Epistemology of Islamic Education: Criticism and Alternative Solutions

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Abstract: This study aim*s to critique the epistemology of Islamic education in the 21st century, analyze existing problems, and propose alternative solutions. This research employs a qualitative approach, using descriptive analysis methods and a literature review to explore various discussions on the epistemology of Islamic education. Data is validated through source triangulation and analyzed through collection, presentation, and conclusion drawing. The findings indicate that there remain unresolved issues despite rapid advancements in education due to technology and globalization. Critiques of Islamic education epistemology still focus on the dominance of source and tool aspects in studying Islamic epistemology, which tends to be static and non-exploratory. Proposed solutions include emphasizing empirically-based epistemology, theoretical intellectual knowledge, and a focus on student creativity. Furthermore, dogmatic and transcendental aspects need to be connected with the empirical world in developing the Islamic education curriculum. This research has limitations in scope and depth of analysis, but it has practical implications for developing more relevant and contextual Islamic education.*

Abstrak: Tujuan penelitian ini adalah untuk mengkritisi epistemologi pendidikan Islam di abad 21, menganalisis masalah yang ada, dan menawarkan solusi alternatif. Penelitian ini menggunakan pendekatan kualitatif, dengan metode deskriptif analisis dan pendekatan pustaka untuk menelusuri berbagai diskusi tentang epistemologi pendidikan Islam. Data divalidasi melalui triangulasi sumber dan kemudian dianalisis melalui pengumpulan, penyajian, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa, meski pendidikan telah mengalami kemajuan pesat dengan adanya teknologi dan globalisasi, masih ada berbagai masalah yang belum teratasi. Kritik terhadap epistemologi pendidikan Islam masih terfokus pada dominasi aspek sumber dan alat dalam mengkaji masalah epistemologi Islam, yang cenderung bersifat statis dan tidak eksploratif. Solusi yang diusulkan meliputi penekanan pada epistemologi berbasis pengalaman empiris, pengetahuan intelektual teoritis, dan penekanan pada kreativitas siswa. Selain itu, dalam pengembangan kurikulum pendidikan Islam, aspek-aspek yang bersifat dogmatis dan transendental perlu dihubungkan dengan dunia empiris. Penelitian ini memiliki keterbatasan dalam hal cakupan dan kedalaman analisis, namun memiliki implikasi praktis dalam pengembangan pendidikan Islam yang lebih relevan dan kontekstual.

1. Introduction

Education allows a community to see the possibilities that are open in the future. The future society is science-based. If the power of knowledge is not used correctly, a community will be squeezed between the existing forces, resulting in a communication breakdown.[1] That is why education is the principal capital in facing the future. Islamic

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[1] Widya Noventari, "Konsepsi Merdeka Belajar Dalam Sistem Among Menurut Pandangan Ki Hajar Dewantara," *PKn Progresif: Jurnal Pemikiran Dan Penelitian Kewarganegaraan* 15, no. 1 (2020),

education has long been a central pillar in forming religious identity and understanding Indonesian society. As a country with the largest Muslim majority population in the world, the epistemology of Islamic education has an essential role in shaping the foundation of thought and worldview of Muslims in Indonesia.[2] However, in this increasingly complex and dynamic era of globalization, new challenges have emerged that affect the paradigm of Islamic education in Indonesia.[3]

Islamic education is defined as transforming and internalizing knowledge and values in students through the growth and development of their natural potential to achieve harmony and perfection in all aspects of life.[4] In its implementation, several problems cause the failure of achievement of Islamic Education. The problem is divided into two kinds, namely internal problems and external problems. To overcome various problems in the implementation of Islamic Education, one of the ways issued by the State is to provide ample opportunities for Islamic Education by establishing the urgency of its role in the National Education System Law.[5] Before this determination, it was still known as the dualism of the national education system, in which this was a historical continuity, both the history of Muslims in particular and the history of the Indonesian people in general.[6]

