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Epistemology of Islamic Educational Planning: An Analysis of Principles, Goals, and Values

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ABSTRACT

This study examines the integration of Islamic epistemology in educational planning to align traditional Islamic values with the demands of modern education. The background of this research concerns the challenges posed by globalization and technological developments to education, while Islamic education faces the need to maintain the authenticity of its monotheistic values. The purpose of this study is to analyze how Islamic epistemology, encompassing revelation, reason, and experience, can be applied to adaptive, relevant educational planning. The method is a qualitative approach, grounded in primary and secondary literature, to explore fundamental theories and their applications in Islamic education. The results show that integrating revelation, reason, and experience in Islamic educational planning creates a holistic approach that is relevant to current developments. This study also found that many Islamic educational institutions still face difficulties in integrating Islamic epistemology. This study concludes that to achieve the goals of holistic Islamic education, Islamic epistemology must be integrated into educational policies and practices. The contribution of this study is to offer a more integrated model of Islamic educational planning, grounded in Islamic epistemology and relevant to global demands.

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INTRODUCTION

Research on the epistemology of Islamic educational planning is highly relevant in today's educational context. Amidst globalization and technological advancements, education systems in many countries, including Indonesia, face the challenge of balancing scientific development with the spiritual values inherent in religion (Hajar,2024). Islamic education, based on revelation, reason, and spiritual experience, needs to be developed to meet the demands of the times without losing its normative foundation (Bhat et al., 2025). This research

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is significant because it explores how Islamic epistemology, which combines normative and rational sources of knowledge, can be integrated into educational planning that meets current needs and challenges. Thus, this research offers insights into creating an educational system that not only develops knowledge but also shapes character and leadership in accordance with comprehensive Islamic principles (Tobroni, 2025). This integration is crucial for Islamic education to remain relevant and transformational amidst rapid global change.

One of the main problems in current Islamic educational planning is the lack of a thorough understanding of the epistemological foundations that underpin educational decision-making. Many Islamic educational institutions focus on technical-administrative aspects such as curriculum development, budgeting, and learning schedules, while neglecting the philosophical dimension rooted in divine values and rationality. As a result, Islamic education tends to lose its normative direction and becomes merely a transfer of skills without shaping the character and moral integrity of students. This leads to a gap between the goal of Islamic education, which should be to shape the perfect human being, and educational practices that focus more on achieving administrative and quantitative targets (Elihami et al., 2024). Therefore, an in-depth study is needed regarding the integration of Islamic epistemology into educational planning to ensure that education is not only administratively effective but also spiritually and morally meaningful (Thahir et al., 2024).

In practice, many Islamic educational institutions, such as madrasahs and Islamic boarding schools (pesantren), still face difficulties in adapting curricula that not only meet academic needs but also shape students' character in accordance with Islamic values. Although many institutions integrate moral and spiritual aspects into their learning, they often struggle to align scientific developments with the religious teachings they impart. Furthermore, existing curricula often appear to separate religious knowledge from science, which should be integrated within a more holistic Islamic epistemological framework. This phenomenon demonstrates that Islamic education planning in many institutions still fails to accommodate the basic principles of Islamic epistemology, such as the integration of revelation, reason, and experience, in developing learning strategies relevant to contemporary developments and the social needs of students (Maharani et al., 2025).

Research on the epistemology of Islamic education has been extensive, but most remains limited to theoretical studies without connecting them to educational planning practices. Previous researchers, such as As-Shidqi et al. (2025) and Nasir et al (2025), have emphasized the importance of integrating revelation, reason, and experience in Islamic education planning, but they

focused more on basic theory and the relationship between normative texts and rationality. A major weakness of these studies is the lack of practical applications that educational institutions can use to implement Islamic epistemology in their curricula and learning strategies (Marlina et al., 2025). This study seeks to fill this gap by offering a more operational integration model, linking Islamic epistemological theory with contextual and adaptive educational practices.

