

## Mapping the Discourse of Islamic Epistemology in Addressing Modern Science Crises: A Systematic Literature Review (2020-2025)

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### Abstract

This study examines the epistemological crisis in modern science from an Islamic perspective by employing a Systematic Literature Review (SLR) approach based on the PRISMA framework. The study is motivated by the growing concern that modern scientific paradigms tend to emphasize empirical and instrumental dimensions of knowledge while marginalizing ethical, metaphysical, and spiritual aspects. Data were collected from reputable databases, including Publis or Peris, Web of Science, and Google Scholar, covering publications from 2020 to 2025, resulting in 35 selected articles after a rigorous screening process. The findings reveal four major themes: (1) critiques of dominant scientific paradigms, (2) Islamic epistemology as an integrative framework, (3) epistemological tensions in educational practices, and (4) the broader implications of epistemological imbalance in contemporary life. The study shows that while Islamic epistemology offers a conceptually robust and integrative framework based on revelation, reason, and moral values, its development remains largely normative and lacks operational models in practice. Therefore, this study highlights the need for a more dialogical and integrative approach that bridges modern scientific methodologies with ethical-spiritual dimensions. The findings contribute to the development of a more balanced epistemological framework and provide a foundation for future research, particularly in the context of education and knowledge reconstruction.

**Keywords:** *Islamic epistemology; epistemological crisis; modern science; knowledge integration; systematic literature review.*

### INTRODUCTION

Science has long occupied a central position in the development of human civilization. It functions not only as a tool for understanding the natural world but also as a foundation for shaping systems of thought, value orientations, and collective

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consciousness within society<sup>1</sup>. In the modern era, scientific advancement has expanded significantly beyond its historical boundaries, giving rise to technological innovations that have fundamentally transformed human existence<sup>2</sup>. Nevertheless, behind these achievements, a fundamental question persists regarding the epistemological foundations of modern science namely, how knowledge is defined, how it is acquired, and how its validity is determined<sup>3</sup>.

It is important to emphasize that modern science cannot be reduced to a single epistemological paradigm such as positivism or empiricism. Contemporary developments in the philosophy of science including post-positivism, critical realism, and paradigm shifts influenced by quantum theory demonstrate that modern science has undergone internal critique and transformation. However, as noted by Susanti (2020) and further supported by Zamroni (2022), in practice, dominant scientific frameworks still tend to privilege empirical verification and rational analysis while placing less emphasis on metaphysical, ethical, and spiritual dimensions<sup>4</sup>. This condition has contributed to what several scholars describe as an epistemological imbalance, where knowledge is increasingly narrowed to material and measurable aspects.

A number of recent studies (2020–2025) have examined this issue from different angles. Susanti (2020) argues that the exclusion of spiritual values in modern knowledge systems has contributed to a broader crisis of meaning in human life<sup>5</sup>. Similarly, Sihite (2023) highlights that the epistemological and theological foundations of knowledge have been weakened due to the marginalization of transcendental dimensions<sup>6</sup>. In the field of education, Habibi (2024) emphasizes the urgency of revitalizing Islamic epistemological paradigms to respond to contemporary challenges, while Dalimunte et al. (2024) propose an integrative framework of knowledge that combines reason, sensory experience, intuition, and revelation. Furthermore, Abuzar and Khondoker (2024) demonstrate that

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<sup>1</sup> Abdul Hafizh Azizi Batubara and Salminawati, “Pengertian Ontologi Dalam Perspektif Pendidikan Islam,” *Journal Of Social Research* 1, no. 4 (2022): 239–47, <https://doi.org/10.55324/josr.v1i4.72>.

<sup>2</sup> Mohamad Waston, *Filsafat Post-Truth: Krisis Kebenaran Dan Tantangan Rasionalitas Di Era Digital* (Muhammadiyah University Press, 2025), <https://doi.org/https://books.google.co.id/books?id=iC5oEQAAQBAJ>.

<sup>3</sup> Andrian Syahidu, “Metodologi Sains Menurut Seyyed Hossein Nashr (Studi Atas Krisis Ekologi),” *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* (Yogyakarta) 3 (2021): 8–14, <https://doi.org/https://sunankalijaga.org/prosiding/index.php/kiiis/article/view/698>.

<sup>4</sup> Salamah Eka Susanti, “Epistemologi Manusia Sebagai Khalifah Di Alam Semesta,” *HUMANISTIKA: Jurnal Keislaman* 6, no. 1 (2020): 85–99, <https://doi.org/10.55210/humanistika.v6i1.321>; Mohammad Zamroni, *Filsafat Komunikasi: Pengantar Ontologis, Epistemologis, Dan Aksiologis* (IRCiSoD, 2022).

<sup>5</sup> Susanti, “Epistemologi Manusia Sebagai Khalifah Di Alam Semesta.”

<sup>6</sup> Barani Sihite, “Krisis Epistemologis Dan Metodologis Dalam Kajian Filsafat Keilahian/Teologi Sebagai Ilmu,” *Jiip - Jurnal Ilmiah Ilmu Pendidikan* 6, no. 4 (2023): 2621–31, <https://doi.org/10.54371/jiip.v6i4.1889>.

ethical and spiritual considerations remain essential in the development of educational curricula aligned with sustainable human values <sup>7</sup>.

Despite these contributions, several limitations can be identified in the existing literature. *First*, many studies remain predominantly normative. Among them are Syuhada and Dewi in “*The Integration of Islamic Epistemology: The Civilizations of Humanity, Knowledge, and Philosophy within the Framework of Contemporary Islamic Education*” focusing on ideal conceptualizations of Islamic epistemology without engaging in systematic mapping of recent academic discourse. *Second*, there is a lack of comprehensive synthesis that critically examines how contemporary scholarship (2020–2025) negotiates the relationship between modern scientific paradigms and Islamic epistemological frameworks. As contemporary studies explore the relationship between the modern scientific paradigm and the Islamic epistemological framework, most research tends to focus on reinforcing the concept of the integration of science or the Islamization of knowledge in a normative sense, yet few have conducted an analytical mapping of the patterns of dialogue, compromise, resistance, or epistemic transformation between modern science and the Islamic scholarly tradition within contemporary academic discourse.