In addition, the discourse on educational dichotomy has also strengthened again due to the national political turmoil, which contains certain ideologies. From the pre-independence era until now, there has been a political feud between secular nationalists and religious (Islamic) nationalist groups.[7] The two groups with opposing visions are competing for influence to conquer and, at the same time, control the constitutional system of the State. As a result, each tries to legitimize a particular ideology, even if necessary, aggressively by carrying out a formal institutionalization process. From this process, the dualism of the education system was born; on the one hand, Islamic education is under the umbrella of the Ministry of Religion, and on the other hand, general education is under the Ministry of Education and Culture.[8] Therefore, research on the epistemology of Islamic education is becoming increasingly urgent and essential to do.

Research on Islamic education with various approaches has been carried out, including Wulandari's research with an emphasis on his analysis of Thomas Kuhn's epistemology in Islamic education. His research states that the scientific revolution is a

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https://doi.org/10.20961/pknp.v15i1.44902.

[2] Endah Tejaningsih, Mudofir Mudofir, and Imam Makruf, "Manajemen Pengembangan Mutu Lulusan Madrasah Berbasis Pesantren Tasawuf," *Jurnal Pendidikan Agama Islam Al-Thariqah* 7, no. 1 (2022): 218–30, https://doi.org/10.25299/al-thariqah.2022.vol7(1).9096.

[3] Nurkholis Nurkholis, "PENDIDIKAN DALAM UPAYA MEMAJUKAN TEKNOLOGI," *Jurnal Kependidikan* 1, no. 1 (1970), https://doi.org/10.24090/jk.v1i1.530.

[4] M Nurhadi, "Pembentukan Karakter Religius Melalui Tahfidzul Qur'an: Studi Kasus Di MI Yusuf Abdussatar Kediri Lombok Barat" (Doctoral Dissertasion, UNiversitas Islam Negeri Maulana Malik Ibrahim Malang, 2015).

[5] F. A. Yahya, "Problem Manajemen Pesantren, Sekolah. Dan Madrasah: Problem Mutu Dan Kualitas Input-Proses-Ouput," *El-Tarbawi: Jurnal Pendidikan Islam* 8, no. 1 (2015): 93–109, https://doi.org/10.20885/tarbawi.vol8.iss1.art6.

[6] Maman Suryaman, "Orientasi Pengembangan Kurikulum Merdeka Belajar," in *Prosiding Seminar Daring Nasional: Pengembangan Kurikulum Merdeka Belajar* (Pendidikan Bahasa dan Seni, Universitas Bengkulu, 2020), 13–28.

[7] Shofiyah Shofiyah, "Prinsip – Prinsip Pengembangan Kurikulum Dalam Upaya Meningkatkan Kualitas Pembelajaran," *Edureligia; Jurnal Pendidikan Agama Islam* 2, no. 2 (2018): 122–30, https://doi.org/10.33650/edureligia.v2i2.464.

[8] Yose Indarta et al., "Relevansi Kurikulum Merdeka Belajar Dengan Model Pembelajaran Abad 21 Dalam Perkembangan Era Society 5.0," *Edukatif : Jurnal Ilmu Pendidikan* 4, no. 2 (2022): 3011–24, https://doi.org/10.31004/edukatif.v4i2.2589.

drastic jump and change that ultimately gives birth to a new paradigm. These leaps and changes do not reduce the previous paradigms but become a bridge for the birth of a new paradigm. Applying Thomas Kuhn's scientific methodology can significantly contribute to the development of Islamic education by carrying out a revolution in the paradigm of Islamic education, which is expected to improve the quality of education.[9] Apart from Wulandari, there is also research from Zamzam and Haikal from the perspective of Abdurrahman Wahid. The research states that every community group has the same rights and obligations as Indonesian citizens. A sense of solidarity, tolerance, and dialogue will increasingly build a civilized and peaceful nation.[10]

This research significantly differs from previous research in the context of "Epistemology of Islamic education in Indonesia." Previous studies have tended to focus on the character's perspective. However, this research aims to make a new contribution with a more contextual and contemporary approach. This research focuses on tracing and analyzing the implementation of Islamic education's epistemology in today's Indonesia and paying attention to the social, cultural, and educational challenges faced by the Indonesian Muslim community today, interspersed with the history of the intellectual movements of past Islamic figures. As a result, this research explores a new understanding of the epistemology of Islamic education that is relevant and can provide practical solutions.

