

EPISTEMOLOGY OF ISLAMIC EDUCATION PHILOSOPHY: A CONCEPTUAL STUDY OF THE SCIENTIFIC FOUNDATIONS AND THEIR IMPLICATIONS FOR MODERN LEARNING

Kharismatul Khasanah¹, Abdul Khobir¹, Ceren Desta Joina¹,
Arsya Ma'wa Ni'matul Izzati¹, Nida Fadhila Safitri¹

¹Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan

Email: kharismatul.khasanah24005@mhs.uingusdur.ac.id

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Abstract

This article examines the epistemology of Islamic education by explaining the role of revelation, reason, experience, and intuition as the main foundations in the formation of knowledge. Unlike Western epistemology, which emphasizes rationality and empirical approaches, Islamic epistemology presents a more holistic perspective because it harmoniously combines spiritual, moral, and intellectual dimensions. This study uses a literature review method, examining various classical and contemporary sources to obtain a more in-depth conceptual overview. The results of the study show that revelation is the highest source of truth, while reason serves as an instrument for understanding reality, and experience and intuition strengthen the process of internalization and application of knowledge in everyday life. This study provides a new perspective by integrating these four sources of knowledge into a single epistemological framework that can be applied in the development of modern learning, thereby emphasizing that today's educational challenges are not only related to technical and methodological aspects but also to strengthening the epistemological foundations that have been neglected. Furthermore, this article highlights the relevance of Islamic epistemology in learning practices through integrated curriculum development, character building, and the use of applicable learning methods. These findings indicate that Islamic epistemology can be an important reference for building a more holistic education that is in line with the needs of the modern era.

Keywords: Islamic epistemology, revelation, reason, education

Abstrak

Artikel ini mengkaji epistemologi pendidikan Islam dengan menjelaskan peran wahyu, akal, pengalaman, dan intuisi sebagai landasan utama dalam pembentukan pengetahuan. Berbeda dengan epistemologi Barat yang lebih menonjolkan rasionalitas dan pendekatan empiris, epistemologi Islam menghadirkan perspektif yang lebih utuh karena memadukan dimensi spiritual, moral, dan intelektual secara harmonis. Penelitian ini menggunakan metode studi literatur dengan menelaah berbagai sumber klasik dan kontemporer untuk mendapatkan gambaran konseptual yang lebih mendalam. Hasil kajian menunjukkan bahwa wahyu menjadi sumber kebenaran tertinggi, sementara akal berfungsi sebagai instrumen untuk memahami realitas, dan pengalaman serta intuisi memperkuat proses internalisasi dan penerapan ilmu dalam kehidupan sehari-hari. Kajian ini memberikan sudut pandang baru dengan mengintegrasikan keempat sumber pengetahuan tersebut ke dalam satu kerangka epistemik yang dapat diterapkan dalam pengembangan pembelajaran modern, sehingga menegaskan bahwa tantangan pendidikan masa kini tidak hanya terkait aspek teknis dan metodologis, tetapi juga berkaitan dengan penguatan dasar epistemologis yang selama ini kurang diperhatikan. Selain itu, artikel ini menyoroti relevansi epistemologi Islam dalam praktik pembelajaran melalui pengembangan kurikulum terpadu, pembentukan karakter, dan penggunaan metode pembelajaran yang aplikatif. Temuan tersebut menunjukkan bahwa epistemologi Islam dapat menjadi acuan penting untuk membangun pendidikan yang lebih holistik dan sesuai dengan kebutuhan era modern.

Kata Kunci : Epistemologi Islam, wahyu, akal, pendidikan

1. Introduction

Epistemology, as a branch of philosophy that examines the nature, sources, and validity of knowledge, plays an important role in building the scientific structure of Islamic education. Historically, Islamic education is rooted in the sources of knowledge, namely revelation, reason, and empirical experience. However, the dynamics of scientific and technological developments in the modern era, such as digitalization, artificial intelligence, globalization, and changes in student learning patterns, require a reinforcement of these epistemological foundations. This condition indicates the need for Islamic education to reflect and renew its scientific framework so that it is not only able to respond to contemporary challenges but also remains firmly committed to the values of monotheism and morality that characterize it.

The phenomenon in the field shows a gap between the idealism of Islamic education epistemology and current learning practices. Many Islamic educational institutions are still focused on a normative-textual approach without being balanced by a contextual understanding that is adaptive to the times. The imbalance between naqli and aqli knowledge in the learning process often makes Islamic education less able to keep up with the demands of modern learning, such as student-centered learning, inquiry-based learning, and the integration of digital technology. This gap emphasizes the need for conceptual studies to reinforce the epistemological basis of Islamic education.

