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**THE EPISTEMOLOGY OF ISLAMIC EDUCATION IN THE THOUGHT OF
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ABSTRACT

The epistemology of Islamic education is an important foundation in formulating the direction, objectives, and methods of education based on Islamic values. One contemporary Muslim thinker who has made a significant contribution to the development of the epistemology of Islamic education is Fazlur Rahman. This article aims to examine in depth the epistemology of Islamic education in Fazlur Rahman's thinking, especially in relation to sources of knowledge, methods of understanding revelation, and their implications for the practice of Islamic education in the modern era. This study uses a qualitative method with a literature review approach, examining Fazlur Rahman's major works and relevant supporting literature. The results of the study show that Fazlur Rahman views the Qur'an as the main source of knowledge that must be understood contextually and historically through the role of reason. He rejects the dichotomy between religious and general knowledge and emphasises the integration of both in the Islamic education system. The double movement method he proposed became an important epistemological framework in bridging the normative values of the Qur'an with contemporary social realities. Thus, according to Fazlur Rahman, Islamic education is directed at shaping people who are faithful, knowledgeable, moral, and able to actively contribute to building a just and humanistic civilisation.

Keywords: *Epistemology, Islamic Education, Fazlur Rahman, Double Movement*

ABSTRAK

Epistemologi pendidikan Islam merupakan fondasi penting dalam merumuskan arah, tujuan, serta metode pendidikan yang berlandaskan nilai-nilai Islam. Salah satu pemikir Muslim kontemporer yang memberikan kontribusi signifikan dalam pengembangan epistemologi pendidikan Islam adalah Fazlur Rahman. Artikel ini bertujuan untuk mengkaji secara mendalam epistemologi pendidikan Islam dalam pemikiran Fazlur Rahman, terutama yang berkaitan dengan sumber pengetahuan, metode pemahaman wahyu, serta implikasinya terhadap praktik pendidikan Islam di era modern. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kepustakaan, dengan menelaah karya-karya utama Fazlur Rahman dan literatur pendukung yang relevan. Hasil kajian menunjukkan bahwa Fazlur Rahman memandang Al-Qur'an sebagai sumber utama pengetahuan yang harus dipahami secara kontekstual dan historis melalui peran akal. Ia menolak dikotomi antara ilmu agama dan ilmu umum, serta menekankan integrasi keduanya dalam sistem pendidikan Islam. Metode double movement yang dikemukakannya menjadi kerangka epistemologis penting dalam menjembatani nilai-nilai normatif Al-Qur'an dengan realitas sosial kontemporer. Dengan demikian, pendidikan Islam menurut Fazlur Rahman diarahkan untuk membentuk manusia yang beriman, berilmu, bermoral, dan mampu berkontribusi secara aktif dalam membangun peradaban yang adil dan humanis.

Kata kunci: *Epistemologi, Pendidikan Islam, Fazlur Rahman, Double Movement*

PENDAHULUAN

Islamic education is one of the main pillars of the development of Islamic civilisation. Since the early days of Islam, education has served not only as a means of transmitting knowledge, but also as a medium for shaping individuals who are faithful, virtuous and socially responsible. In this context, Islamic education possesses distinctive characteristics that set it apart from other educational systems, namely the integration of spiritual, intellectual, and moral dimensions. However, to achieve these objectives, Islamic education requires a strong philosophical foundation, particularly in the epistemological aspect. (Fatih, 2019)

The epistemology of Islamic education fundamentally addresses the sources of knowledge, the methods of acquiring knowledge, and the criteria for the truth of knowledge from an Islamic perspective. Epistemological issues are of paramount importance as they determine the direction and orientation of education. Without a clear and robust epistemology, Islamic education risks facing a crisis of orientation, intellectual stagnation, and a disconnect between normative Islamic values and the ever-changing social reality. Therefore, the study of the epistemology of Islamic education is an urgent necessity, particularly amidst the challenges of modernity and globalisation.