Accordingly, this research seeks to fill the existing knowledge gap and provide an understanding of the epistemology of Islamic education in Indonesia, with the ultimate goal of enhancing the quality of Islamic education that is sustainable and adaptive according to the needs of the growing Indonesian society. The urgency of this research is evident, given the social, technological, and political changes taking place in contemporary society. Shifting values and norms, developments in information and communication technology, and increasingly competitive academic demands have significantly impacted Islamic education. The massive global flow of information via social media and the internet has also influenced people's religious understanding. Therefore, research on the epistemology of Islamic education in Indonesia is fundamental to facing this challenge.

In this context, research on the epistemology of Islamic education in Indonesia is not only an academic issue but also a socially and culturally relevant issue. This research is expected to provide new insights and concrete solutions to improve the quality of Islamic education in Indonesia to produce a strong generation that understands, practices, and spreads Islamic values in line with the times. Thus, this research has a high urgency to make a real contribution to the development of sustainable Islamic education in Indonesia.

In addition, as a country with a majority Muslim population, the understanding and application of Islamic education in Indonesia have an essential role in shaping people's thoughts and values. However, despite the progress made in the development of the Islamic education system in the country, criticisms of the epistemology of Islamic education are also emerging. The epistemology of Islamic education includes understanding the sources of knowledge, methodology, and objectives of Islamic

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[9] Rizki Isma Wulandari, "EPISTEMOLOGI THOMAS KUHN (PARADIGMA & REVOLUSI ILMU PENGETAHUAN) DAN PENERAPAN METODOLOGINYA DALAM PENDIDIKAN ISLAM," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 2 (2023): 2911–36.

[10] Jazirotul Zamzam and Mahasin Haikal, "Epistemologi Pluralistik Pendidikan Agama Islam Perspektif Abdurrahman Wahid," *Yupa: Historical Studies Journal* 7, no. 1 (2023): 61–72, https://doi.org/doi.org/10.30872/yupa.v7i1.1835.

education. This research article explores existing criticisms of the epistemology of Islamic education in Indonesia, highlights aspects that need improvement, and proposes alternative approaches to enrich the understanding and practice of Islamic education in the future. Through a critical review of the epistemology of Islamic education, it is hoped that this article can provide valuable insights for practitioners, academics, and policymakers in the field of Islamic education and contribute to the renewal and improvement of the quality of Islamic education in Indonesia.

2. Method

The research method used in this study is qualitative. The data presentation method used is descriptive analysis and is compiled through a literature approach that explores several discussions of the epistemology of Islamic education. The primary sources used as references are books, journals, and similar literature related to the theme of the study. The analysis in this study uses content analysis and discourse analysis. The author analyzes by examining the contents of various literature per the study's theme. As for the validity of the data, the researcher used source triangulation to re-check the literature sources that discussed Islamic education and education and their epistemology, which was pursued by data analysis techniques in the form of data reduction, data display, and conclusion.

3. Results and Discussion

3.1. The History of the Islamic Intellectual Movement

As is known, one of the most sophisticated, very comprehensive, and profound ideas found in the Qur'an is the concept of science. The importance of this Islamization is revealed in the fact that the term science and its derivatives are found in the Qur'an about 800 times. In the history of Muslim civilization, the concept of knowledge deeply permeated all walks of life and expressed itself in all intellectual endeavors. Historically, the development of science and intellectual movement in Islam has had its ups and downs. One time it reaches the peak of glory, and at another time, it experiences setbacks. Science in various fields experienced rapid progress in the Islamic world in classical times, from the time of the Prophet Muhammad, until the end of the Abbasid doula in Baghdad.[11]