The article by Yuldelasharmi et al. in “*Tawhidic-Integrative Epistemology as a Critique of Modern Science: An Analysis of the Thought of Syed Muhammad Naquib al-Attas and Seyyed Hossein Nasr*” demonstrates a significant effort to build a conceptual synthesis between the thought of Syed Muhammad Naquib al-Attas and Seyyed Hossein Nasr through the formulation of an integrative-Tawhidic epistemology as a response to the crisis of secular and reductionist modern science <sup>8</sup>. The study indicates that the primary problem of modern science lies not only in methodological aspects but also in epistemological and ontological assumptions that separate science from its ethical and transcendental dimensions. However, in line with trends in much of contemporary Islamic epistemological scholarship, this study remains at the conceptual-normative level. Although it offers a fairly comprehensive theoretical synthesis, its discussion has not yet systematically mapped the dynamics of contemporary academic discourse regarding how the modern scientific paradigm is negotiated, adapted, or critiqued in current scholarly

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<sup>7</sup> Muhammad Abuzar and Saif Uddin Ahmed Khondoker, “Ethical Curriculum Development: Insights from Islamic Epistemology towards Sustainable Development Goals (SDGs),” *Profetika: Jurnal Studi Islam* 25, no. 02 (2024): 273–86, <https://doi.org/https://doi.org/10.23917/profetika.v25i02.7306>; Muhammad Fitriah Dalimunte et al., *Mengungkap Sumber Pengetahuan : Harmoni Antara Akal , Indera , Intuisi , Dan Wahyu*, 3, no. 3 (2024): 93–100, <https://doi.org/10.57251/hij.v3i3.1477>; Hasbi Habibi, *Revitalization of the Islamic Education Paradigm : An Islamic Epistemological Perspective*, 21, no. 2 (2024): 102–17, <https://doi.org/https://doi.org/10.36667/bestari.v21i2.1532>.

<sup>8</sup> Yuldelasharmi Yuldelasharmi et al., “Epistemologi Tauhidik-Integratif Sebagai Kritik Terhadap Sains Modern: Analisis Pemikiran Syed Muhammad Naquib al-Attas Dan Seyyed Hossein Nasr,” *Islamika : Jurnal Ilmu-Ilmu Keislaman* 25, no. 2 (2025): 254–69, <https://doi.org/10.32939/islamika.v25i2.6320>.

practice. *Third*, the gap between theoretical formulations and their practical implications particularly in the context of educational systems and knowledge production remains insufficiently addressed. These limitations indicate the absence of a structured and systematic analysis that brings together fragmented discussions within the field.

Previous studies generally indicate a significant focus on efforts to integrate Islamic epistemology with modern science, particularly through the reinforcement of the concept of the integration of knowledge, the harmonization of revelation and reason, and critiques of the scientific dichotomy. For example, the article Syuhada and Dewi 2025 “*Integration of Islamic Epistemology: Hadarat al-Nas, Hadarat al-‘Ilm, and Hadarat al-Falsafah*” emphasizes the importance of an integrative epistemological foundation in contemporary Islamic education to address the separation between religious and general sciences<sup>9</sup>. Meanwhile, the study Solikhin et. al 2025 “*Qur’anic Epistemology in the Integration of Reason and Revelation*” focuses on reconstructing the function of knowledge through a synthesis of rationality and spirituality as the basis for developing Islamic education that balances intellectual and moral dimensions<sup>10</sup>.

Other studies, Suhada et. al such as “*Classical and Contemporary Islamic Epistemology*,” discuss models of scientific integration in Indonesian Islamic universities, such as the “*revelation guides science*” paradigm or integration-interconnection, but the discussion remains predominantly descriptive and institutional<sup>11</sup>. Similarly, the article Putri et. al “*Reconstruction of Islamic Epistemology: The Integration of Bayani, Irfani, and Burhani*” offers an epistemological synthesis to address the digital age, but it remains focused on the philosophical elaboration of knowledge sources without concrete analysis of implementation within modern knowledge production systems<sup>12</sup>.

On the other hand, research Herlinawati et. al 2025 on “*Contemporary Islamic Education: Efforts to Foster Integration Among Knowledge, Faith, and Civilization*” has begun to link the epistemology of tawhid with civilizational orientation and the challenges of globalization; however, it remains at a conceptual-normative level and has not yet developed a systematic operational framework regarding its application in research,

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<sup>9</sup> Muhammad Nadhif Syuhada and Eva Dewi, “Integrasi Epistemologi Islam: Hadarat Al-Nas, Hadarat Al-‘ilm, Dan Hadarat Al-Falsafah Dalam Kerangka Pendidikan Islam Kontemporer,” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 11, no. 01 (2025): 86–100, <https://doi.org/10.23969/jp.v11i01.39969>.

<sup>10</sup> Havid Nur Solikhin et al., “Epistemologi Qur’ani dalam Integrasi Akal dan Wahyu: Rekonstruksi Fungsi Ilmu Pengetahuan dalam Pendidikan Islam,” *Jurnal Pendidikan Agama Islam* 4, no. 2 (2025): 357–64.

<sup>11</sup> Dodo Suhada et al., *Epistemologi Islam Klasik Dan Kontemporer | JIIP - Jurnal Ilmiah Ilmu Pendidikan*, n.d., <https://doi.org/https://doi.org/10.54371/jiip.v4i8.360>.

<sup>12</sup> Lasmi Anisa Putri and Muhammad Zalnur, “Rekonstruksi Epistemologi Islam: Integrasi Bayani, Irfani, Dan Burhani Untuk Resiliensi Pengetahuan Di Era Digital,” *Journal of Islamic Studies and Humanities* 10, no. 1 (2025), <https://doi.org/https://doi.org/10.21580/jish.v10i1.28841>.

scientific methodology, or contemporary academic culture<sup>13</sup>. A similar trend is evident in Muhammad Ali Farhan Marasabessy's study, "*The Integration of Fazlur Rahman's Thought on Islamic Education with the Epistemology of Contemporary Critical Philosophy: On the Integration of Fazlur Rahman's Thought with the Epistemology of Modern Critical Philosophy*," which emphasizes the dialogue between revelation and reason, but has not yet conducted a comprehensive mapping of the dynamics of epistemological negotiation in contemporary academic literature<sup>14</sup>.

