

Islamic Epistemology and Its Implications for Contemporary Curriculum Design

Mohammad Saro'i¹, Munir²

^{1,2} Sekolah Tinggi Agama Islam Taswirul Afkar, Surabaya, Indonesia

Email Correspondence: mohammad.saroi@gmail.com

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Abstract

Contemporary educational curricula in many Muslim countries, including Indonesia, are still dominated by a secular paradigm that separates knowledge from spiritual values, thus creating a disorientation in educational objectives. This study aims to examine Islamic epistemology as an alternative foundation in designing an integral curriculum oriented towards the formation of a perfect human being. Using a qualitative approach through literature review, this study analyzes the works of classical and contemporary Islamic figures as well as relevant modern educational theories. The results show that Islamic epistemology views knowledge as a unity derived from revelation, reason, and experience, thus providing a transformative direction in the formulation of educational objectives, curriculum content, learning methods, and evaluation. The conclusion of this study confirms that the application of Islamic epistemology in curriculum design can address the value crisis in modern education and reorient education towards the formation of knowledgeable and moral human beings. The contribution of this study lies in the presentation of the concept of a monotheistic value-based curriculum that can serve as a philosophical and practical basis for contemporary Islamic educational reform.

Keywords

Curriculum, Integration of Knowledge, Islamic Education, Islamic Epistemology, Tawhid Values.



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INTRODUCTION

In the development of human civilization, epistemology, or the theory of knowledge, has become a key pillar in building an educational system. Epistemology not only discusses how humans acquire knowledge, but also concerns the sources, limitations, and validity of that knowledge (Coal, 2017). In the context of education, epistemology plays a strategic role in determining the direction and content of the curriculum. The curriculum is not simply a compilation of materials, but a reflection of a particular worldview shaped by the dominant epistemology (Arif, 2020). In the modern world dominated by secular and positivistic approaches, the curriculum tends

to ignore the spiritual and transcendental dimensions, thus giving rise to a crisis of identity, morality, and the meaning of life in students (Hadi & Novaliyosi, 2019). This is where Islamic epistemology offers an alternative paradigm that is integral and holistic, where knowledge is sourced from revelation, reason, and empirical experience in a harmonious manner (Nurdin et al., 2019).

Islamic epistemology has unique characteristics that distinguish it from Western epistemology. In Islam, knowledge originates from Allah SWT, with the Qur'an as the primary source, complemented by the Sunnah, rational *ijtihad*, and sensory experience filtered through the values of monotheism. Knowledge in Islam is not merely for the sake of knowledge, but rather for the formation of faithful, knowledgeable, and moral human beings (Abas & Mabur, 2022). Thus, Islamic epistemology does not separate worldly knowledge from the afterlife, cognitive and affective aspects, or rational and spiritual. Knowledge is directed toward the goals of worship and the welfare of the community (Hasan et al., 2024). Therefore, it is important to examine how Islamic epistemology can be integrated into contemporary curriculum design, especially in facing the current challenges of globalization, secularization, and fragmentation of knowledge.

The main problem underlying this study is the disconnect between Islamic values and the design of formal education curricula in many Muslim countries, including Indonesia. The curricula still largely adopt a Western approach that is neutral toward religious values and does not reflect the unity between knowledge and faith (Zainuddin et al., 2023). This has led to a disintegration between the national educational goals of upholding faith and piety and curriculum practices that emphasize solely cognitive aspects and academic achievement. Furthermore, students experience alienation from their cultural and spiritual roots, as well as a lack of awareness of the ethical dimensions and social responsibility of the knowledge they are studying (Haq & Murdiono, 2019). Thus, an urgent need arose to redesign the curriculum based on Islamic epistemology, which not only addresses the needs of the times, but also re-establishes the relationship between knowledge and divine values (Laksono & Isnaini, 2022).

Previous research on the integration of Islamic values in the curriculum generally focuses on religious education or a moralistic approach in certain subjects (Taubah, 2016). Most of these studies have not explored in depth the epistemological aspects that form the basis for curriculum formulation. (Istianti, 2018) Many of them stop at the normative level and do not develop a holistic curriculum design framework based on Islamic epistemology (Mas'ud et al., 2019). In addition, there are also shortcomings in exploring how Islamic epistemology can become a philosophical basis in building the

structure, objectives, content, learning strategies, and evaluation in the curriculum (Azmi et al., 2024). In other words, there is still a gap in the academic literature regarding how Islamic epistemology can be translated into educational curriculum policies and practices in a systematic and applicable manner.