The Muslim community gave rise to philosophers and scientists who are experts in various scientific disciplines. For example, in the field of medicine appears; al-Razi (866-909M), Ibn Sina (died 926 AD), Ibn Zuhr (1091-1162 AD), Ibn Rushd (died 1198 AD), and al-Zahrawi (died 1013 AD). In the emerging field of philosophy, al-Kindi (801-862 AD), al-Farabi (870-950 AD), al-Ghazali (1058-1111 AD), and Ibn Rushd (died 1198 AD). In the fields of exact sciences and natural sciences appear; al-Khwarizmi (780-850 AD), al-Farghani (9th century), an-Nairazi (died 922 AD), Abu Kamil (10th century), Ibrahim Sinan (died 946 AD), al- Biruni (973-1051 AD), al-Khujandi (born 1000 AD), al-Khayyani (1045-1123 AD), and Nashirudin al-Thusi (1200-1274 AD).[12]

The birth of four madhhab imams marked developments in the field of Islamic law; Abu Hanifah (died 767 AD), Anas ibn Malik (died 795 AD), Muhammad ibn Idris al-Syafii (died 819 AD), and Ahmad ibn Hambal (died 855 AD). In the field of Hadith, several prominent Hadith scholars emerged, such as; Bukhari (died 870 AD), Muslim (died 875 AD), Ibn Majah (died 886 AD), Abu Dawud (died 886 AD), al-Tirmidhi (died 892 AD), and

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[11] Moh. Nur Hakim, *Sejarah Dan Peradaban Islam* (Malang: UMM Press, 2003), p. 41..

[12] M.Z Ismail et al., "The Role of Islamic Philosophy of Education in Aspiring Holistic Learning," *Educational Philosophy and Theory* 1, no. 1 (2017): 107–16, https://doi.org/10.1016/j.sbspro.2010.07.423.

al-Nasa'i (died 916 AD).In the field of theology, such scholars emerged; Abu al-Hudzail al-Allaf, Ibrahim al-Nazzam, Abu al-Hasan al-Asy'ari, and Abu Mansur al-Maturidi.[13] The translation of Greek science and philosophy by Muslims is selective and creative. What is translated is philosophy and sciences that provide problems for the community, such as; medicine, agriculture, astronomy, geography, geometry, and building science. Meanwhile, Greek literature was abandoned because it smelled of superstition and shirk. And these translation sciences were not taken for granted but were developed and Islamized, bearing in mind that the growth of the sciences of Ancient Greece was secular.[14] Therefore, the development of science in Islam is very different from that which developed in Greece.

The concept of Islamic teachings regarding the development of such knowledge is based on several principles as follows: First, science in Islam is developed within the framework of monotheism or theology, namely theology that is not merely believing in the existence of God in the heart, pronouncing it orally, and practicing it. With behavior, theology concerns mental activity in the form of the most profound human awareness regarding the human relationship with God, the environment, and each other.[15] Thus, in the theological view, the universe, humans, society, and God are interconnected. With this principle of monotheism, all knowledge, science which studies nature (science), and science which studies humans, society, and revelation, are essentially the verses of Allah. The forms and kinds of knowledge differ, but the essence is one. With the principle of monotheism, a person will reach God by using this knowledge.

Second, science in Islam should be developed in the context of piety and worship of Allah SWT. It is important to emphasize this because the encouragement of the Qur'an to study natural and social phenomena seems to have received little attention due to the attention of Islamic da'wah, which was initially more focused on obtaining safety in the afterlife. This must be balanced with orders to serve Allah in a broad sense, including developing knowledge. The motivation for developing knowledge which has long been practiced by Muslim scientists such as al-Farabi, Ibn Rushd, Avicenna, and others, should be used as a guide in future science development.[16] Now. In this way, science will not be used for purposes that are harmful and detrimental to humans and others, contrary to God's will.

