whether I can know, but to discover the conditions under which I can know."

This shows that the aim of epistemology is not to gain knowledge, even though it cannot be avoided, but what is at the center of attention of the aim of epistemology is more important than that, namely wanting to have the potential to gain knowledge.

The formulation of epistemological goals has strategic meaning in the dynamics of knowledge. This formulation raises awareness that one should not be satisfied with merely acquiring knowledge, without being accompanied by methods or provisions for acquiring knowledge, because the state of acquiring knowledge symbolizes a passive attitude, while the method of acquiring knowledge symbolizes a dynamic attitude. The first state is only results oriented, while the second state is more process oriented. Someone who knows the process will certainly be able to know the results, but someone who knows the results often doesn't know the process.

For example, a teacher can teach his students that four times five is the same as twenty ($4 \times 5 = 20$) and the students know, even memorize it. However, intelligent students are never satisfied with their knowledge and memorization. He will follow the process, four times five equals twenty. So a professional teacher will explain the process in detail and in detail, so that students are truly able to understand it and are able to develop multiplication of other numbers. In this way, someone does not just know something based on other people's information, but really knows based on contextual evidence through that process.

Foundations of Epistemology

The epistemological foundation has a very important meaning for building knowledge, because it is a place to stand. Building knowledge becomes established if it has a solid foundation. The epistemological basis of science is the scientific method, namely the way science uses to compile correct knowledge. The scientific method is a procedure for gaining knowledge. So, scientific knowledge is knowledge obtained through the scientific method. Thus, the scientific method is a determinant of whether knowledge is worthy of becoming science, so it has a very important function in building science. From the definition, scope, object and foundation of epistemology, we can conclude that epistemology is one of the components of philosophy which is related to science, especially with regard to the methods, processes and procedures of how knowledge is obtained.

Improving the Epistemology of Islamic Education

Islamic education usually brings up heartbreaking images in the mind of lagging behind, setbacks, and unclear directions. This arises when Islamic education is faced with modernization and globalization marked by the progress of Western science, as well as when it is associated with memories of Islam's past glory days. History records that Islamic civilization was once the mecca of world knowledge from around the 7th to the 15th centuries. After that, the golden age began to wither, become static, and even retreated until the 21st century. It is very important to reform Islamic epistemology in the world of education in order to produce quality and intelligent education, especially in the current crisis involving Islamic knowledge and education today. The epistemology of Islamic education includes; discussion related to the ins and outs of Islamic education, origins, sources, methods, targets of Islamic education.

In this discussion, the epistemology of Islamic education is more directed at methods or approaches that can be used to build Islamic knowledge, rather than other components, because these methods or approaches are closest to efforts to develop Islamic education, both conceptually and applied. The epistemology of Islamic education can function as a critic, solution provider, inventor and developer. The epistemological approach opens students' awareness and understanding. To gain knowledge, certain methods or methods are needed, because it presents the process of knowledge in front of students rather than the results. This epistemological approach provides complete and complete understanding and skills. Someone who knows the process of an activity definitely knows the results.

On the other hand, many know the results but don't know the process. It is different between students who are only given bread and then enjoy it, with students who are invited to make bread, then enjoy it. Of course, the knowledge of students who know the process of making bread and enjoying it is more complete, solid and memorable.

If this epistemological approach is truly implemented in the learning process in Islamic educational institutions, then in the near future, God willing, students will have the ability to process knowledge from the beginning to the results. If Islamic education prioritizes an epistemological approach in the teaching and learning process, then Islamic education will produce many graduates who are producers, researchers, inventors, explorers and knowledge developers. Because epistemology is a process-based approach, epistemology gives birth to logical consequences, namely:

1. Eliminating the dichotomy paradigm between religious knowledge and general science, science is not free of values, but free to be assessed, teaches religion through the language of science, and does not only teach the traditional side, but the rational side. Apart from that, it needs to be added that the use of the senses and reason in the area of the object of knowledge, while revelation provides guidance or guides the mind to color the knowledge with faith and spiritual values.
2. Changing the pattern of Islamic education from indoctrination to a participatory pattern between teachers and students. This pattern provides space for students to think critically, be optimistic, dynamic, innovative, provide logical reasons, and students can even criticize the teacher's opinion if there are errors. In essence, this epistemological approach requires teachers and students to be equally active in the teaching and learning process.
3. Changing the ideological paradigm into a scientific paradigm that is based on the revelation of Allah SWT. Because, because of its authority, this ideological paradigm can bind the freedom of scientific, creative, open and dynamic traditions (Soelaiman, 2019). Practically, the ideological paradigm does not provide room for argumentative reasoning or responsible free thinking. In fact, revelation really provides freedom for the human mind to study, research, observe, discover, knowledge (kauniyah verse) with the guidance of Allah SWT's revelation. And a scientific paradigm without being based on revelation will still be secular. Therefore, in order for the epistemology of Islamic education to be realized, the consequences must be based on Allah's revelation.
4. In order to support and base this epistemological approach, it is necessary to reconstruct the curriculum, which is still secular and free of spiritual values, into a curriculum based on monotheism. Because all knowledge that originates from the results of research on the universe (kauniyah verses) or research on qouliyah or naqliyah verses (al-Qur'an and Sunnah) is the knowledge of Allah SWT. This means that all knowledge comes from Allah (Sayid Qutub, 2021). The realization is that those who prepare a monotheism-based curriculum must have comprehensive knowledge about Islam. Because the curriculum is a means to achieve educational