Throughout its historical development, Islamic education has faced various structural and conceptual problems. One of the main problems is the dichotomy between religious knowledge and general knowledge. This dichotomy affects not only the curriculum of Islamic education but also the Muslim community's perspective on knowledge. Religious knowledge is often understood as sacred and definitive, whilst general knowledge is regarded as secular and separate from Islamic values. Consequently, Islamic education tends to become trapped in a textual, dogmatic approach that is unresponsive to social dynamics and the development of modern science. (Ulandari et al., 2025)

These conditions have spurred the emergence of contemporary Muslim thinkers striving to renew Islamic thought, including in the field of education. One figure who has had a significant influence on this discourse of renewal is Fazlur Rahman. He is known as a modern Muslim thinker who seriously examines the relationship between revelation, reason, and social reality. Fazlur Rahman's thought does not focus solely on the theological and legal aspects of Islam, but also encompasses the educational dimension as the primary means of intellectual and moral transformation for the Muslim community.

Fazlur Rahman held the view that the decline of the Muslim community was not caused by the teachings of Islam themselves, but rather by the way Muslims understood and implemented those teachings. In his view, the understanding of the Qur'an is often atomistic, ahistorical, and detached from the social context in which the verses were revealed. Such a perspective has a direct impact on the Islamic education system, which places greater emphasis on rote memorisation of texts than on substantive understanding and the development of critical reasoning. Consequently, Rahman proposes a more contextual and dynamic epistemological approach to understanding revelation (Maulana, 2020).

One of Fazlur Rahman's most significant contributions to the study of Islamic epistemology is the concept of the 'double movement' method. This method emphasises two primary movements in understanding the Qur'an: the movement from historical context towards universal moral principles, and the movement from those principles towards application in the contemporary context. This approach has significant implications for Islamic education, as it encourages learners not only to understand religious texts literally, but also to grasp ethical values that are both universal and applicable.

From the perspective of the epistemology of Islamic education, Fazlur Rahman's thought positions revelation as the primary source of knowledge, yet does not marginalise the role of reason. On the contrary, reason is viewed as a vital instrument in understanding, developing, and applying the values of revelation in human life. Thus, Rahman rejects the separation between religious and secular knowledge, and advocates for the integration of both within a holistic educational framework. Islamic education, in his view, must produce individuals who are not only ritually devout but also intelligent, critical, and socially conscious. (Saputri et al., 2025)

The relevance of Fazlur Rahman's thought is increasingly felt within the context of contemporary Islamic education. Amidst the currents of globalisation, technological development, and the complexity of social issues, Islamic education is required to be adaptive without losing its Islamic identity. Fazlur Rahman's epistemological thought offers a conceptual alternative capable of bridging Islamic normative values with the demands of the modern age. Through an integrative and contextual epistemological approach, Islamic education is expected to contribute significantly to building a civilisation that is just, ethical, and oriented towards the welfare of the ummah.

RESEARCH METHODOLOGY

This study employs a qualitative approach in the form of library research. This approach was chosen because the subject of the study consists of the ideas and thoughts of a prominent figure, namely Fazlur Rahman, particularly those relating to

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the epistemology of Islamic education. Research data was not obtained through fieldwork, but rather through the examination of relevant written sources, both primary and secondary works. Using a qualitative approach, this study seeks to comprehensively understand the meaning, context, and construction of Fazlur Rahman's thought in depth (Bakker & Zubair, 2007).

The primary data sources in this study are Fazlur Rahman's works discussing the Qur'an, Islam, and modernity, such as **Islam and Modernity: Transformation of an Intellectual Tradition** and **Major Themes of the Qur'an**. Secondary data sources include books, academic journal articles, and previous research discussing Fazlur Rahman's thought, Islamic epistemology, and Islamic education. Data collection was carried out through documentation, namely by identifying, examining, and classifying data relevant to the research focus.