Meanwhile, this study seeks to move beyond such normative-conceptual tendencies by focusing on a critical and systematic analysis of the development of contemporary Islamic epistemological discourse during the 2020–2025 period, particularly in examining how the relationship between the modern scientific paradigm and Islamic epistemology is negotiated in the contexts of education and knowledge production. This research not only examines the theoretical formulations of the integration of knowledge but also highlights the implementation gaps in academic practice, thereby aiming to synthesize the various still-fragmented discussions into a more comprehensive and operational analytical framework.

From an Islamic perspective, epistemology offers a broader and more integrative understanding of knowledge. Classical Muslim scholars such as al-Ghazali, al-Farabi, and Ibn Sina, as well as contemporary thinkers like Syed Muhammad Naquib al-Attas and Seyyed Hossein Nasr, have consistently emphasized that knowledge is not merely the product of human reasoning but is also rooted in divine revelation and spiritual insight<sup>15</sup>. As explained by Bahri (2020), knowledge in Islam is understood as a form of illumination (*al-nūr*) that integrates reason, experience, intuition, and revelation within the framework of tawhid<sup>16</sup>. This perspective positions knowledge not only as a means of understanding reality but also as a pathway toward ethical and spiritual fulfillment (Aziz & Zakir, 2022).

However, the practical realization of this epistemological framework remains a significant challenge. As noted by Habibi (2024), many contemporary educational institutions in the Muslim world still operate within secular epistemological paradigms,

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<sup>13</sup> Herlinawati et al., "The Pendidikan Islam Kontemporer: Upaya Membangun Integrasi Antar Ilmu, Iman Dan Peradaban," *QAZI: Journal of Islamic Studies* 2, no. 2 (2025): 545–56, <https://doi.org/10.61104/qz.v2i2.443>.

<sup>14</sup> Muhammad Ali Farhan Marasabessy, "Integrasi Pemikiran Fazlur Rahman Tentang Pendidikan Islam Dengan Epistemologi Filsafat Kontemporer Kritis," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 4, no. 5 (2025): 1–23, <https://doi.org/https://journal.nabest.id/index.php/annajah/article/view/611>.

<sup>15</sup> Arini Alfa Auneva Tsuruyya Enha et al., "Integrasi Sains Dan Agama Dalam Perspektif Islam Klasik, Ian G. Barbour Dan Seyyed Hosain Nasr," *IHSAN: Jurnal Pendidikan Islam* 3, no. 4 (2025): 966–76, <https://doi.org/https://doi.org/10.61104/ihsan.v3i4.2256>.

<sup>16</sup> Samsul Bahri, *Filsafat Pendidikan*, in *Istiqra': Jurnal Pendidikan Dan Pemikiran Islam* (2020), <https://doi.org/https://candil.perpustakaanidigital.com/detail/filsafat-pendidikan-islam/14202>.

often without critical engagement<sup>17</sup>. Similarly, Sihab and Husnaini (2025) observe that educational practices tend to emphasize technical and instrumental aspects of knowledge while neglecting its philosophical and spiritual dimensions. This condition reflects a persistent gap between the theoretical richness of Islamic epistemology and its application in modern contexts<sup>18</sup>.

Given these conditions, the present study seeks to address this gap by conducting a systematic literature review of recent scholarly works (2020–2025) on the epistemological crisis in modern science from an Islamic perspective. Unlike previous studies that are largely conceptual and fragmented, this research aims to provide a structured synthesis of contemporary discourse, identify dominant themes, and critically analyze the relationship between modern scientific paradigms and Islamic epistemological frameworks. In doing so, this study is expected to contribute to the development of a more integrative and contextually relevant understanding of knowledge, particularly in relation to contemporary educational challenges and the reconstruction of scientific paradigms grounded in ethical and spiritual values.

## METHOD

This study employs a *qualitative* approach using a *Systematic Literature Review* (SLR) design to examine the epistemological crisis in modern science from an Islamic perspective. The research process follows a structured procedure adapted from the PRISMA (*Preferred Reporting Items for Systematic Reviews and Meta-Analyses*) framework, which includes the identification, screening, eligibility, and inclusion stages<sup>19</sup>.

During the identification stage, the author conducted a systematic search for scientific articles in several leading online databases, including Scopus, Web of Science, and Google Scholar. The search utilized relevant keywords such as “*epistemological crisis*,” “*modern science*,” “*Islamic epistemology*,” and “*knowledge integration*,” with a publication range spanning from 2020 to 2025. This process yielded an initial set of 250 articles.

During the screening phase, titles and abstracts were evaluated to eliminate articles irrelevant to the research focus, such as those not addressing epistemology, unrelated to an Islamic perspective, or lacking academic rigor. After removing duplicates

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<sup>17</sup> Habibi, *Revitalization of the Islamic Education Paradigm : An Islamic Epistemological Perspective*.