Third, the reorientation of the development of science must begin with an immediate and critical understanding of classical Islamic epistemology and contemporary formulations of the concept of science. Changes must be interpreted in terms of their external physical structure, and the infrastructure of the enduring ideas of Islamic epistemology must be restored in its entirety.[17] In this regard, the development

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[13] Faizatul Najihah Mohd Azaman and Faudzinaim Badaruddin, "Spiritual Values In Human Capital Development According To Al-Ghazali," *UMRAN: International Journal of Islamic and Civilizational Studies* 3, no. 1 (March 3, 2016), https://doi.org/10.11113/umran2016.3n1.54.

[14] Wiwin Wulandari and Endang Fauziati, "Merdeka Belajar Dalam Perspektif Pendidikan Yang Membebaskan Paulo Freire," *Syntax Literate ; Jurnal Ilmiah Indonesia* 7, no. 3 (2022).

[15] Irfan Hania and Suteja, "Pendidikan Islam Perspektif Al-Ghazali Dan Ibn Rusyd Serta Relevansinya Di Abad 21," *Heutagogia: Journal of Islamic Education* 1, no. 2 (2021): 121–30, http://ejournal.uin-suka.ac.id/tarbiyah/HJIE/article/view/4667.

[16] Isri Lailatussaidah, Kambali, and Rusydi, "Konsep Humanisme Religius Sebagai Paradigma Pendidikan Islam Menurut Abdurrahman Mas' Ud Dalam Konteks Pendidikan Modern," *Journal Islamic Pedagogia* 2, no. 2 (2022): 63–71.

[17] Zamzam and Haikal, "Epistemologi Pluralistik Pendidikan Agama Islam Perspektif Abdurrahman Wahid."

of knowledge in its outward form should not lose its eternal spiritual meaning, namely as a tool to witness the greatness of God.

Fourth, Muslims must develop science by balancing intellectual and moral intelligence and sincerity to worship Allah in the broadest sense. This happened in history in the classical century, when scientists who developed knowledge were individuals who always obediently worshiped Allah and had a purity of body and soul. Fifth, science must be developed within an integral framework, namely that between religious knowledge and general science; although their formal forms are different, the essence is the same; they are both signs of Allah's power. Thus, in the history of the development of Islamic science progressed in the classical era, but after that, the development of Islamic science experienced a setback.

3.2. Epistem Criticization of Islamic Education

Metode *inquiry* berasal dari Barat, pada awalnya pembelajaran ini digunakan untuk menunjukkan ilmu-ilmu pengetahuan alam, namun kemudian dapat dimanfaatkan dengan baik untuk semua mata pelajaran termasuk pembelajaran Pendidikan Islam, walaupun ada yang menyebut bahwa dalam Islam juga dikenal metode yang mirip, yaitu istinbat. Melalui metode *inquiry*, peserta didik diajak untuk berfikir kritis dan diajak mengenal Islam lebih dalam. Dalam proses pembelajaran pendidikan Islam, metode *Inquiry* ini sering kali diwujudkan dalam bentuk diskusi; sedangkan materi pendidikan Islam yang biasanya menggunakan metode ini adalah mata pelajaran Fiqih.

Suppose one looks at the various subject matter or studies of the Islamic education curriculum taught in schools, madrasahs, madrasah diniyah, Islamic boarding schools, or even Islamic Higher Education. In that case, one can see the thickness of the theological color rather than the philosophical nuance. And materials such as fiqh, morals, monotheism, psychology of Islamic education, Islamic education, to the philosophy of Islamic education itself still feel thick with its theological nuances.