Previous research has often focused on a single aspect of epistemology, such as a textual or rational approach, without fully embracing all three dimensions in educational planning. In this regard, this study highlights the importance of combining bayani (textual), burhani (rational/empirical), and irfani (spiritual/intuitive) approaches in formulating educational strategies relevant to the current social and scientific context. This is crucial to ensure that the goals of Islamic education maintain their authenticity while also allowing for the development of 21st-century knowledge and skills needed by today's learners (Grameinie et al., 2022).

This study aims to explore how Islamic epistemology can be integrated into educational planning, in order to align Islamic values with the demands of modern education. By integrating revelation, reason, and experience within an educational planning framework, this study contributes to the development of a more holistic and relevant curriculum. This research not only provides a theoretical model but also provides practical guidelines for Islamic educational institutions to ensure that educational goals remain relevant to current social, scientific, and technological developments. This integration is expected to help create an educational system that is not only skills-based but also shapes complete human beings in accordance with the principles of monotheism in Islam (Ilham et al., 2024).

RESEARCH METHOD

This research employs a qualitative approach using a library research method. A qualitative approach was chosen because it is suitable for exploring conceptual and philosophical phenomena in depth and interpretively, particularly in the study of the epistemology of Islamic education. This approach allows researchers to understand the meaning behind the textual and symbolic data contained in the relevant literature, without focusing on empirical field data. In the context of Islamic education, a qualitative approach is highly relevant because it focuses on interpreting the transcendental values and meanings contained in Islamic sources of knowledge, such as revelation, reason, and experience (Ashani et al., 2025). This method allows researchers to analyze the fundamental concepts that form the foundation of Islamic

educational epistemology and how they are applied in educational planning.

Because this research uses a library research method, no physical research site is involved. The primary data sources come from primary and secondary literature drawn from academic databases and scientific libraries. Primary literature includes classical and contemporary works by Islamic educational thinkers such as Al-Ghazali, Ibn Khaldun, Al-Attas, and Fazlur Rahman, which explain Islamic epistemology in the context of education (Firdaus, 2024). Secondary sources consist of national and international scientific journals, scholarly books, and research proceedings from the past five years relevant to the topics of epistemology, philosophy of science, and Islamic educational planning (Niam et al., 2021). This data was obtained through a systematic search of leading scientific databases such as Google Scholar, DOAJ, Scopus, and Sinta, to ensure the relevance and accuracy of the information used.

Data collection techniques in this study were conducted through documentation and an in-depth literature review. A systematic search of relevant literature was conducted by identifying, categorizing, and interpreting scholarly works related to Islamic educational epistemology. This process enabled researchers to map and organize ideas and concepts related to the principles, goals, and values in Islamic educational planning. All data collected will be analyzed to identify patterns of relationships between Islamic epistemological concepts and aspects of educational planning (Hanum et al., 2025). This technique aims to gain a deeper understanding of how Islamic epistemology can be integrated into educational curriculum planning in accordance with the principles of monotheism.

Data analysis was conducted using content analysis and hermeneutic interpretation methods. This process first involves data reduction, which involves filtering information to focus on concepts relevant to the research objectives. The selected data is then presented in a format that is easy to understand and can be further analyzed. The next stage is data verification, in which researchers check the consistency and alignment of the analyzed data with existing theories and principles in the literature. This technique refers to the process described by Miles, Huberman which includes three main stages: data reduction, data presentation, and conclusion drawing. Hermeneutic analysis is used to deeply understand Islamic texts and scientific literature within their philosophical context and underlying Islamic values.

To ensure data validity, this study employed source triangulation and interpretation credibility. Triangulation was conducted by comparing views and findings obtained from various relevant scientific sources to ensure the consistency and reliability of the analysis. Interpretation credibility was maintained by prioritizing scientific objectivity in reading Islamic texts and

academic literature, without neglecting the normative Islamic values that form the basis of knowledge formation. This triangulation process is crucial to ensure that the resulting interpretations are valid and reflect a deep understanding of Islamic educational epistemology in the context of educational planning.