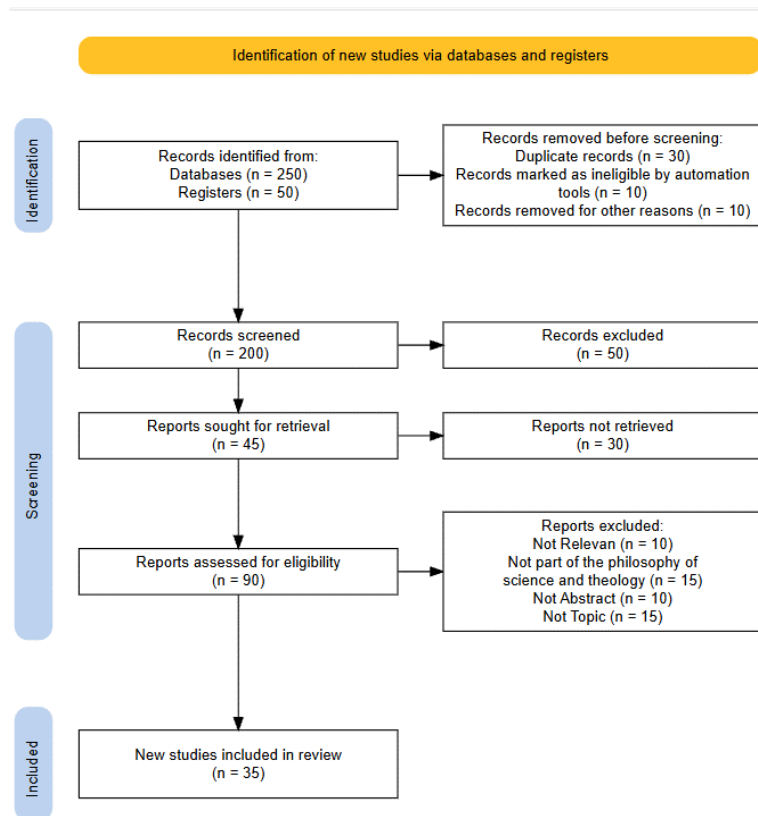
<sup>18</sup> Wahyu Sihab and M. Husnaini, “A Critical Review Of Ibnu Khaldun’s Philosophy Of Education In The Perspective Of 21st Century Education,” *Joyful Learning Journal* 14, no. 3 (2025): 348–56, <https://doi.org/https://doi.org/10.15294/jlj.v14i3.25193>.

<sup>19</sup> Helen Sastypratiwi and Rudy Dwi Nyoto, “Analisis Data Artikel Sistem Pakar Menggunakan Metode Systematic Review,” *JEPIN (Jurnal Edukasi Dan Penelitian Informatika)* 6, no. 2 (2020): 250–57, <https://doi.org/https://jurnal.untan.ac.id/index.php/jepin/article/view/40914/7567658672>.

and irrelevant studies, a subset of articles was selected for further review. The eligibility stage involved assessing the full text of the selected articles to ensure their scientific quality and relevance. Only journal articles that had undergone a peer-review process were included, while publications that did not meet academic standards, fell outside the specified timeframe, or did not directly address the epistemological dimensions of the study were excluded.

As a result of this process, a total of 35 articles were included in the final analysis. The data were then analyzed using a qualitative content analysis approach, which involved data reduction, thematic categorization, and interpretive synthesis. This analysis aimed to identify key patterns, compare findings across studies, and build a comprehensive understanding of the epistemological issues discussed in the literature.

By applying this systematic approach, this study ensures transparency, rigor, and replicability in examining the relationship between the modern scientific paradigm and the Islamic epistemological framework. Based on the analysis in this research article, using a flowchart and format similar to the [https://estech.shinyapps.io/prisma\\_flowdiagram](https://estech.shinyapps.io/prisma_flowdiagram) model<sup>20</sup>. To clarify the systematic steps taken in this research, the following research flow chart is presented in tabular form:



**Figure 1. PRISMA Flowchart**

<sup>20</sup> Neal R. Haddaway et al., “PRISMA2020: An R Package and Shiny App for Producing PRISMA 2020-Compliant Flow Diagrams, with Interactivity for Optimised Digital Transparency and Open Synthesis,” *Campbell Systematic Reviews* 18, no. 2 (2022): e1230, <https://doi.org/10.1002/cl2.1230>.

The numbers at each stage reflect realistic estimates of the identification, screening, feasibility, and selection processes as described in this research article. In maintaining academic integrity and scientific ethics, the entire process was carried out by avoiding plagiarism, upholding the validity of sources, and ensuring transparency in reporting findings.

## RESULTS AND DISCUSSION

### Thematic Reconstruction of the Epistemological Crisis in Modern Science

Based on a systematic literature review of 35 selected articles published between 2020 and 2025, this study identifies a patterned yet fragmented discourse concerning the epistemological crisis in modern science. The findings do not merely indicate a uniform rejection of modern scientific paradigms; rather, they reveal a layered critique that varies in depth, focus, and analytical rigor across different studies.

A dominant strand within the literature emphasizes the persistence of empiricism and positivism as influential epistemological orientations in contemporary scientific practice. Susanti (2020) argues that the privileging of empirical verification has contributed to the marginalization of spiritual and transcendental dimensions in knowledge production<sup>21</sup>. This concern is echoed by Zamroni (2022), who situates the crisis within a broader philosophical shift in which knowledge is increasingly detached from ethical and metaphysical considerations<sup>22</sup>. However, this position is not without contestation. Several studies implicitly acknowledge that modern science has undergone internal epistemological transformations, even though these developments are not always adequately integrated into educational and intellectual practices<sup>23</sup>.

This indicates that the so called epistemological crisis should not be understood as a total failure of modern science, but rather as an imbalance between methodological sophistication and philosophical depth. In other words, the problem lies not in the scientific method itself, but in its reductionist application when divorced from broader ontological and axiological frameworks.

A number of previous studies like Yuldelasharmi et. Al 2025 have shown that criticism of modern science within the discourse of Islamic epistemology is not directed at a rejection of the scientific method as a whole, but rather at reductionist and secularist tendencies that separate science from its metaphysical, ethical, and spiritual dimensions. Articles on integrative-tawhidic epistemology in the thought of Syed Muhammad Naquib al-Attas and Seyyed Hossein Nasr assert that the crisis of modern science arises when science is understood solely as an empirical instrument without connection to a tawhidic

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<sup>21</sup> Susanti, "Epistemologi Manusia Sebagai Khalifah Di Alam Semesta."

<sup>22</sup> Zamroni, *Filsafat Komunikasi: Pengantar Ontologis, Epistemologis, Dan Aksiologis*.