goals. Regarding the development of the Islamic education curriculum, things that are still lofty, dogmatic and transcendental need to be lowered and linked to the empirical world in the field. Sciences that are based on the reality of empirical experience, such as sociology, psychology, critical philosophy which are grounded in nature need to be used as a basis for learning, so that science really touches on empirical problems and experiences.

5. The epistemology of Islamic education is oriented towards a harmonious relationship between reason and revelation. This means that the orientation of Islamic education emphasizes the integrated growth of faith, knowledge, charity and morals. All of these dimensions move to complement each other, so that the combination of all these dimensions is able to produce a perfect human being who has strong faith, spiritual depth, breadth of knowledge, and has noble character which is based on "everything comes from Allah, everything belongs to Allah, functioned to carry out his duties as caliph of Allah and as abdullah, and will return to Allah (monumenting Allah)." It can be said that the product of this integration is a human being who has faith in monotheism, has knowledge of amaliyah, has scientific deeds, has divine devotion, has Robbaniyah morals and has an Islamic civilization.
6. Another consequence is changing the approach from a theoretical or conceptual approach to a contextual or applied approach. From here, Islamic education must provide various supporting media to achieve the expected educational results (H. M. Rozali, 2020). According to the Islamic perspective, Islamic educational media is the entire universe or the entire creation of Allah SWT. The words of the Prophet Muhammad: "tafakkaruu fil kholqi wala tafakkaruu fil kholiq, fainnakum laa taqdiruuna qodrohu" which means "think about all of you about Allah's creatures, don't think about Allah, in fact you will not be able to think about Him." (HR. Abu Sheikh from Ibn Abas).
7. There is an increase in the professionalism of teaching staff and comprehensive mastery of teaching material that is integrated between science and revelation. After we know some of the logical consequences of applying an epistemological approach, we need to know the source of knowledge or how to obtain knowledge. According to Mujamil Qomar, in terms of how to obtain it, sometimes educational knowledge is obtained after experience. This is a *posteriori* educational knowledge (by Imam Ghazali it is called *nazari science*) or in Western terms it is called *empiricism*. (Al Qifari, 2021). Sometimes educational knowledge is obtained before experiencing it, only through reflection and ideas. This is called *a priori* educational knowledge (by Imam Ghazali it is called *preliminary knowledge*) or in Western terms it is called *rationalism*. If the first educational knowledge comes from the senses, then the second educational knowledge comes from the mind.

Meanwhile, the origin or source of knowledge in Islamic education is from Allah SWT. Therefore, when compared with knowledge that comes from the senses and reason, there is still a much higher level of knowledge, namely knowledge obtained based on the guidance of revelation. Knowledge that comes from the senses or reason, the truth is relative. This means that if there is research and other evidence that successfully refutes the results of the first research, then the results of the first research are no longer valid and the results of the second research are used and so on. Meanwhile, for knowledge that comes from revelation, the truth is absolute (Atabik, 2016).

Mujamil added that apart from that, there is still knowledge that is freely obtained from God through dreams, intuition, inspiration, and the like (Mundiri, 2014). No matter how great the power of the mind is to carry out the process of thinking, reasoning, contemplating, conceiving, speculating and

imagining to discover new knowledge, it needs to be emphasized again that the mind has limitations. Intellectual abilities are very limited. Many realities are acknowledged to exist, but reason cannot reach them. This fact can be used as a warning so that humans do not become arrogant after discovering a little of Allah's knowledge hidden behind the sunnatullah or His natural creation.

We know that Western epistemology has the characteristics of a skeptical approach (doubt or skepticism), a rational-empirical approach, a dichotomous approach, a positive-objective approach, and an approach that opposes the spiritual dimension. Meanwhile, the epistemology of Islamic education so far seems to be still theological, doctrinal, passive, secular, barren, stagnant, and far behind the epistemology of Western education, especially science and technology.