Data analysis in this study was conducted using a descriptive-analytical method. The collected data was analysed by systematically describing the concept of the epistemology of Islamic education in Fazlur Rahman's thought, and then analysed to identify patterns, principles, and their implications for the development of Islamic education. The analysis process was carried out continuously by linking the thinker's ideas to the context of contemporary Islamic education, thereby yielding a comprehensive and in-depth understanding in line with the research objectives (Mujtahidin & Oktariato, 2022)

RESULTS AND DISCUSSION

The Epistemology of Islamic Education

The epistemology of Islamic education constitutes the philosophical foundation that fundamentally determines the direction, objectives and methods of education within the Islamic tradition. Etymologically, the term 'epistemology' derives from the Greek words 'episteme' (knowledge) and 'logos' (science), referring to the branch of philosophy that examines the origins, sources, structure, methods and validity of knowledge. In the context of Islamic education, epistemology serves not only to answer the question of how knowledge is acquired, but also to explain why such knowledge is important and how it should be directed towards the welfare of humanity (Abdullah, 1995).

In the Islamic view, knowledge holds a very noble position. The Qur'an repeatedly emphasises the superiority of those who possess knowledge and regards the act of thinking as part of worship. Therefore, the epistemology of Islamic education cannot be separated from its theological, ethical, and spiritual dimensions. Unlike modern Western epistemology, which tends to emphasise rationalism and empiricism as the sole legitimate sources of knowledge, Islamic epistemology is more comprehensive as it recognises revelation as a fundamental source of knowledge alongside reason and empirical experience (Pratama, 2023)

Revelation, manifested in the Qur'an and the Sunnah, serves as the primary source of knowledge in Islam. Revelation not only provides normative guidance regarding faith and worship but also establishes a framework of values and moral principles that form the foundation for the development of science and education. However, revelation in Islamic

epistemology is not understood merely in a literal and static sense. Revelation requires understanding, interpretation, and actualisation through human reason so that its messages can be applied in a relevant manner within an ever-changing social context.

Reason plays a crucial role in the epistemology of Islamic education. Reason functions as an instrument for understanding revelation, processing experience, and developing knowledge. Islam does not view reason as something in conflict with revelation, but rather as a complementary partner. Through reason, humans are able to grasp the meaning, purpose, and wisdom behind the text of revelation. Therefore, Islamic education should encourage the development of critical, analytical, and reflective thinking skills, rather than mere memorisation or passive acceptance of textual authority. (Aziz, 2019)

In addition to revelation and reason, empirical experience is also recognised as a source of knowledge within Islamic epistemology. Observation of the universe (*ayat kauniyah*) is viewed as a means of recognising God's greatness and understanding the laws of His creation. In an educational context, this recognition of empirical experience opens the way for the development of science and technology within the framework of Islamic values. Thus, the epistemology of Islamic education is integrative, harmoniously encompassing theological, rational, and empirical dimensions.

The primary characteristic of the epistemology of Islamic education is its value- and morality-oriented nature. Knowledge in Islam is not neutral but is always linked to ethical objectives and social responsibility. Knowledge must be directed towards realising the common good, justice, and the welfare of humanity. Consequently, Islamic education aims not only to produce intellectually intelligent individuals, but also those of noble character and social conscience. (Syaifudin, 2013)

It is within this context that the epistemology of Islamic education has direct implications for educational objectives. The primary aim of Islamic education is the formation of the 'insan kamil'—a well-rounded individual who achieves balance across intellectual, spiritual, moral, and social dimensions. Education is not merely understood as a process of knowledge transfer, but as a process of character formation and moral awareness. Teachers in Islamic education act not only as instructors, but also as educators and role models of values.

By comprehensively understanding the epistemology of Islamic education, it can be concluded that Islamic education demands a holistic and integrative approach. Knowledge must be developed through a dialogue between revelation, reason, and social reality. This epistemological approach serves as a crucial foundation for the renewal of Islamic education, particularly in addressing the challenges of modernity and globalisation, without losing its identity and core values (Fathonah, 2018)

Fazlur Rahman's Thoughts on Epistemology

Fazlur Rahman's thoughts on epistemology stem from his concern regarding the way Muslims understand the sources of Islamic teachings, particularly the Qur'an, which, in his view, tend to be textual, legalistic, and detached from social reality. In