Theoretically, the epistemology of Islamic education has unique characteristics that combine revelation as the main source of knowledge with human intellectual potential and empirical experience. Thus, epistemology not only guides how knowledge is acquired, but also how that knowledge is directed to shape people who are faithful, moral, and competent. In the context of modern learning, a proper understanding of epistemology provides direction in designing relevant and applicable curricula, learning methods, and pedagogical approaches.

The urgency of this study is even greater considering that modern learning cannot rely solely on technological sophistication but requires a philosophical foundation to remain humanistic, meaningful, and in line with the objectives of Islamic education. Therefore, this article focuses on a conceptual analysis of the epistemology of Islamic educational philosophy, while also exploring its implications for the development of modern learning. Based on these issues, this study focuses on three main questions: how does epistemology build the scientific foundation of Islamic education, what are the characteristics of knowledge sources in the Islamic educational tradition, and what are the implications of this epistemology for current learning models? With the aim of describing, analyzing, and contextualizing the epistemology of Islamic education within the framework of modern learning, this article is expected to contribute to the development of Islamic education that is adaptive yet rooted in Islamic values.

The novelty of this article lies in its attempt to reformulate the epistemology of Islamic education as a foundation capable of responding to various challenges in modern education characterized by digitalization, information complexity, and a crisis of values. Unlike previous studies that have tended to position Islamic epistemology in a normative and theoretical manner, this article emphasizes the integration of revelation, reason, experience, and intuition as a unified epistemic framework that can be directly applied in curriculum development, learning design, and pedagogical strategies. This element contributes something new to the discourse of Islamic educational philosophy because it connects classical epistemology with the practical needs of 21st-century education.

2. Literatur Review

Studies on epistemology in Islamic education show a wide spectrum of views from previous researchers. Qadafi, et al (2024) emphasize that epistemology cannot be separated from the two other pillars of educational philosophy, namely ontology and axiology. These three pillars form the foundation for formulating the essence of Islamic education, methods of acquiring knowledge, and moral values that must be internalized by students. This study places epistemology as part of the broader framework of value-oriented Islamic educational philosophy.

In line with this, Zahrani, et al (2022) focus their study on the main sources of knowledge in Islam, namely the Qur'an, Sunnah, and ijihad. The researchers emphasize that the epistemology of Islamic education not only discusses the origin of knowledge but also the procedures, criteria, and validity of truth, thus having strong implications for strengthening Islamic education methodology in the contemporary era. Meanwhile, Devinta, Azizah, and Anggraini adopted a comparative approach by discussing epistemology from the perspectives of idealism, realism, pragmatism, and existentialism. This study shows the position of Islamic epistemology among various world philosophical

paradigms, revealing the distinctive characteristics of Islamic epistemology, which is spiritually oriented, compared to Western philosophy, which tends to be rationalistic.

Additionally, the study by Luthfiyah and Khobir (2023) reaffirms the importance of integrating ontological, epistemological, and axiological aspects in developing an Islamic education system. This research highlights the relevance of educational philosophy in curriculum development and character education, thereby strengthening the position of epistemology as a conceptual pillar that shapes learning values and practices. Meanwhile, Djollong (2015) places Qur'anic values as an important foundation in the epistemology of Islamic education and emphasizes that the integration of revelation must be the basis for curriculum development and improving the quality of the learning process.

From another perspective, Harahap (2020) contributes by expanding the sources of Islamic epistemology, not only revelation and reason, but also the five senses and intuition. This view leads to a holistic and integrative concept of knowledge, while distinguishing Islamic epistemology from Western traditions that tend to be skeptical. Mustafa (2018) then reaffirms the importance of the two main sources of Islamic education, namely Islamic teachings and openness to non-Islamic thought, but still within the framework of integrating revelation, reason, and experience as the principles of Islamic educational epistemology that are not dichotomous.

The study by Nurviana and Husnain (2021) also shows a fundamental difference between Western and Islamic epistemology. Western epistemology is dominated by rationalism and empiricism, while Islamic epistemology is holistic, integrating revelation, reason, and the heart as sources of knowledge. This confirms that Islamic epistemology has a strong moral-spiritual foundation in shaping the character of students. In line with this, Fahmi, et al (2024) emphasize the close relationship between reason, the senses, intuition, and revelation as the foundation of Islamic epistemology, and show how this epistemology plays an important role in shaping the morality and spirituality of modern education.