In this case, an effective alternative to break the ice of epistemology in the building of Islamic education and to save Muslims and their civilization due to Western epistemology, we must carry out reforms in the Westernized epistemology of Islamic education, namely by taking the following steps:

1. By building an epistemology based on the Qur'an and As-Sunnah which is designed by considering the concept of science, the Islamization of science and the character of science from an Islamic perspective which relies on spiritual power which has a harmonious relationship between reason and revelation, interdependence reason with intuition and related spiritual values. Epistemology of Islamic education like this, becomes the foundation of hope in building a better life for Muslims with a more established and stable Islamic civilization. This kind of Islamic education epistemology emphasizes the totality of experience and reality (empiricism) and advocates many ways to study nature (rationalism), so that knowledge obtained from revelation and reason, from observation and intuition, from tradition and theoretical speculation truly prints for generations. which is balanced between intellectual, skill and spiritual as well as morality (Hatim, 2019).
2. We must prioritize the epistemology of Islamic education which is based on the process of monotheism, empirical experience, where this empirical reality is then observed, studied and researched by relying on methods of observation and experimentation accompanied by techniques in the spirit of monotheism of faith. This step emphasizes that epistemology must be interpreted as a process, procedure, research methodology work to achieve new knowledge, not epistemology in the sense of a source or tool for achieving knowledge. Then, theological contents or the hegemony of theology over epistemology must be removed in such a way that epistemology becomes independent or stands alone.
3. The orientation or emphasis on knowing (*ma'rifah*), theoretical or academic knowledge which tends to make students passive in learning under teacher authority, needs to be changed towards an epistemological orientation of Islamic education which emphasizes doing, activity and creativity, or professional work which makes students active and creative in learning (Fauzi, 2017). In the process of doing, activity, creativity, spiritual values and morality are included in it, so that in addition to students discovering new knowledge, they also access spiritual values simultaneously.
4. Developing methods or approaches that are more intelligent for students than traditional approaches that emphasize rote learning, such as: The *'aqli* method (thinking or rational process), namely the method used to obtain knowledge using considerations or criteria of truth through the thinking process which is acceptable. This method views that everything is considered correct, if it is acceptable to the ratio (see Ali 'Imran, 190-191) (Al-Qur'an, 2019). The method of *dzauqi*, wisdom, or exploring the mind (intuitive method) is a method used to gain knowledge by honing

the sensitivity of the student's mind so that knowledge suddenly appears, even without being preceded by previous experience or knowledge. In religious terms, intuitive is inspiration. "Who is able to maintain his sincerity for 40 days, then sources (like a spring) of wisdom will radiate from his heart" (Al-Hadith). The *jadali* method (dialogical or discussion method) is a method for exploring knowledge through written work presented in the form of questions and answers between two or more people based on arguments that can be justified scientifically and in the presence of revelation (see An-Nahl's letter: 111 and 125). The *moqaranah* (comparative) method is a method that compares theory or practice or the opinions of two figures with the aim of finding weaknesses and strengths or combining meaning and understanding in order to obtain the intended confirmation of the existing problem. (see letter: letter Al-Hasyr: 20). The *Naqdi* method is a method for exploring knowledge by correcting the weaknesses of a concept or application of knowledge and then offering solutions (Mahmud, 2022).

5. This method can be said to be *washiyah* or advice (see surah al-"ashr verses 1-3); 6) *muhasabah* method (correction or evaluation), namely a method for gaining knowledge by correcting and evaluating knowledge to find deficiencies and offering new alternatives as solutions. Umar bin Khottab said: "*hasibuu qobla antuhaasabuu*". Meaning: "Correct yourself, before Allah corrects you".

The methods developed to build students' critical or intellectual powers must be based on revelation, spiritual values, as well as integral scientific methods whose implementation is based on the process of monotheism. Revelation functions to provide encouragement, direction, guidance, control, control over the implementation of this method. Spiritual values or Islamic ethics function to instill Islamic ethics in students during the method process. Meanwhile, the scientific method is used as a basic reference for obtaining knowledge that meets empirical, rational and scientific requirements. This integration will be able to change the epistemological building of Islamic education which will later be expected to become a practical solution for building a more advanced Islamic civilization.

CONCLUSION

In this case we can see that Islamic education is not only seen from the perspective of knowledge which is so important for all of us, but there is something significant that we need to study, namely the meaning, scope and epistemology of Islamic education itself. Islamic education originates from *hablum min Allah* (relationship with Allah) and *hablum min al-nas* (relationship with fellow humans) and *hablum min al-alam* (relationship with humans and the natural environment) which then developed into various theories that exist today. The basic inspiration comes from the Koran. The scope of education itself is divided into eight parts, namely the act of educating students, the basis and objectives of Islamic education, educators, educational materials, educational methods, educational evaluation, educational tools and educational environment. Epistemology in Islamic education is based on the Koran and As-Sunnah which is designed by considering the concept of science, the Islamization of science and the character of science from an Islamic perspective which relies on spiritual power which has a harmonious relationship between reason and revelation, the interdependence of reason with intuition and related spiritual values.

Epistemology of Islamic education like this, becomes the foundation of hope in building a better life for Muslims with a more established and stable Islamic civilization. This kind of Islamic educational epistemology emphasizes the totality of experience and reality (empiricism) and advocates many ways to study nature (rationalism), so that knowledge obtained from revelation and reason, from observation and intuition, from tradition and theoretical speculation truly prints for generations. which is balanced

between intellectual, skill and spiritual as well as morality. That is the conclusion we have made, hopefully it can be understood carefully and can be useful for those who read it in the future. If there are errors in writing or wrong words, we as writers apologize profusely.

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