Data validity was tested through a process of triangulation and examination of the credibility of interpretations. Triangulation was conducted by comparing various views from different sources to ensure the consistency of the findings. Furthermore, the credibility of interpretations was maintained by adhering to the principle of scientific objectivity in reading Islamic texts and academic literature, allowing researchers to gain a comprehensive understanding of the epistemology of Islamic education without neglecting its underlying core values. With these steps, this research is expected to produce an analysis that is not only descriptive, but also argumentative and constructive, making a significant contribution to the development of an Islamic educational planning model based on the principles of Islamic epistemology in an integral manner.

RESULT AND DISCUSSION

Integration of Revelation, Reason, and Experience in Islamic Education Planning

This study found that the integration of revelation, reason, and experience in Islamic educational planning creates a holistic and comprehensive approach, combining religious knowledge, rationality, and empirical experience to form an educational system that is not only based on scientific knowledge but also accommodates spiritual and moral dimensions. This finding aligns with the epistemological concepts of Islamic education proposed by thinkers such as Al-Faruqi (1982) and Al-Attas (1995), who emphasize the importance of a balance between revelation (the Qur'an and Hadith) and reason (reason) in forming a comprehensive educational system (Syarif, 2023). Thus, Islamic education prioritizes not only intellectual aspects but also character development encompassing the moral and spiritual aspects of students. This finding reinforces the view that revelation and reason must be seen as two mutually supportive aspects in creating a balanced educational system, as explained by Al-Faruqi (1982), who emphasized the integration of revelation and reason in Islamic knowledge (Minarti, 2022).

However, although the findings of this study align with previous theories, there are differences in their application in practice. Existing literature, such as research by Uskuniyah et al (2024), shows that although the principle of integrating revelation and reason has been widely accepted, in practice, many Islamic educational institutions remain trapped in the separation of religious

and worldly knowledge. This study highlights that Islamic educational planning must avoid the dichotomy between the two and focus on holistic integration, where revelation, reason, and experience are integral parts of curriculum design and learning methodologies. These findings reveal that challenges to implementing the integration of revelation and reason in Islamic education remain, especially in the context of modern education increasingly influenced by secular approaches and administrative pragmatism (Agustin & Syawal, 2025).

The theoretical implication of these findings is the strengthening of the concept of Islamic educational epistemology, not only as a theory of knowledge but also as a normative foundation for formulating educational policy. By integrating revelation, reason, and experience in educational planning, this study suggests that Islamic education should produce individuals not only intellectually intelligent but also possess strong moral and spiritual integrity. Practically, this means that curriculum planning and learning strategies in Islamic educational institutions need to incorporate these components in a more structured and applicable manner, so that the holistic goals of Islamic education, encompassing intellectual, moral, and spiritual aspects, can be optimally achieved.

In the context of implementation, this research suggests that Islamic educational institutions need to develop curricula that combine religious and worldly knowledge in a more integrated manner, rather than relying solely on a technical administrative approach. This integration should encompass the development of students' character and spirituality through a deep understanding of revelation and reason, as well as experiences related to the students' social and cultural contexts. For example, within the curriculum, teaching should not only focus on achieving academic skills but also on developing students' morals and spirituality in line with Islamic principles. Thus, these findings provide an important contribution to formulating more relevant educational policies, rooted in divine values, and able to adapt to the challenges of the times.

Principles of Islamic Epistemology in Educational Planning

This study found that the principles of Islamic epistemology in educational planning are rooted in the concept of monotheism, which emphasizes the integration of revelation (the Qur'an and Hadith) and reason (rational reason) as a unified body of knowledge. This finding aligns with Al-Faruqi's (1982) view, which states that revelation and reason must be viewed as two inseparable aspects of the Islamic educational system. Al-Faruqi emphasized that these two dimensions must complement and support each other in building

holistic knowledge in accordance with divine values. Therefore, Islamic educational planning should not only focus on developing students' intellectual capacities but also on strengthening their spiritual and moral aspects. This study reinforces the importance of integrating these two dimensions in educational planning, leading to the formation of humans as caliphs on earth, in accordance with the holistic teachings of Islam.