The uniqueness of this study lies in its approach, which examines Islamic epistemology not merely as a philosophical theory, but as a normative and operational foundation for contemporary curriculum development. This article seeks to formulate the practical implications of Islamic epistemological concepts for the main dimensions of the curriculum: educational objectives, subject content and structure, learning methods, and evaluation systems. Furthermore, this study attempts to compare Western and Islamic epistemological paradigms in the educational context, thus identifying critical points and potential for synthesis. Thus, this study not only contributes to the development of Islamic educational theory but also offers concrete solutions to the problems of contemporary education, which has lost its spiritual and moral direction.

The purpose of this article is to critically examine Islamic epistemology and explore its implications for contemporary curriculum design. This article aims to: (1) explain the concept and characteristics of Islamic epistemology; (2) analyze the epistemological differences between Western and Islamic education; and (3) formulate an alternative curriculum design based on an integral and contextual Islamic epistemology. Through this approach, it is hoped that it can contribute to the development of a more comprehensive and humane educational paradigm, which is not only oriented towards academic achievement, but also on the formation of students' Islamic personality and character. It is also hoped that this article can serve as a scientific reference for policymakers, educators, curriculum designers, and academics in formulating and implementing a curriculum that is more relevant to the spiritual, intellectual, and social needs of Muslim students.

METHOD

This study uses a qualitative approach with a library research method that focuses on the study of Islamic epistemology and its implications for contemporary curriculum design. This approach was chosen because the topic being studied is conceptual-philosophical and requires an in-depth search of classical and contemporary texts, both from Islamic scientific treasures and modern educational literature. The research was conducted by examining the works of Islamic figures such as Al-Ghazali, Ibn Sina, Al-Farabi, and Syed Muhammad Naquib al-Attas, as well as examining the thoughts of contemporary Islamic curriculum and education experts such as Fazlur Rahman, Ismail Raji al-Faruqi, and Ziauddin Sardar. The location and time of the research were flexible

and were conducted from May to June 2025, with the main focus being on the library of the Raudlotul Ulum 1 Islamic Boarding School and digital access to academic journals as the main source of data.

Data collection techniques were conducted through documentation of books, scientific articles, indexed journals, dissertations, and seminar results relevant to Islamic epistemology and curriculum development. Data sources consisted of primary sources such as traditional books and original works of Islamic thinkers, as well as secondary sources such as contemporary analyses, criticisms, or interpretations of these works. The collection process was carried out systematically by selecting relevant, valid, and credible literature. The collected data were then analyzed using thematic content analysis methods, namely identifying, grouping, and interpreting important themes related to the construction of Islamic epistemology and how these values can be translated into curriculum elements. The analysis stages included data reduction, data presentation, critical interpretation, and drawing conclusions. The researcher also conducted theoretical triangulation by comparing the thoughts of various figures and approaches in the literature to strengthen the validity of the study results. This approach is expected to produce a deep and argumentative understanding of how Islamic epistemology can make a real contribution to designing an integral and transformative curriculum.

FINDINGS AND DISCUSSION

Findings

The results of this study indicate that Islamic epistemology has a very strong philosophical and structural foundation in shaping the design of an integral and contextual educational curriculum. Based on an analysis of primary literature, it was found that Islamic epistemology recognizes three main sources of knowledge: revelation (the Qur'an and Sunnah), reason ('aql), and empirical experience (hiss). These three are not positioned dichotomously, but rather complement each other within the framework of monotheism that unites all aspects of life. Therefore, from an Islamic perspective, the curriculum should not only function as a tool for the transfer of knowledge, but also as a means of tazkiyatun nafs (purification of the soul), moral development, and integration between the cognitive, affective, and spiritual dimensions of students.

This research also reveals that the contemporary curriculum system, dominated by a Western secular paradigm, has tended to place knowledge in a neutral light vis-à-vis ethical and transcendental values. This has led to a separation between Islamic and general sciences, and a diminished educational orientation toward character development and divine values. Conversely, a curriculum based on Islamic

epistemology emphasizes that all knowledge, both exact sciences and the social and humanities, must be developed within a framework of faith values and the welfare of the community. Knowledge in Islam is not value-free, but is directed toward achieving the *maqasid sharia* (objectives of Islamic law) and strengthening human relationships with God, others, and the universe.