Finally, Irawan (2014) provides an in-depth perspective on the role of intuition in Islamic epistemology. Intuition is seen as a source of knowledge that can reach metaphysical realities that cannot be achieved through reason or empiricism. The concept of intuition provides a spiritual dimension that enriches Islamic epistemology as a comprehensive knowledge framework.

Overall, these various literatures show that Islamic educational epistemology is integrative, combining revelation, reason, sensory experience, and intuition as sources of knowledge. This epistemological framework is not only relevant to enriching the discourse of Islamic educational philosophy, but also has direct implications for curriculum development, character value strengthening, and improving the quality of holistic and humanistic learning in the context of modern education.

3. Method

This study uses the library research method with a descriptive qualitative approach. This method was chosen because the focus of the study is to explore, examine, and analyze the concept of epistemology in Islamic educational philosophy through various relevant literature sources (Hadi, 2002). The data collection process was carried out by examining books, national and international journals, scientific articles, and previous research results that discussed the theme of epistemology in Islamic education.

Data analysis in this study was carried out through three main steps. First, data reduction, which involves selecting and sorting important information from various literature relevant to the research focus. Second, data presentation, which involves organizing findings into categories such as sources of knowledge, methods of acquiring knowledge, and their implications for modern education. Third, drawing conclusions, which involves comprehensively interpreting the data to find the relationship between the findings of each article and the conceptual construction of Islamic educational epistemology. This method allows researchers to compare ideas from various sources, identify similarities and differences in experts' perspectives, and discover the important contributions of Islamic epistemology in responding to contemporary learning needs. Since this research did not involve field observations or interviews, all data was obtained purely from literature reviews, so the research results focused on conceptual analysis and theory reinforcement.

4. Result

The results of the study show that the epistemological basis of Islamic education is very strong through the combination of revelation, reason, experience, and intuition as the main sources of knowledge. From the ten articles that have been reviewed, it can be seen that Islamic education does not only focus on rational and empirical aspects as in modern education, but also emphasizes the importance of spiritual and moral dimensions. These findings illustrate that Islamic epistemology provides a more comprehensive scientific framework compared to Western approaches, which are often linear and materialistic.

In addition, the findings also show that researchers agree on the importance of the Qur'an and Sunnah as the epistemological foundation of Islamic education. Although reason and experience are considered to have a significant role, both are seen as tools for understanding, interpreting, and expanding knowledge derived from revelation. This study also emphasizes that Islamic education should be directed at developing individuals who are balanced intellectually, spiritually, and morally, so that they do not get caught up in modern education patterns that often focus solely on cognitive achievement.

In the various articles studied, it was also found that Islamic epistemology is capable of responding to the challenges faced by modern education by offering an integrative approach. Sources of knowledge such as empiricism, rationalism, and intuition can collaborate as long as they remain within the framework of values derived from the Qur'an. These findings also show that Islamic education has great potential to develop a learning system that is relevant, contextual, and rooted in divine values. Further findings explain that Islamic epistemology has a direct impact on the formulation of curriculum and teaching and learning strategies. Many researchers emphasize the need for a curriculum that not only focuses on academic development but also instills values of manners, morals, and spiritual awareness. This is considered crucial, given that modern education is often considered to have lost its direction due to a lack of ethical and humanitarian values.

Finally, the study shows that Islamic epistemology provides a philosophical basis for building an educational model that does not reject scientific and technological progress but directs its use to be in harmony with the values of truth and benefit for humanity. Therefore, the epistemology of Islamic educational philosophy can be the basis for developing a more humane, meaningful, and character- and civilization-oriented concept of modern learning.

5. Discussion

5.1 Epistemology from an Islamic and Western Perspective

Epistemology in general philosophy is the study of knowledge, which includes its sources, nature, scope, and validity. Epistemology discusses how knowledge is obtained, what can be considered valid knowledge, and the limits of human knowledge (Budi et al., 2025). Epistemology in Islamic education has a very fundamental position as the foundation of how knowledge is understood, obtained, and validated. The text mentions that epistemology comes from the words *episteme* and *logos*, which then developed into a theory of knowledge that examines the process, structure, and truth of science. Dagobert D. Runes explains that epistemology is a branch of philosophy that discusses "the sources, structure, methods, and validity of science" (Budianto, N. Fadhoki, 2021). This view is reinforced by Azyumardi Azra, who asserts that Islamic epistemology includes the study of the authenticity, structure, and methods of science as the basis for Islamic scholarship (Ainuri & Wijaya, 2021). With these two quotes, it is clear that epistemology is not only an abstract concept but also plays a role in building the scientific identity of Islamic education.