However, while these findings align with existing theory, there are differences in their implementation in practice. Much of the previous literature, such as that cited by Bosra (2022), notes that although the principle of integrating revelation and reason has been accepted, the practice in many Islamic educational institutions still separates religious and worldly knowledge. Education is often trapped in a dichotomy between the two, where religious knowledge is taught separately from other disciplines. This research emphasizes that to achieve a holistic education, revelation and reason must be integrated into every aspect of the curriculum and learning strategies, so that the integrative and comprehensive goals of Islamic education can be better achieved. This suggests that despite theoretical agreement, the implementation of this principle within the education system still needs strengthening (Marlina & Nugraha, 2025).

The theoretical implication of this finding is the importance of viewing the principle of monotheism as the foundation connecting revelation and reason in Islamic education. This reinforces the view that Islamic education is not merely a transfer of knowledge but must also shape the character and spirituality of students in accordance with divine values. Practically, this means that Islamic educational institutions need to design curricula that integrate intellectual and spiritual aspects, combining religious knowledge and worldly knowledge to provide students with a comprehensive understanding. This approach will ensure that Islamic education not only meets academic standards but also shapes students with personalities grounded in the principle of monotheism.

Furthermore, this research also shows that to realize the integration of revelation and reason in Islamic education, collaboration between educational philosophers, educational practitioners, and policymakers is necessary. This integration must be realized in the form of policies that allow for the simultaneous teaching of religious knowledge and other sciences, while taking into account ethical and spiritual aspects. Another practical implication is that the curriculum must be designed to encompass objectives that focus not only on academic achievement but also on the development of students' morals and character. This ensures that Islamic education can produce individuals who are not only intellectually intelligent but also possess moral integrity and social responsibility in accordance with the principles of monotheism (Grameinie & Neolaka, 2022).

The Goals of Islamic Education Based on the Epistemology of Tauhidi

This study found that the epistemological goal of Islamic education focuses not only on enhancing students' intellectual capacity but also on developing a balanced moral and spiritual well-being. The primary goal of Islamic educational epistemology, as expressed in this study, is to produce *insan adabi* (civilized human beings) capable of understanding and applying knowledge based on the values of monotheism. This finding aligns with the view of Al-Attas (1995), who stated that Islamic education should be directed at developing individuals who are not only intellectually intelligent but also possess high moral standards and can practice divine values in their daily lives. This is also consistent with the opinion of Mumtaz (2025), who emphasized that Islamic education should encompass three main dimensions: rationality, spirituality, and morality, all of which aim to create a well-rounded and civilized individual. Thus, this study reinforces the view that the goal of Islamic education must be a balance between intellectual development and the formation of moral and spiritual character (Juariah, 2023).

However, while this finding aligns with the existing literature, there are differences in how it is implemented in practice. For example, in many Islamic educational practices, there is a tendency to focus more on intellectual and academic development, while moral and spiritual formation often receives insufficient attention. Most curricula in Islamic educational institutions still focus on achieving academic skills without providing sufficient space for the development of students' spiritual and moral aspects. This research shows that to achieve the goals of holistic Islamic education, the curriculum must include a balance between developing knowledge, strengthening spirituality, and developing morals. Therefore, the implementation of existing theories in the literature needs to be adapted to the needs of today's students, who require not only intelligence but also character based on the principle of monotheism.

The theoretical implication of this finding is the importance of revising the traditional understanding of the goals of Islamic education, which focuses solely on the intellectual aspect. Islamic education, as found in this research, must encompass a broader goal, namely the development of individuals who are intellectually intelligent, possess noble character, and are close to God. This requires us to understand that the goal of Islamic education is not only to prepare students for the professional world, but also to develop their spiritual and moral lives. Practically, this means that in designing the curriculum, educators and policymakers must ensure that education not only transfers knowledge but also educates students to become civilized individuals capable of implementing Islamic values in their daily lives.

In practice, to achieve the goals of Islamic education, which encompass intellectual, spiritual, and moral development, a more integrative educational approach is required. The findings of this study suggest that Islamic education planning must explicitly incorporate goals that encompass spiritual and moral dimensions into the curriculum. This approach can be achieved by combining religious subjects with in-depth teaching of social and emotional skills, which support the formation of student character. Furthermore, moral development must be an integral part of learning evaluation, assessing not only cognitive aspects but also affective and psychomotor aspects of students, thus producing individuals who are not only intelligent but also possess character, integrity, and noble character (Mumtaz, 2025).