Rahman's view, the crisis in modern Islamic thought and education is not caused by a lack of reference to revelation, but rather by a failure to understand revelation in a holistic, historical, and morally purpose-oriented manner. Therefore, the epistemology he proposes is critical, dynamic, and contextual. (SRIWAHYUNI, 2019)

For Fazlur Rahman, the Qur'an is the primary source of knowledge in Islam. However, the Qur'an cannot be understood merely as a self-contained normative text devoid of context. He emphasises that the Qur'an is, in essence, a moral response to the concrete historical situation faced by Arab society at the time of revelation. Thus, understanding the Qur'an epistemologically demands an understanding of the social, cultural, and historical context in which the verses were revealed. Knowledge derived from revelation must be unearthing through a serious intellectual process, not merely a repetition of the views of classical scholars.

Within this framework, Fazlur Rahman assigns a crucial role to reason. Reason is not merely an auxiliary tool, but an essential epistemological instrument for grasping the meaning, purpose, and moral message of the Qur'an. He rejects the view that pits revelation against reason, as he believes revelation actually presupposes the active use of reason. Without reason, revelation would lose its transformative power and be reduced to rigid doctrine. Therefore, according to Rahman, Islamic education must foster a tradition of critical, reflective, and rational thinking. (Vachruddin & Ashari, 2025)

One of Fazlur Rahman's most significant epistemological contributions is the theory of the 'double movement' in Qur'anic exegesis. This method describes a dialectical process between text and context. The first movement involves understanding the meaning of Qur'anic verses within their historical context by tracing the social, economic, and moral issues underlying the revelation. Through this process, the exegete is expected to grasp the general moral principles that constitute the primary objective of the Qur'an.

The second movement involves applying these universal moral principles to the context of contemporary life. At this stage, reason and social reality play a crucial role in formulating relevant applications of Qur'anic values that address the challenges of the times. Thus, knowledge, from Fazlur Rahman's perspective, is not static but continually evolves alongside social change. Such an epistemology affirms that Islam possesses an internal capacity to adapt without losing its moral substance. (Intan, 2017)

Fazlur Rahman's epistemological thought also emphasises that the ultimate purpose of knowledge is the moral formation of individuals and society. Knowledge must not be separated from ethical responsibility. In the context of Islamic education, this means that the teaching-learning process must be directed towards fostering moral consciousness, social justice, and a commitment to humanity. Knowledge that does not give rise to social responsibility, according to Rahman, has lost its fundamental meaning.

Furthermore, Fazlur Rahman criticises the traditional Islamic education system for placing too much emphasis on rote memorisation of texts without critical understanding. He argues that such an educational model actually hinders the intellectual

development of Muslims. Instead, Rahman advocates an educational model that positions learners as active subjects in the process of seeking knowledge. Dialogue, discussion, and critical analysis form an essential part of building a vibrant and relevant epistemology of Islamic education. (Batmang, 2023)

In principle, the epistemology in Fazlur Rahman's thought can be understood as an integrative effort between revelation, reason, and social reality, oriented towards the moral objectives of the Qur'an. This epistemological framework provides a strong foundation for the renewal of Islamic education so that it can produce a generation of Muslims who are intellectual, critical, and morally responsible amidst the dynamics of the modern world. (Mundiri, 2014)

Implications for Islamic Education

Fazlur Rahman's epistemology carries broad and profound implications for the development of Islamic education, particularly in responding to the challenges of modernity, globalisation, and contemporary scientific advancements. His thinking is not only theoretical but also provides practical guidance for the reform of the Islamic education system to produce a knowledgeable, critical, and moral Muslim generation. These implications can be observed in aspects of the curriculum, teaching methods, the roles of educators and students, as well as the ultimate goals of Islamic education. (Zaenuri, 2016)

In terms of curriculum, Fazlur Rahman's epistemology demands an integration between Islamic sciences and general sciences. He rejects the dichotomy between religious knowledge and worldly knowledge that has long characterised the Islamic education system. According to Rahman, all knowledge essentially originates from God and must be directed towards moral purposes. Therefore, the Islamic education curriculum should be designed integratively, where the study of the Qur'an, hadith, and fiqh actively engages in dialogue with science, technology, social sciences, and the humanities. This integration is not merely cosmetic, but substantive, with Qur'anic values serving as the ethical foundation in the development and utilisation of knowledge. (Habibi, 2022)