In Islamic tradition, revelation is placed as the main source of knowledge. The quotation from QS. Hud [11]:1 in the text is evidence that the holy book was revealed with a neat arrangement of verses and explained in detail to serve as guidance for life. This explanation is confirmed by Ainuri and Wijaya in their article that revelation covers aspects of monotheism, law, morals, history, moral values, and education. In addition to revelation, reason is placed as a tool that enables humans to understand *qauliyah* verses, *kauniyah* verses, and *insaniyah* verses. There is an important quote that states that reason is weak but still functions as an instrument for understanding reality (Ainuri & Wijaya, 2021). Thus, Islamic epistemology balances revelation, reason, experience, and intuition as complementary elements of knowledge.

Unlike Islam, Western epistemology is rooted in rationalism and empiricism. Western sources of knowledge are

centered on reason and experience, so its methodology is guided by scientific objectivity. This is explained by Nurviana & Husnaini (Nurviana, 2024), who explain that Western theories of truth include coherence, correspondence, pragmatism, performativity, and structuralism. Meanwhile, Islam has religious theories of truth such as al-Haqq, Shiddiq, as well as the bayani, burhani, and irfani approaches. This difference shows that Western epistemology tends to separate science from spiritual values, while Islamic epistemology unites reason, ethics, and revelation to produce knowledge that is not only intellectually intelligent but also moral.

5.1.1 The Role of Revelation, Reason, and Experience in the Structure of Islamic Science

Revelation (wahy) in Islamic terminology refers to divine communication revealed to the prophets, particularly the Qur'an as the final revelation revealed to the Prophet Muhammad SAW. The concept of revelation in Islam has a very broad dimension, not only limited to ritual and moral aspects, but also includes universal principles that can serve as guidance in the development of science (Zain et al., 2025). Revelation has the highest position in the epistemology of Islamic education because it comes from Allah, the All-Knowing. Philosophically, revelation ensures that human knowledge is not separated from moral purposes, while theologically, revelation serves as a guideline so that humans do not stray in understanding reality. The emphasis on the importance of revelation is supported by Ainuri and Wijaya (2021:92), who state that revelation contains moral values, laws, and educational principles.

Reason is present as an instrument that enables humans to interpret and contextualize revelation. Through reason, humans can understand natural phenomena, social interactions, and the development of science. Without reason, revelation cannot be interpreted in the context of an ever-changing era. The text emphasizes that reason is capable of connecting qauliyah, kauniyah, and insaniyah verses so that the knowledge that emerges is relevant to human needs (Ainuri & Wijaya, 2021).

Experience and intuition also play an important role. Experience bridges theory into the practical realm so that knowledge is applicable. Meanwhile, intuition allows humans to grasp transcendental truths that cannot be reached by pure rationality. (Harahap, 2020) also emphasizes that intuition in Islam is capable of providing deeper spiritual insights. Thus, Islamic epistemology is not only rationalistic but also spiritualistic.

5.2 Comparative Analysis with Western Thought

The text explains in detail that Western epistemology emphasizes two main pillars: rationalism and empiricism. Western education is seen as instrumental, assessing success through cognitive abilities and academic achievement. However, this orientation often neglects moral and spiritual aspects, creating a crisis of character, academic materialism, and dehumanization (Nurviana, 2024). This has become one of the major criticisms of the modern education system, which is considered to have lost its sense of values.

In contrast, Islamic epistemology offers a paradigm that unites reason, spirit, ethics, experience, and intuition. Islam does not reject modern science, but provides moral direction through revelation so that knowledge is used for the common good. The balance between revelation and reason is considered a significant advantage of Islamic epistemology in responding to global educational challenges. This combination produces an educational model that is both intelligent and character-building.

5.3 The Epistemological Implications of Islam on Modern Learning

The discussion of the epistemology of Islamic education in this article emphasizes the importance of integrating four sources of knowledge, namely revelation, reason, experience, and intuition, as a conceptual and operational foundation in responding to modern learning needs. This integration broadens the approach that has so far focused more on the dominance of revelation or reason as the main source of knowledge (Ainuri & Wijaya, 2021; Qadafi et al., 2024). The placement of intuition as one of the epistemic pillars provides a new dimension in the discourse of Islamic educational epistemology, because previous studies generally only placed intuition as a complementary element that did not have a strategic position in the educational process (Harahap, 2020; Irawan, 2014). This comprehensive approach is then linked to modern learning designs that demand harmony between cognitive, moral, and spiritual aspects, thereby providing direction for value-based pedagogical practices through integrative curricula, character building, and the ethical use of technology (Zahrani et al., 2022; Fahmi et al., 2024; Huda et al., 2025). Thus, Islamic epistemology is not only understood as a theoretical construct but also as a practical foundation capable of guiding educational transformation in line with the demands of the digital era.