<sup>23</sup> Sihite, "Krisis Epistemologis Dan Metodologis Dalam Kajian Filsafat Keilahan/Teologi Sebagai Ilmu."

worldview and transcendental orientation<sup>24</sup>. In this context, the critique of scientific modernity is not a rejection of rationality or empirical observation, but rather of the underlying secular epistemological assumptions.

A similar perspective is also evident in the study Fathonah et al 2025 on “*Islamic Epistemology and the Reconstruction of the Scientific Paradigm in the Modern Era*,” which argues that the main problem with modern science lies in the dominance of the positivist paradigm, which disregards the integration of revelation, reason, intuition, and moral values in the formation of scientific knowledge<sup>25</sup>.

Furthermore, the article “*Integrative Tawhidic Epistemology as a Critique of Modern Science*” explains that Islamic epistemological criticism is directed at the reduction of reality to merely material and empirical aspects, causing science to lose its dimension of meaning and ethical responsibility<sup>26</sup>. However, the study still focuses on the philosophical elaboration of the figures’ thought and has not yet developed a systematic analysis of how the modern scientific paradigm can be reconstructed without negating the validity of modern scientific methodology itself. Other studies on Syuhada and Dewi say the integration of Islamic epistemology into contemporary education also indicate that the primary challenge lies not in rejecting modern science, but in seeking a balance between methodological sophistication and philosophical depth within the Islamic educational system<sup>27</sup>.

Nevertheless, most previous research has addressed this issue within a normative and conceptual framework. Few studies have systematically examined how the discourse on contemporary Islamic epistemology during the 2020–2025 period negotiates the relationship between the validity of modern scientific methods and the need for a broader ontological and axiological framework. Consequently, the discourse on the “*epistemological crisis*” is often understood in dichotomous terms between Islam and modernity, whereas the core issue is more closely related to the imbalance between the technical-methodological development of science and philosophical reflection on the purpose, meaning, and ethical orientation of science itself<sup>28</sup>.

Meanwhile, the research conducted by the researcher seeks to bridge this gap by critically analyzing how contemporary Islamic epistemological studies position the modern scientific method not as something to be rejected, but as an instrument that must

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<sup>24</sup> Yuldelasharmi et al., “Epistemologi Tauhidik-Integratif Sebagai Kritik Terhadap Sains Modern.”

<sup>25</sup> Enden Siti Nur Fathonah et al., “Epistemologi Islam Dan Rekonstruksi Paradigma Ilmu Di Era Modern,” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 03 (2025): 267–82, <https://doi.org/10.23969/jp.v10i03.30435>.

<sup>26</sup> Yuldelasharmi et al., “Epistemologi Tauhidik-Integratif Sebagai Kritik Terhadap Sains Modern.”

<sup>27</sup> Syuhada and Dewi, “Integrasi Epistemologi Islam.”

<sup>28</sup> Baidawi Arrohman et al., “Krisis Otoritas Pengetahuan Dalam Pendidikan Islam: Telaah Epistemologis Atas Relasi Wahyu, Akal, Dan Kekuasaan Ilmu,” *YUDHISTIRA: Journal of Philoshopy* 1, no. 2 (2025): 36–47, <https://doi.org/https://ejournal.bamala.org/index.php/yudhistira/article/view/703/405>.

be situated within a Tawhidic ontological and axiological framework. Thus, this study seeks to demonstrate that the integration of Islamic epistemology is not intended to replace modern science, but to reconstruct its philosophical orientation so that science retains its ethical, spiritual, and humanistic dimensions within the context of contemporary education and knowledge production.

### **Islamic Epistemology: Between Conceptual Strength and Operational Limitations**

The findings of this study indicate that Islamic epistemology is consistently positioned within the literature as a comprehensive and integrative framework of knowledge. A number of studies emphasize that knowledge in Islam is not derived from a single source, but rather emerges from the interplay between revelation (*wahyu*), reason (*‘aql*), sensory experience and intuition. This perspective demonstrates that Islamic epistemology possesses an integrative character that not only acknowledges the validity of rationality and empiricism but also positions revelation as the ontological and axiological foundation in the process of seeking knowledge<sup>29</sup>.

Research on the integration of Islamic epistemology affirms that the development of knowledge within the Islamic tradition must be built through a synergistic relationship between *hadarat al-nas* (revelatory texts), *hadarat al-‘ilm* (empirical science), and *hadarat al-falsafah* (philosophical rationality)<sup>30</sup>. Dalimunte et al. (2024) explicitly articulate this multidimensional structure, while Bahri (2020) frames knowledge as a form of illumination (*al-nūr*) that originates from divine sources and is actualized through human intellectual engagement<sup>31</sup>.

Research on classical and contemporary Islamic epistemology shows that the Islamic intellectual tradition, dating back to the classical period, has developed various epistemological approaches such as bayani, burhani, and irfani each of which emphasizes textual authority, logical rationality, and spiritual intuition in the acquisition of knowledge<sup>32</sup>. Most previous research has remained more focused on normative explanations regarding the classification of sources of knowledge in Islam without deeply examining how the interaction between revelation, reason, empirical experience, and intuition is negotiated within the context of contemporary scientific development<sup>33</sup>. This

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<sup>29</sup> Putri and Zalnur, “Rekonstruksi Epistemologi Islam: Integrasi Bayani, Irfani, Dan Burhani Untuk Resiliensi Pengetahuan Di Era Digital.”

<sup>30</sup> Nur Rahmat, *Hadarat Al-Nash, Hadharat Al-‘Ilm dan Hadharat Al-Falsafah*, 9 (2025), <https://doi.org/https://jptam.org/index.php/jptam/article/view/24158>.

<sup>31</sup> Bahri, *Filsafat Pendidikan*; Dalimunte et al., *Mengungkap Sumber Pengetahuan : Harmoni Antara Akal , Indera , Intuisi , Dan Wahyu*.

<sup>32</sup> Putri and Zalnur, “Rekonstruksi Epistemologi Islam: Integrasi Bayani, Irfani, Dan Burhani Untuk Resiliensi Pengetahuan Di Era Digital.”