In addition to curriculum integration, Fazlur Rahman's epistemology also has implications for teaching methods. Islamic education should no longer be oriented solely towards memorising texts, but must encourage critical, reflective, and contextual understanding. The double movement method proposed by Rahman can be used as a pedagogical approach in learning, especially in Islamic studies. Learners are invited to understand religious texts in their historical context and then reflect on their meaning and moral principles to apply them in contemporary life contexts. In this way, learning becomes a lively and relevant intellectual process, not merely a reproduction of past knowledge. (Fazira & Zulaikha, 2024)

Another equally important implication is the shifting role of educators in Islamic education. Within Fazlur Rahman's epistemological framework, educators are no longer positioned as the sole source of truth to be passively accepted by students. Teachers act as facilitators, intellectual guides, and moral exemplars, encouraging students to think independently and take responsibility. Educators are required to possess broad academic knowledge, openness to dialogue, and a strong ethical commitment. Thus, the relationship between teacher and student is dialogical and participatory.

Students, from this perspective, are seen as active subjects in the educational process. They not only receive knowledge but also engage critically in the process of seeking and developing knowledge. Fazlur Rahman's epistemology encourages students to question, analyse, and relate knowledge to the social realities they face. This critical attitude is not intended to relativise the truth of revelation, but to understand and actualise it more meaningfully in real life. Thus, Islamic education is capable of producing individuals who possess both intellectual and social sensitivity. (Fikriansyah, 2024)

The epistemological implications of Fazlur Rahman are also evident in the aims of Islamic education. The goal of education is not merely to produce individuals who possess academic knowledge, but to shape moral humans with social responsibility. Islamic education must be oriented towards character building, social justice, and a commitment to human values. The knowledge gained through the educational process should be able to encourage learners to contribute positively to society, advocate for justice, and reject all forms of oppression and injustice. (Aryati, n.d.)

Furthermore, Fazlur Rahman's epistemology provides a foundation for the reform of Islamic educational institutions. Islamic educational institutions are required to be open to change and innovation, without losing their Islamic identity. Curriculum, methods, and educational management must be designed adaptively to the developments of the times. In a global context, Islamic education also needs to prepare learners to interact productively with multicultural and global societies while adhering to Islamic moral values.

Thus, Fazlur Rahman's epistemology of Islamic education is comprehensive and transformative. His thinking provides a strong conceptual framework to reform Islamic education so that it does not fall into textual conservatism or extreme secularism. Islamic education built upon Fazlur Rahman's epistemology is expected to produce a generation of Muslims who are knowledgeable, think critically, possess noble character, and are prepared to face the challenges of the modern world based on Qur'anic values. (Makki, 2019)

CONCLUSION

The epistemology of Islamic education in Fazlur Rahman's thought emphasizes the integration of revelation and reason as two inseparable sources of knowledge. Rahman criticizes the tendency toward dualism in the Islamic educational tradition that separates religious sciences from general sciences, and he advocates for a holistic and contextual approach. For him, the Qur'an should be understood through a historical-critical method that goes beyond literal interpretation, aiming to uncover its moral meanings and universal principles for application in modern life.

Furthermore, Rahman asserts that the goal of Islamic education is not merely the transmission of knowledge, but the formation of individuals who are moral, critical, and socially responsible. He introduces the concept of the "double movement," which involves understanding revelation within its original context and then applying its values to contemporary situations. Through this approach, Islamic education is expected to address modern challenges while maintaining its normative foundations.

In conclusion, Fazlur Rahman's epistemology of Islamic education points toward a dynamic, integrative, and relevant educational system. He offers a framework that bridges tradition and modernity, ensuring that Islamic education does not fall into rigid conservatism or extreme secularism. His ideas provide a significant contribution to shaping an educational model that nurtures knowledgeable, faithful, and adaptable individuals in a rapidly changing global context.

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