Islamic epistemology has significant implications for the design of contemporary curricula and learning strategies. Modern learning can benefit from the integration of revelation, reason, and experience, as explained in the text by Zawil Huda et al. (Huda et al., 2025), which emphasizes that the implementation of Islamic epistemology must be supported by technology in order to compete in the digital age. Methods such as project-based learning, interactive discussions, and analysis of kauniyah verses can be used to combine spiritual values and critical thinking skills.

In addition, (Zahrani et al., 2022) explains that knowledge in Islam emanates through divine, human, and natural verses. These three sources form the basis for the integration of the curriculum between religious and general sciences. Thus, the curriculum does not only contain facts, but also contains tawhidic values that shape the character of students.

Al-Zarnuji's thoughts in Ta'lim al-Muta'allim also contribute to the aspect of adab in epistemology. The text explains that Al-Zarnuji prohibited writing the Qur'an in red ink and emphasized the ethics of respecting teachers, knowledge, and the Qur'an (Afwadzi et al., 2023). This shows that Islamic epistemology does not separate knowledge from manners. Modern education can adapt this concept of manners so that the learning process does not merely pursue academic achievement but also character building.

(Muqtadir. A., & Tobron, 2025) also emphasize that the Qur'an provides philosophical inspiration for formulating an Islamic education system that is character-based and oriented towards the formation of people of faith. This confirms that Islamic epistemology is highly relevant in addressing contemporary educational problems.

5.4 The Correlation Between Educational Theory and Practice

Islamic epistemology not only functions as a theoretical framework, but can also be applied through various educational methods. Diah Robiatul Adawiah et al. (2024) identified methods such as *manhaj aqli* (rational), *manhaj zawqi* (intuitive), *manhaj jadali* (dialogical), *manhaj muqaran* (comparative), *manhaj naqdi* (critical), and modern scientific methods. All of these methods are used in human resource development, teacher education, and improving the quality of educational leadership (Adawiah et al., 2024).

The correlation between theory and practice can be seen in how revelation forms the basis of values, reason builds a structure of thinking, experience connects theory with real life, and intuition deepens spiritual understanding. In schools, this can be applied through strengthening value-based learning, integrating kauniyah verses into science lessons, spiritual reflection in classroom activities, and the use of technology that remains focused on public welfare. Thus, Islamic epistemology can become a practical foundation for building a more humane, valuable, and humanistic modern education.

6. Conclusion

The epistemology of Islamic education presents a comprehensive scientific framework by combining revelation, reason, experience, and intuition as complementary sources of knowledge. This approach emphasizes that science does not stand apart from divine values, morality, and the purpose of human life. Revelation serves as the primary guideline that determines the direction and ethical boundaries of knowledge, while reason functions as an instrument of reasoning to understand social and natural realities proportionally. Experience and intuition then enrich the process of seeking knowledge, resulting in an understanding that is not only rational and empirical, but also has spiritual depth and practical relevance in life. Through an in-depth literature review, this study confirms that Islamic epistemology offers a more balanced and humanistic educational paradigm compared to the dominant Western approach, which is rational and empirical. In the modern context, this paradigm is essential for building character-based, integrative education that is adaptive to the dynamics of the times, while also being able to provide solutions to the moral crisis and dehumanization that often characterize contemporary education.

Based on the findings and analysis presented, further research is recommended to explore in greater depth the application of Islamic epistemology in educational practices at various levels and institutions, whether formal, non-formal, or Islamic boarding schools. Empirical studies are needed to see how the integration of revelation, reason, and experience can be concretely implemented in character-based curricula, learning methods, and evaluation. In addition, comparative research on the effectiveness of the bayani, burhani, and irfani approaches in the context of modern learning can make an important contribution to formulating an Islamic pedagogical model that is relevant to the needs of the 21st century. Further research also needs to consider the challenges of the digital age, including technological

developments, artificial intelligence, and changes in learning culture, so that Islamic epistemology remains capable of serving as a methodological and ethical guideline in formulating quality, sustainable, and character-based education. If developed seriously, Islamic epistemology has great potential to shape a new direction for education that not only educates but also humanizes humans holistically.

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