From a curriculum design perspective, another important finding is the need for a paradigm shift from a technocratic competency-based curriculum to one based on the integration of knowledge and values. The curriculum, from an Islamic epistemological perspective, not only structures learning outcomes based on job market needs but also on an awareness of the purpose of human life as a caliph on earth (Nurhidin, 2022). This has implications for the formulation of educational goals, which include the formation of a perfect human being, namely a person who is knowledgeable, faithful, and has noble morals. Furthermore, the curriculum structure also needs to consider a holistic dimension, where there is no fragmentation between religious and general knowledge, but rather all knowledge is approached with the principle of monotheism as its central point.

In terms of learning methodology, the study results show that Islamic epistemology encourages a dialogical, contextual, and transformative approach. The learning model relies not only on memorization and cognitive mastery, but also on the appreciation of meaning, internalization of values, and the development of life skills based on Islamic ethics (Fajrin et al., 2024). This approach can be realized through the integration of *tadabbur* methods, deliberation, value-based case studies, and community service practices as part of the learning process (Nuraeni et al., 2025). Thus, students not only become academically intelligent individuals, but also possess the correct life orientation, social empathy, and moral responsibility.

In terms of evaluation, this research shows that a curriculum based on Islamic epistemology requires assessment that includes cognitive, affective and spiritual aspects in a balanced manner (Mega & Sugiyarti, 2021). Evaluation not only measures mastery of material or technical skills, but also assesses moral quality, depth of understanding, and consistency of attitude toward Islamic values in daily life. With this approach, education is no longer a mechanistic process separated from values, but rather a process of complete self-transformation.(Zahrok, 2020).

Table 1. Comparison of Western and Islamic Epistemology-Based Curriculum

No	Aspect	Western Epistemology-Based Curriculum	Islamic Epistemology-Based Curriculum
1	Source of Knowledge	Empirical, rational, secular	Revelation (Quran, Sunnah), reason, and experience

2	Educational Goals	Life skills, productivity, autonomous individuals	economic autonomous	Formation of human beings (knowledgeable, faithful, with noble character)
3	Curriculum Structure	Dichotomous (religion vs science), fragmented		Integrative and holistic (tawhid as the basis of knowledge)
5	Learning Approach	Student-centered, pragmatic, rational		Balance between intellectual, spiritual, moral and social
6	Evaluation	Objective, cognitive-centric, academic learning outcomes		Balance between cognitive, affective, spiritual, and real behavior
7	Dominant Values	Neutral towards religious values, liberal, secular		Based on Islamic values: monotheism, manners, trustworthiness, and brotherhood

Source: Encyclopedia

Table 1 systematically demonstrates the fundamental differences between two epistemological paradigms in education. The Western curriculum is rooted in a secular-modernist philosophy that positions knowledge solely as a product of human reason and observation. Its primary goal is to produce individuals who are economically competent and functional within the social system. In contrast, Islamic epistemology views knowledge as a trust and a means of drawing closer to God, with the ultimate goal of forming a complete human being (insan kamil) in the spiritual, social, and intellectual dimensions.

In terms of structure and approach, the Islamic curriculum rejects the dichotomy between religious and general knowledge. It offers an integrative approach that combines spiritual and rational dimensions. Assessment is not solely based on cognitive achievement, but also on students' moral qualities and spiritual awareness. Therefore, a curriculum based on Islamic epistemology is more capable of providing a comprehensive foundation for developing a generation that is not only academically intelligent but also committed to good and divine values.