<sup>33</sup> Rian Hidayat, “Harmonisasi Pengetahuan: Menelusuri Interaksi Islam Dan Filsafat Dalam Pengembangan Ilmu Pengetahuan: Menelusuri Interaksi Islam Dan Filsafat Dalam Pengembangan Ilmu Pengetahuan,” *EL-FIKR: Jurnal Aqidah Dan Filsafat Islam* 5, no. 1 (2024): 37–53, <https://doi.org/https://doi.org/10.19109/el-fikr.v5i1.21680>.

study focuses on how recent studies negotiate the relationship between the modern scientific paradigm and the Islamic epistemological framework, thereby demonstrating whether the integration of these various sources of knowledge truly produces a scientific model that is operational within modern education systems and the production of scientific knowledge.

In addition, Aziz and Zakir (2022) highlight that the principle of tawhid functions not only as a theological doctrine but also as an epistemological paradigm that integrates fragmented domains of knowledge into a unified whole. This integrative vision positions Islamic epistemology not merely as a critique of modern science, but as a constructive framework that seeks to reconcile factual knowledge with ethical and spiritual purposes<sup>34</sup>. In this sense, Islamic epistemology does not merely critique modern science but offers a reconstructive vision that integrates factual knowledge with ethical and spiritual purpose.

However, a closer examination reveals a critical limitation within the existing body of literature. While the conceptual foundation of Islamic epistemology is robust and philosophically coherent, most studies remain confined to normative formulations. That is, they tend to articulate what Islamic epistemology should be, rather than how it can be translated into concrete scientific or educational practices. This normative tendency creates a significant gap when compared to modern scientific traditions, which are characterized by clearly defined methodologies, operational frameworks, and measurable outcomes.

Consequently, the strength of Islamic epistemology lies in its conceptual depth and integrative vision, whereas its primary limitation lies in the absence of systematic operationalization. Without methodological elaboration, the discourse risks remaining at the level of philosophical idealism, with limited impact on contemporary knowledge production.

### **Epistemological Tensions in Educational Practice**

The tension between conceptual discourse and practical implementation becomes particularly evident in the field of education. Habibi (2024) argues that contemporary Islamic education is in urgent need of epistemological revitalization, particularly in response to the dominance of secular paradigms<sup>35</sup>. This argument is reinforced by Abuzar and Khondoker (2024), who emphasize that the integration of ethical and spiritual values into educational curricula is essential for achieving holistic and sustainable learning outcomes<sup>36</sup>.

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<sup>34</sup> Abdul Aziz and Supratman Zakir, *Indonesian Research Journal on Education : Jurnal Ilmu Pendidikan*, 2, no. 3 (2022): 1030–37.

<sup>35</sup> Habibi, *Revitalization of the Islamic Education Paradigm : An Islamic Epistemological Perspective*.

<sup>36</sup> Abuzar and Khondoker, “Ethical Curriculum Development: Insights from Islamic Epistemology towards Sustainable Development Goals (SDGs).”

Despite these theoretical calls, empirical indications suggest that such integration remains limited in practice. Sihab and Husnaini (2025) note that many educational institutions continue to prioritize technical and instrumental knowledge while neglecting philosophical reflection and spiritual formation<sup>37</sup>. This condition reflects a deeper epistemological inconsistency: while Islamic epistemology is widely acknowledged at the theoretical level, it is not systematically embedded in pedagogical practices.

Contemporary literature indicates that the main problem in the discourse on Islamic epistemology for the 2020–2025 period is no longer merely at the conceptual level regarding the integration of knowledge, but rather the lack of concrete, systematic, and replicable implementation models in science education. Many studies emphasize the importance of integrating revelation and reason, critique the dichotomy of knowledge, and advocate for strengthening the monotheistic paradigm; however, most remain confined to philosophical and normative elaborations without producing an operational methodological framework for educational practice.

For example, the article “*Qur’anic Epistemology in the Integration of Reason and Revelation*” asserts that science in Islam must be built through the harmonization of rationality and spirituality to give rise to an integrative and transcendental scientific paradigm. However, this research remains focused on the philosophical reconstruction of the function of science and has not yet explained in detail how such integration is translated into science curriculum design, pedagogical strategies, or learning assessment systems<sup>38</sup>.

A similar point is made in the article Aufa et al. “*The Integration of Reason, Wahyu and Moral Development in Islamic Educational Philosophy*,” which highlights the importance of uniting rationality and divine values in modern Islamic education<sup>39</sup>. This research successfully strengthens the epistemological foundation of a holistic Islamic education, but its practical implementation in modern science education has yet to be formulated in a concrete and applicable manner. Meanwhile, the study<sup>40</sup> “*Epistemology of Islamic Education: A Conceptual Analysis of the Integration of Revelation and Reason in the Formation of Muslim Character*” demonstrates that Islamic epistemology is constructed through the harmonization of the bayani, burhani, and irfani approaches. However, this study remains predominantly conceptual and has not yet

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<sup>37</sup> Sihab and Husnaini, “A Critical Review Of Ibnu Khaldun’s Philosophy Of Education In The Perspective Of 21st Century Education.”

<sup>38</sup> Solikhin et al., “Epistemologi Qur’ani dalam Integrasi Akal dan Wahyu.”

<sup>39</sup> Adila Umniati Aufa et al., “Integrasi Akal, Wahyu, Dan Pengembangan Moral Dalam Filsafat Pendidikan Islam,” *Jurnal Ilmiah Falsafah: Jurnal Kajian Filsafat, Teologi Dan Humaniora* 12, no. 1 (2025): 115–25, <https://doi.org/10.37567/jif.v12i1.4735>.

<sup>40</sup> Astrid Veranita Indah, “Epistemologi Pendidikan Islam: Analisis Konseptual Terhadap Integrasi Wahyu Dan Akal Dalam Pembentukan Karakter Muslim,” *Islamijah: Journal of Islamic Social Sciences* 6, no. 2 (2025): 180–98, <https://doi.org/10.30821/islamijah.v6i2.25600>.

developed a learning model or research methodology that can be systematically applied in modern educational institutions <sup>41</sup>.