Responsive Islamic Education Planning to Global Challenges

This study found that Islamic education planning needs to be adaptive to the challenges of globalization and technological development without sacrificing the values of monotheism. This finding aligns with the opinion expressed by Nasir et al (2025), who also emphasized that Islamic education must be oriented towards social transformation and contemporary relevance. In this context, the principles of Islamic epistemology, which integrate revelation, reason, and spiritual experience, serve as a crucial foundation for designing education that not only withstands the tides of modernity but also brings positive change to society. Unlike conventional educational approaches that focus more on academic achievement, this study's findings suggest that Islamic education must encompass moral and spiritual dimensions that align with current social needs (Sari et al., 2025). Collaboration between educational philosophers, practitioners, and policymakers is key to designing educational policies that are not only religiously authentic but also adaptive to current developments.

The theoretical implication of this finding is that Islamic educational epistemology must be viewed as a dynamic framework that can respond to global challenges while maintaining the values of monotheism. In Islamic educational theory, revelation and reason are not merely seen as two separate dimensions but must be harmoniously integrated into every aspect of educational planning. This theory implies a paradigm shift in how we view Islamic education, where education serves not only to transfer knowledge but also to shape character and social capacities relevant to modern developments. This is considering that modern challenges such as globalization and technological advancement require a more holistic and adaptive educational approach.

Practically, the findings of this study indicate that Islamic education planning that is responsive to global challenges requires a flexible and dynamic policy framework. Educators and policymakers need to collaborate to integrate Islamic values with modern pedagogical approaches, so that Islamic education is not only relevant to scientific developments but also produces individuals capable of facing social and technological challenges (Sarnoto et al., 2025). For example, a curriculum that combines religious education with mastery of 21st-century skills can equip students with intellectual intelligence as well as social and spiritual readiness. Here, the importance of involving education practitioners and policymakers in designing adaptive and sustainable programs becomes clear.

In conclusion, this study makes a significant contribution to the understanding that Islamic education planning must align the values of monotheism with the demands of the times. This aligns with the concept of Islamic education, which is oriented not only toward intellectual achievement but also toward the formation of character and social skills relevant to the global context. By utilizing Islamic epistemology as the basis for educational planning, this research demonstrates that Islamic education can transform into a system that is more responsive to global developments without sacrificing the authenticity of Islamic values. Therefore, collaboration between various parties involved in Islamic education is crucial to ensure that the education provided is in accordance with divine principles and relevant to societal developments (Samsu, 2025).

CONCLUSION

The most important finding of this study is that Islamic epistemology plays a fundamental role in designing integrative educational planning, combining revelation, reason, and spiritual experience. This study reveals that although Islamic epistemology is theoretical, its application in educational planning must serve as a practical framework guiding the formulation of educational principles, objectives, and values to maintain alignment with the tawhid paradigm and contemporary relevance. The lesson learned from this study is the importance of integrating the principles of bayānī (textual), burhānī (rational), and ʻirfānī (spiritual) in Islamic educational planning to ensure that education not only fosters intellectual intelligence but also shapes character based on divine, moral, and social values. This study also emphasizes the need for Islamic educational planning to be more sensitive to the integration of

philosophical and operational aspects so that ideal educational goals can be realized in more adaptive and transformative practices.

The main strength of this paper is its significant contribution to the development of Islamic educational thought by offering a more holistic approach based on Islamic epistemology. By identifying the gap between theory and the implementation of educational policy in the field, this study provides new insights into how to deconstruct and formulate more integrated and values-based educational planning. However, this study also has limitations, particularly related to the application of the Islamic epistemological model in broader and more diverse contexts. These limitations open up opportunities for further, more in-depth research on the implementation of Islamic educational planning in various educational institutions, as well as the application of Islamic epistemological principles in educational curricula and policies globally.

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