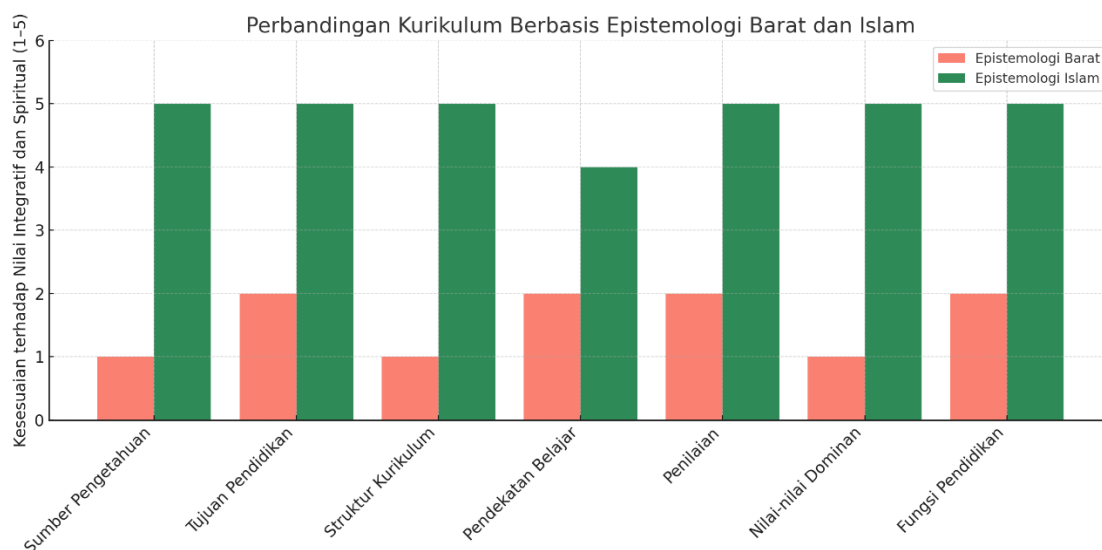


Figure 1. Comparison of Western and Islamic epistemology-based curricula

The bar chart above illustrates a comparison between Western and Islamic epistemology-based curricula across seven key curriculum aspects. Scores are assigned on a scale of 1–5 based on the degree to which each approach aligns with integrative and spiritual values. Islamic epistemology scores the highest (4–5) across all aspects, indicating that it strongly supports the integration of knowledge and spiritual values. Conversely, Western epistemology scores low (1–2), reflecting its more secular, fragmented approach, and its lack of emphasis on moral and transcendental dimensions in education. This reinforces the finding that Islamic epistemology is more suitable as a basis for designing a curriculum that prioritizes not only intellectual intelligence but also the development of students' character and spiritual awareness.

Discussion

Analysis of the findings of this study indicates that Islamic epistemology has a fundamental contribution in shaping a holistic curriculum design rooted in transcendental values. When these findings are compared with previous research, such as that conducted by Al-Attas (1993) on the concept of "Islamization of Knowledge," there is a clear paradigm alignment that education in Islam must begin with a proper epistemological arrangement (Ihsan et al., 2021). Al-Attas emphasized the importance of purifying knowledge from un-Islamic elements and establishing monotheism as the foundation of scientific structure. This is in line with the findings of this study, which highlight the importance of making revelation the primary source of knowledge and the harmonious integration of revelation, reason, and empirical experience in the curriculum (Muhammad Syaifullah, Azimah Az-zahra, Husna Ibrahim, 2033).

Furthermore, this research also strengthens the results of the study by Syed Naquib al-Attas and Ismail Raji al-Faruqi (1982) which stated that the crisis in Muslim education was caused by the dominance of secular Western epistemology, which resulted in disorientation in educational goals and fragmentation in the curriculum (Rizaldi et al., 2022). Al-Faruqi proposed the reconstruction of contemporary sciences with an Islamization approach as a response to educational dualism. In this context, the findings of this study confirm that contemporary curriculum designs that are not based on Islamic epistemology tend to neglect the moral and spiritual aspects of students (Tanyid & Kataruhan, 2023). Therefore, Islamic epistemology is not merely an alternative, but rather a paradigmatic foundation that must serve as a foundation for building a curriculum system that unites knowledge and values.

From an educational theory perspective, these findings can also be analyzed using a holistic approach, such as that offered by Howard Gardner in his theory of Multiple Intelligences and by John Dewey in his philosophy of progressivism. Although both figures come from the Western tradition, some of their thinking opens up space for integration with Islamic values (Wulandari, 2020). Gardner, for example, proposed the need for education that develops multiple types of intelligence, not just cognitive intelligence. Meanwhile, Dewey emphasized the importance of education that is contextual, learner-centered, and connected to life experiences (Judge, 2022). From the perspective of Islamic epistemology, this concept has long been known through the approaches of *tarbiyah*, *tazkiyah*, and *ta'dib*, which together shape human character and spiritual awareness (Muhtarom, 2019). Thus, Islamic epistemology can be said to have gone beyond a mere holistic approach in the modern sense because it explicitly links the educational process to the divine dimension.