### **Reassessing the Claim of Epistemological Crisis**

Another important insight emerging from this review concerns the way in which the epistemological crisis of modern science is framed. A number of studies tend to characterize modern science as inherently reductionistic, secular, and value-free. While such critiques are partially valid, they often overlook the internal diversity and ongoing evolution within the philosophy of science itself. As indicated by Butar-Butar (2021), Western epistemology is not monolithic, it encompasses a range of perspectives that have critically engaged with empiricism and rationalism <sup>42</sup>. Similarly, Endraswara (2021) argues that scientific development is inseparable from its philosophical foundations, which continue to evolve through critical reflection and paradigm shifts <sup>43</sup>.

Therefore, framing modern science as entirely detached from ethical and metaphysical considerations risks oversimplification and may weaken the analytical rigor of the argument. A more balanced interpretation would suggest that the epistemological crisis arises not from the existence of modern science itself, but from its partial and instrumental application particularly when knowledge is divorced from ethical responsibility and broader human purposes. In this context, Islamic epistemology should not be positioned as an oppositional alternative, but rather as a complementary framework that can enrich and reorient modern scientific discourse.

Recent literature indicates that many studies are moving away from the dichotomous narrative of “*Islam versus modern science*” and toward a more critical and balanced interpretation. For example, the article Putri and Lubis “*The Renaissance and the Shift in Western Epistemology: A Critical Analysis of the Value-Free Science Paradigm and the Crisis of Modern Technological Ethics*” explains that the problem with modern science lies not in the development of its methodology, but in the “*value-free science*” paradigm that separates science from moral and human dimensions. This article is significant because it demonstrates that the epistemological crisis arises from the detachment of science from ethical responsibility, not from the existence of modern science itself <sup>44</sup>. Thus, this research helps reinforce the argument that Islamic

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<sup>41</sup> Indah, “EPISTEMOLOGI PENDIDIKAN ISLAM.”

<sup>42</sup> Nazaruddin Butar-Butar, *EPISTEMOLOGI PERSPEKTIF BARAT DAN ISLAM. Humantech: Jurnal Ilmiah Multidisiplin Indonesia*, 1 (2), 240–246 (2021), <https://doi.org/10.20885/tullab.vol7.iss1.art12>.

<sup>43</sup> Suwardi Endraswara, *Filsafat Ilmu* (Media Pressindo, 2021), [https://doi.org/https://books.google.co.id/books/about/Filsafat\\_Ilmu.html?id=eDu4EAA\\_AQBAJ&redir\\_esc=y](https://doi.org/https://books.google.co.id/books/about/Filsafat_Ilmu.html?id=eDu4EAA_AQBAJ&redir_esc=y).

<sup>44</sup> Dinda Aulia Putri and Zakaria Husin Lubis, “Renaissance Dan Pergeseran Epistemologi Barat: Analisis Kritis Terhadap Paradigma Sains Bebas Nilai Dan Krisis Etika Teknologi Modern: The Renaissance and the Shift in Western Epistemology: A Critical Analysis of Value- Free Science and Technological Ethics,” *Tasfiah: Jurnal Pemikiran Islam* 10, no. 1 (2025): 1–37, <https://doi.org/10.21111/tasfiah.v10i1.1>.

epistemological criticism should be directed at the philosophical orientation of science, not at the scientific method in an absolute sense.

The research conducted by Yudhyarta in 2025 is more practical in nature, as evidenced in the article “*The Prophet Muhammad’s (PBUH) Integrative Epistemology: An Analysis of the Principles of Revelation, Reason, and Empiricism as the Foundation for the Development of Ethics-Based Science and Technology.*” This research not only discusses the integration of revelation, reason, and empiricism conceptually but also relates it to the development of ethics-based technology<sup>45</sup>. This indicates a shift in the discourse of Islamic epistemology from merely a philosophical critique of modernity toward the search for a humanistic and morally responsible model of science.

### **Implications: From Epistemological Critique to Reconstruction**

The implications of the epistemological crisis are not limited to theoretical discourse but extend to broader social and educational realities. Selvia (2024) highlights the decline of ethical values in knowledge development, while Abduh and Abduh (2023) associate epistemological imbalance with socio-economic and cultural distortions<sup>46</sup>. These findings suggest that the way knowledge is conceptualized has direct consequences for how it is applied in society.

From an Islamic perspective, knowledge is inherently linked to moral responsibility and spiritual purpose. As emphasized by Farhan et al. (2024) and Muhtadi et al. (2023), the ultimate goal of knowledge is not merely cognitive mastery but the cultivation of ethical character and piety. This stands in contrast to the instrumental orientation of modern knowledge systems, which often prioritize efficiency and utility over meaning and value<sup>47</sup>.

However, transforming this ideal into practice requires more than philosophical affirmation. It demands the development of concrete epistemological models that can bridge the gap between revelation and reason, between theory and application. Without such efforts, Islamic epistemology risks remaining a normative ideal without practical impact.

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<sup>45</sup> Deddy Yudhyarta, “Epistemologi Integratif Rasulullah SAW: Telaah Prinsip Wahyu-Akal-Empiris Sebagai Fondasi Pengembangan Sains Dan Teknologi Berbasis Etika,” *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): 2987–96, <https://doi.org/10.61104/alz.v3i3.1846>.

<sup>46</sup> Arridho Abduh and M. Arrafie Abduh, “Membongkar Perbedaan Worldview: Perspektif Islam Dan Barat Dalam Konsep Ekonomi Ditengah Hegemoni Kapitalisme,” *Islamic Economics & Finance Research Review* 1, no. 1 (2023): 1–19; Noor Liyana Selvia, “Konsep Pengembangan Ilmu Menurut Imam Al-Ghazali: Perspektif Epistemologi Dan Eksplorasi Kontemporer,” *SERUMPUN: Journal of Education, Politic, and Social Humaniora* 2, no. 1 (2024): 8, <https://doi.org/10.61590/srp.v2i1.108>.