It is said to be theological because the concepts, ideas, and ideas put forward are based on texts and are slightly colored by independent reason (qiyas) to be said as Islamic science or material regardless of scientific principles. In addition, many books have been written by Islamic education figures such as Atiyah al-Abrasy. Al-Toumy al-Syaibani, and Abdul Ghani Abud also still have a lot of theological nuances. From al-Jabiri's point of view, this is a Bayani typology. Almost all of the principles, rules, and educational foundations it offers are derived from the verses and hadiths of the Prophet, further developed with reason, whose position is still confined to the domination of the texts themselves. The role of reason like this is often claimed as a form of ijtihad whose essence is nothing but qiyas. Still, in al-Jabiri's view, this qiyas occupies a central position in Bayani thought, which is widely applied in fiqh, Mahou, and kalam. In fiqh qiyas, it is intended to seek and establish new laws (Varun) by referring analogically to all laws (laws that have evidence in the texts).

On the other hand, qiyas nahwu takes the form of "following," which is also discriminatory. Namely, the language (Arabic) is taufiqi, originating from Allah or the result of the work of the hakama group inspired by Allah. Our job is to follow it. So even in nahwu, there is engineering to take the absolute language of the Qur'an.[18]

However, problems immediately arise when some think that language (Arabic) is a cultural product humans create. Consequently, if the (Arabic) language is taufiqi, it will become static because it is based on theological views. It is another case that if the

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[18] Ermagusti Ermagusti, Syafrial Syafrial, and Rahmad Tri Hadi, "Integrasi Teologi Islam, Sufisme, Dan Rasionalisme Harun Nasution," *TAJDID: Jurnal Ilmu Ushuluddin* 21, no. 1 (2022): 180–208, https://doi.org/10.30631/tjd.v21i1.237.

language (Arabic) is seen as a human product, then it will continue to develop along with the development of its civilization. Meanwhile, mutakallimun replaced the term qiyas with is ideal. This is because qiyas is seen to contain the meaning of similarity while likening God to humans or nature is unacceptable. This is from a religious and epistemological point of view; *istidlal* is intended as an argument or the use of arguments to arrive at Allah's wisdom, which is obligatory for humans.[19]

From this, it can be seen clearly that there is still an attraction between epistemological forces and theological forces in Islamic scholarship; in the end, epistemological forces are expected to be the driving force of Islamic sciences which are then formatted in the Islamic education curriculum which is taught in various Islamic educational institutions such as madrasas. , boarding school. Even Islamic tertiary institutions are always in a slump, and their explorative-dynamic life is because they are still in the confines of theological discourse. This is one of the factors causing the Islamic sciences to stagnate. To break the epistemological freeze in the Islamic sciences, it is necessary to take steps to liberate epistemological affairs and theological domination.

The way of thinking that departs from transcendental matters (nash) needs to be reversed one hundred and eighty degrees to a way of thinking based on empirical matters. And this empirical (sensory experience) is then carried out by observation and experimentation and analyzed quantitatively or qualitatively, and only then are the results interpreted at the transcendental-divinity level. It's like a person living in the world begins with real life and then goes to the metaphysical realm (hereafter). In this case, they are still halfway to making this empirical matter a framework or initial reference for developing science and education. Profane problems are considered inferior, while transcendental, absolute, and spiritual are considered more important even though the so-called philosophy (epistemology) in the Western perspective is related to everyday life, both empirical and rational, not supernatural things.

So that we are not always trapped in theological discourse, it is necessary to make an effort to find epistemological foundations which incidentally developed in the West, such as empiricism, positivism, rationalism, phenomenology, and structuralism. Or at least used as an approach to develop Islamic sciences. These philosophical matters should not be viewed from a theological perspective so that they will only lead to unhealthy justifications. But it must be seen as a method, process, and procedure for developing science.

We can see from this how, for example, Piaget used the principles of structuralism in the world of education, giving birth to a theory of intellectual development. Chomsky developed a theory about the structure of the mind, and Lawrence Kohlberg, with his theory of moral development. In the application of meristic-positivistic epistemology, we can see the educational thinking of John Locke and Skinner. In instrumentalism-pragmatism, we can see how John Dewey developed education that was progressive, active, and oriented toward human resource development. Likewise, we can apply the epistemological principles initiated by Edmund Husserl in developing Islamic education.