This research also supports the findings of contemporary research, such as that conducted by Hasan Langgulung (2003), which states that the main problem in modern Muslim education lies in the adoption of a Western curriculum model that is not in line with the Islamic worldview. Langgulung emphasizes the importance of morals in the curriculum as the primary outcome of Islamic education (Daulay et al., 2021). The results of this study align with this view, stating that a curriculum based on Islamic epistemology is not only oriented toward mastery of knowledge but also toward the development of noble morals and the personality of *ulul albab* (leaders). Thus, education becomes not only a vehicle for intellectual transformation, but also moral and spiritual transformation.

In the practical dimension of the curriculum, the results of this study are closely related to the integrative model implemented in several Islamic educational

institutions such as the International Islamic University Malaysia (IIUM) and the Islamic University of Indonesia (UII), where the curriculum is designed to eliminate the dichotomy between religious knowledge and general knowledge (Adiyana Adam. Wahdiah, 2023). Case studies from these institutions show that curriculum development based on Islamic epistemology can produce graduates who are not only professionally competent, but also possess high moral and spiritual integrity (Qolbi & Hamami, 2021). This shows that the findings of this study are not only theoretical, but also have practical implications that have been proven successful in various educational contexts.

Through a thematic analysis approach, the results of this study also develop an understanding that curriculum transformation requires a paradigm shift from knowledge-based education to value-based education. This aligns with Paulo Freire's theory of "education of liberation," which states that education must free humans from social, political, and spiritual alienation (Putranta & Wilujeng, 2019). In the context of Islam, liberation includes awareness of monotheism as the essence of life and knowledge as a means of getting closer to Allah SWT (Rofiqi & Usman, 2020). Therefore, Islamic epistemology not only provides a theoretical alternative to the modern education system, but also corrects the direction of education to return it to its true purpose, namely to form balanced human beings (prosperous people) who are aware of their true nature and their responsibilities in the world.

Thus, if we draw a common thread, the analysis of this research shows that Islamic epistemology can serve as a philosophical and practical basis for designing a curriculum that is responsive to the challenges of the times, without losing its roots in divine values. This study does not stand alone, but rather strengthens and expands the discourse already developed by previous Muslim thinkers. These findings also provide theoretical and practical recommendations for the contemporary world of Islamic education to be more bold in designing a curriculum that is not merely adaptive to modernity but also proactive in shaping the direction of a civilized and spiritually imbued civilization.

CONCLUSION

The conclusion of this study confirms that Islamic epistemology offers a strong philosophical foundation and normative values for developing an integral, holistic, and human-oriented educational curriculum. The researcher's concern over the dominance of secular epistemology in contemporary curricula, which neglects spiritual and moral aspects, is addressed through an Islamic epistemological approach that integrates revelation, reason, and empirical experience. A curriculum based on

Islamic epistemology is not merely an alternative, but rather an urgent need to address the crisis of educational disorientation, particularly in the context of Muslims facing the challenges of globalization, secularization, and value degradation.

However, this study has several weaknesses that must be acknowledged. Because it is qualitative and library-based, it does not address the empirical aspects of the implementation of an Islamic epistemology-based curriculum in the field. It has not comprehensively analyzed how this concept is applied at various levels of education, including policy, teacher readiness, and student responses. Furthermore, the limited scope of the extensive literature on Islamic educational philosophy and contemporary curriculum theory has led to a more conceptual rather than applied focus on the analysis.

Therefore, further research is recommended to conduct direct field studies in Islamic educational institutions that have implemented an integrative or Islamic epistemology-based curriculum to measure its effectiveness and implementation challenges. A mixed-methods approach can be used to explore in-depth and quantitatively the impact of the integration of Islamic epistemology on the quality of learning and the formation of student character. Furthermore, a comparative study between the Islamic epistemology-based curriculum system and the currently dominant national curriculum is also necessary to find a contextual, applicable, and contemporary synthesis model without losing its spiritual direction and Islamic values.

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