<sup>47</sup> Muhammad Farhan et al., “Sikap Ilmiah Sebagai Pembentuk Iman Dan Takwa Dalam Pembelajaran IPA Pokok Bahasan Alam Semesta Di Pesantren,” *Literasi* 15, no. 1 (2024): 1–13, [https://doi.org/https://doi.org/10.21927/literasi.2024.15\(1\).1-13](https://doi.org/https://doi.org/10.21927/literasi.2024.15(1).1-13).

### Synthesis and Research Gap

The overall synthesis of the reviewed literature reveals three critical gaps. First, there is a lack of systematic and integrative analysis that brings together diverse discussions on epistemology within a coherent framework. Second, most studies remain conceptual and lack empirical validation, particularly in educational settings. Third, there is limited exploration of how Islamic epistemology can be operationalized in contemporary scientific discourse without negating the methodological strengths of modern science.

This study addresses these gaps by providing a structured thematic synthesis of recent literature and by critically examining the intersection between modern scientific paradigms and Islamic epistemological perspectives. In doing so, it contributes to a more nuanced and balanced understanding of the epistemological challenges facing contemporary knowledge systems, while opening pathways for future research focused on practical implementation.

**Table 1. Synthesis of Selected Studies on Islamic Epistemology and the Epistemological Crisis of Modern Science (2020–2025)**

No.	Author (Year)	Focus	Method	Key Findings	Gap
1	Susanti (2020)	Modern spiritual crisis	Conceptual	Knowledge in Islam integrates rational and spiritual dimensions	Does not address implementation in the context of modern science
2	Syahidu (2021)	Nasr's Epistemology	Literature	The secularization of science leads to the loss of the sacred dimension in knowledge	Lacks elaboration on implementation within the education system
3	Batubara & Salminawati (2022)	Islamic Ontology	Conceptual	Science based on <i>tauhid</i>	Minimal integration of modern science
4	Zamroni (2022)	Philosophy of communication	Review	Global epistemological crisis	Not specific to Islam
5	Aziz & Zakir (2022)	Islamic education	Qualitative	The need for value integration	Has not yet addressed epistemology

6	Sihite (2023)	Theology & the crisis of science	Conceptual	Science losing its divine dimension	Lack of empirical data
7	Abduh & Abduh (2023)	Economic worldview	Comparative	Islam-West clash	Focuses solely on economics
8	Muslim (2023)	Curriculum	Review	Need for value integration	Not specific to epistemology
9	Habibi (2024)	Educational paradigm	Qualitative	Revitalization of Islamic epistemology	Limited implementation
10	Dalimunte et al. (2024)	Sources of knowledge	Conceptual	Integration of reason, Wahyu, and intuition	Not yet applicable

The results of a *systematic literature review* of 35 articles indicate that there are four main trends in studies of Islamic epistemology and the crisis of modern science. First, most of the literature criticizes the dominance of modern epistemology based on empiricism and positivism, which is seen as neglecting spiritual and moral dimensions. However, some studies also indicate that the development of contemporary philosophy of science has moved beyond classical positivism, so criticism of modern science needs to be conducted more proportionally.

Second, Islamic epistemology is positioned as an alternative that offers a holistic approach through the integration of revelation, reason, and intuition. Nevertheless, most studies remain normative and have yet to provide a clear operational framework within the context of contemporary science. Third, in the context of education, a number of studies emphasize the importance of integrating science and values into the curriculum. The integrative-interconnective approach has become one of the models frequently proposed, although its implementation in practice remains limited.

Fourth, the modern epistemological crisis is also linked to various humanitarian problems, such as dehumanization, moral crises, and environmental degradation. However, empirical studies on these impacts remain relatively scarce. Based on these findings, it can be concluded that there is a gap between the theoretical development of Islamic epistemological concepts and their implementation in modern educational systems and scientific practices.

## CONCLUSION

This study concludes that the epistemological crisis in modern science should not be understood as a total failure of scientific paradigms, but rather as an imbalance in the application of knowledge that tends to prioritize empirical and instrumental dimensions while neglecting ethical, metaphysical, and spiritual considerations. The synthesis of

recent literature (2020–2025) indicates that Islamic epistemology offers a conceptually integrative framework through the unification of revelation, reason, and moral values. However, its development remains largely normative and has not been sufficiently translated into operational models within contemporary scientific and educational practices. At the same time, many existing critiques of modern science tend to be overgeneralized and insufficiently engage with the internal diversity and evolution of contemporary philosophy of science.

These findings highlight the need for a more balanced and dialogical approach that positions Islamic epistemology not as a substitute, but as a complementary framework capable of enriching modern knowledge systems. Nevertheless, this study is limited by its reliance on conceptual literature and the lack of empirical evidence regarding practical implementation, which reflects a broader gap in current scholarship. Therefore, future research is required to develop and empirically test integrative epistemological models, particularly in educational contexts, in order to bridge the gap between theoretical discourse and practical application. In this regard, the reconstruction of epistemology becomes not only an academic endeavor but also a strategic effort to realign knowledge with ethical purpose and human well-being in the contemporary world.

Theoretically, this research highlights the need to move beyond reductionist critiques of modern science and toward a more nuanced epistemological framework that recognizes both the strengths and limitations of different knowledge traditions. It also reinforces the importance of developing Islamic epistemology not only as a conceptual discourse but as a dynamic and applicable framework within contemporary scholarship.

Practically, the study suggests that educational institutions particularly within the Muslim world should critically re-evaluate their epistemological foundations. Curriculum design, teaching methods, and knowledge production processes need to integrate ethical and spiritual dimensions without compromising scientific rigor. This requires the development of concrete pedagogical models that translate integrative epistemological principles into classroom practice.

For future research, there is a clear need for empirical studies that examine how Islamic epistemological frameworks can be implemented in real-world contexts, especially in science education. Such studies would provide valuable insights into the challenges, opportunities, and measurable impacts of integrating ethical-spiritual perspectives into modern knowledge systems.

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