In the view of Islam, things like this are included in the natural category of knowledge that is achieved with the five senses and reason. This does not violate the text's provisions; it's just that it does not prioritize knowledge from textual revelation, not revelation displayed in this universe.

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[19] M. Falikul Isbah, "Pesantren in The Changing Indonesian Context: History and Current Developments," *Qudus International Journal of Islamic Studies* 8, no. 1 (2020): 65–106, https://doi.org/10.21043/QIJIS.V8I1.5629.

There is no offer for us when we want to put Islamic education in an epistemological frame. So, firstly, we have to see it as a process or way of how to compile an Islamic education curriculum based on scientific principles, there is a method, and it can be scientifically tested (not based on the authority of revelation) so that it is possible to improve and further develop it. Dynamic, not static. Ironically, the aim of studying knowledge or epistemology in an Islamic perspective is conceptually still shackled in the aspect of sources or tools to achieve knowledge. In this context, al-Toumy, for example, reveals the five primary sources of human knowledge: the senses, reason, intuition, inspiration, and revelation. All these sources occupy their respective positions. The appropriate source for obtaining sensory knowledge is sensory observation. The suitable source for intellectual knowledge is reason; the suitable source for acquiring sensory and emotional knowledge is intuition and inspiration, while the most suitable source for obtaining knowledge of religion, morality, and the occult, in general, is a revelation.[20]

This is also the case with Abdul Fattah Jalal, who has not moved from being dominated by sources and tools in studying Islamic epistemology. He classifies sources of knowledge into Basyariah and Divine sources. While the tools to achieve knowledge can be the senses, mind, and heart. This explanation tends to be static, backward-oriented, and not explorative because the problem of methods, means, and procedures for obtaining new knowledge is almost untouchable. It is this aspect that makes science dynamic.[21]

Second, the method or process makes students feel they have acquired knowledge or skills. In this context, we have adopted and taught many philosophical-methodological ideas or learning and Western theories, such as gestalt theory, field theory, behaviorism, stimulus-response theory, Pavlovionism, Thordike's connectionism, and experimentalism. Also, the epistemological thought of John Dewey put the curriculum in the process of discovery by children with all their freedom and all their interests.[22] If this is the case, we unconsciously consider this as part of the curriculum and Islamic epistemology. Although on the other hand, we justify methods such as examples, lecture methods, stories, and others originating from texts as "Islamic." If we maintain this dualism, then we will always be trapped in ambiguity, which is epistemologically not profitable. Epistemological issues like this should be understood as purely methodological matters, namely problems related to how students attain knowledge or skills, taking into account their suitability, effectiveness, and usefulness, not theological-doctrinal-textualist matters. Thus, whatever the epistemology is, as long as it is deemed appropriate, effective, and efficient in developing students' knowledge or skills, they are "Islamic."

3.3. Alternative Solutions

The following description reaffirms what has been stated earlier in finding a way out and the various "epistemological" problems of Islamic education, which seem to be still theological-doctrinal, passive, stagnant, and left far behind by the pace of the science and technology train. Globally, it can be described that the building of the epistemology of the Islamic sciences (fiqh, kalam, Arabic, morals, Islamic education, and so on), which is then

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[20] Mazda Leva et al., "The Role of Teachers in Implementation Social Care Education Character at Primary Schools" 6, no. 2 (2021): 39–50.

[21] F. M. Anayet Hossain, "A Critical Analysis of Empiricism," *Open Journal of Philosophy* 04, no. 03 (2014), https://doi.org/10.4236/ojpp.2014.43030.

[22] Aiman Faiz and Imas Kurniawaty, "KONSEP MERDEKA BELAJAR PENDIDIKAN INDONESIA DALAM PERSPEKTIF FILSAFAT PROGRESIVISME," *Konstruktivisme : Jurnal Pendidikan Dan Pembelajaran* 12, no. 2 (2020): 1–14, https://doi.org/10.35457/konstruk.v12i2.973.

formatted in the Islamic education curriculum, is still dominated by deductive logic, under the hegemony of the text (nash), there is false authority (taqlid), and roles limited to analogy (qiyas). This means that there is a direct influence of religious ideology (theology) within the framework of Islamic scientific epistemology. And here, another affects the knowing learning model where students tend to be passive under the teacher's authority. It is things like this that ultimately cause Islamic sciences. At the same time, Islamic education itself is not dynamic and is always behind the development of science and technology.[23]

This problem has several recipes to break the epistemological freeze in the building of Islamic education. First, prioritizing epistemology based on empirical experience, in which these empirical phenomena are to be further studied and researched by relying on observation and experimentation methods and their techniques (progressive steps of positivistic epistemology) with the spirit of faith. This epistemology must be interpreted as a process, procedure, way, or research methodological work to achieve new knowledge, not epistemology in the sense of a source or tool to gain knowledge. Then, theological contents or theological hegemony over epistemology must be removed so that epistemology becomes independent.[24]

Second, the orientation or emphasis on knowing, theoretical, or academic intellectual knowledge tends to make students passive in learning under the teacher's authority,[25] which needs to be changed towards an educational epistemological orientation that emphasizes doing, activity, and creativity or professional work that makes students active in learning.[26]

Third, regarding the development of Islamic education curricula, things that are still sky-high, dogmatic, and transcendental need to be derived and linked to the empirical world in the field.[27] Sciences based on reality and empirical experiences, such as sociology, anthropology, psychology, and critical philosophy, which are down-to-earth in nature, need to be used as a foundation by standing on scientific principles and principles so that science touches on the problems of life and everyday experience.[28]

4. Conclusion

The epistemology of Islamic education has arrived in the 21st century with its various problems. The education sector is experiencing rapid progress due to the presence of technology and the globalization of modernism but has left behind various thorny problems. Criticism of the epistemology of Islamic education has not moved from the domination of the aspects of sources and tools in studying Islamic epistemological issues. The classification is based on sources of knowledge based on Basyariah and Divine

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[23] Indarta et al., "Relevansi Kurikulum Merdeka Belajar Dengan Model Pembelajaran Abad 21 Dalam Perkembangan Era Society 5.0."

[24] A Suhaimi, "Concept of Idealism Philosophy in Islamic Education According to Imam Al-Ghozali," *Utopia y Praxis Latinoamericana* 24 (2019): 359–69.

[25] R A Buchanan, "Philosophy of Education in a New Key: Exploring New Ways of Teaching and Doing Ethics in Education in the 21st Century," *Educational Philosophy and Theory* 54, no. 8 (2022): 1178–97, https://doi.org/10.1080/00131857.2021.1880387.

[26] M Ojala, "Safe Spaces or a Pedagogy of Discomfort? Senior High-School Teachers' Meta-Emotion Philosophies and Climate Change Education," *Journal of Environmental Education* 52, no. 1 (2021): 40–52, https://doi.org/10.1080/00958964.2020.1845589.

[27] M Z Ismail, "Curriculum Content Evaluation Study of Bachelor of Education Program Specialization in Islamic Education with Islamic Education Philosophy," *International Journal of Advanced Science and Technology* 29, no. 6 (2020): 1673–80.

[28] T Lovat, "Gifted Education and Islamic Educational Philosophy: A Neat Convergence," *Gifted Education International* 39, no. 1 (2023): 47–60, https://doi.org/10.1177/02614294221125555.

sources. While the tools to achieve knowledge can be the senses, mind, and heart. This explanation tends to be static, backward-oriented, and not explorative because the problem of methods, means, and procedures for obtaining new knowledge is almost untouchable. It is this aspect that makes science dynamic. The solution can be in the form of prioritizing epistemology based on empirical experience, orientation or emphasis on knowing, theoretical or academic intellectual knowledge, which tends to make students passive in learning under the teacher's authority, changed to emphasizing student creativity, and finally concerning the development of the educational curriculum Islam. These things are still sky-high, dogmatic, and intangible and need to be revealed and linked to the empirical world in the field.

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