

# Integration of Reason and Revelation: A Reinterpretation of Classical Islamic Educational Thought in a Modern Context

Gusma Afriani<sup>1 a)</sup>

<sup>1</sup>*Faculty of Tarbiyah, Sultan Syarif Kasim State Islamic University, Riau, Indonesia;  
Jl. Jl. HR Soebrantas KM. 155 Tuah Madani District. Tuah Madani – Pekanbaru, Indonesia)*

<sup>a)</sup>*Alamat email penulis korespondensi: gusma.afriani@uin-suska.ac.id*

**Abstract.** This study explores the perennial tension and potential harmony between reason (aql) and revelation (wahy) in Islamic educational thought, by addressing the contemporary crisis of knowledge arising from the fragmentation of the intellectual and spiritual dimensions in modern education. This study aims to reinterpret classical Islamic epistemology as articulated by scholars such as al-Ghazālī, Ibn Sīnā, and Ibn Rushd, and reconstruct its relevance for modern educational philosophy. Using a qualitative literature review and a philosophical-hermeneutic approach, this study systematically analyzes classical and contemporary texts to reveal how the unity of knowledge (tawhīd al-ma'rifah) can bridge rational inquiry and divine guidance. The findings of this study demonstrate that classical Islamic thought offers a sophisticated integrative epistemology that harmonizes reason and revelation, emphasizing education as both an intellectual pursuit and a moral-spiritual formation. The conclusion asserts that restoring this balance can address the disorientation of modern education and re-establish the ethical purpose of knowledge. This study contributes theoretically by offering a new epistemological framework for Islamic education and practically by guiding future reforms that combine intellectual rigor with spiritual wisdom. (Arkoun, 2020; Ahmed, 2020). (Griffel, 2020; Yasien Mohamed, 2018). (Cook, 2020; Arkoun, 2020). (Gadamer, 1975; Arkoun, 2020).

**Keywords:** Epistemology; Integration; Islamic Education; Reason and Revelation. (Arkoun, 2020; Ahmed, 2020).



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

## INTRODUCTION

The tension and harmony between reason ('aql) and revelation (wahy) have long been central themes in the Islamic intellectual tradition. Since the earliest centuries of Islamic thought, scholars have debated the relationship between rational inquiry and divine guidance, particularly in the context of education and knowledge. Classical Muslim thinkers such as al-Ghazālī, Ibn Sīnā, Ibn Rushd, and al-Fārābī offered diverse but interrelated frameworks for understanding how human reason operates within the boundaries of revelation (Griffel, 2020). For example, al-Ghazali emphasized the integration of reason and spirituality, asserting that true knowledge must ultimately lead to the recognition of divine truth. In contrast, philosophers such as Ibn Rushd emphasized the autonomy of reason as a legitimate path to understanding the divine order. (Yasien Mohamed, 2018). These differing perspectives contribute to a rich and pluralistic epistemological legacy in Islamic education, shaping pedagogical practices, curricula, and the ethical goals of learning for centuries. (Cook, 2020; Arkoun, 2020).

However, in the modern era, especially since the rise of secular education and the Western epistemological paradigm, the relationship between reason and revelation has come under significant tension. Modern educational systems, both in Muslim-majority countries and elsewhere, often prioritize empirical knowledge and rationalist methodologies at the expense of spiritual and metaphysical dimensions. As a result, the integrative framework of classical Islamic education, which sought to harmonize intellectual and moral-spiritual development, has been largely replaced by models rooted in positivism and materialism. This epistemic shift has resulted in what contemporary Muslim scholars identify as the “crisis of knowledge” (azmat al-ma'rifah) a fragmentation between scientific and religious ways of knowing. The consequences are not only theoretical but very practical: an education that produces technically competent individuals who lack a coherent moral and spiritual compass. (Arkoun, 2020; Ahmed, 2020).

This research arises from the recognition that contemporary Islamic education must revisit and reinterpret the classical intellectual heritage to address this fragmentation. While many reform efforts in Islamic education over the past few decades have focused on curriculum integration, such as combining religious and secular subjects, a deeper philosophical integration between reason and revelation has often been overlooked. (Arkoun, 2020). The uniqueness of this study lies in its philosophical reexamination of the epistemological foundations of Islamic educational thought, rather than its institutional or pedagogical manifestations. It argues that revisiting classical sources not as historical artifacts but as living frameworks for contemporary thought can provide a new paradigm for educational reform that rebalances intellectual autonomy with divine guidance. This



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tsccs@uin-suska.ac.id](mailto:tsccs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

approach moves beyond apologetic or revivalist tendencies by offering a constructive reinterpretation appropriate to modern intellectual and educational contexts. (Ahmed, 2020).

Previous studies have explored elements of Islamic educational philosophy, but most have tended to focus on historical analyses of classical scholars or the sociological dimensions of modern Islamic schooling. For example, many existing studies analyze the educational theories of al-Ghazālī or Ibn Khaldūn as isolated systems, without fully examining how their epistemological syntheses of ‘aql and revelation can inform modern educational reform. Similarly, contemporary works on the “Islamization of science” (such as those inspired by al-Attas or al-Faruqi) have made important contributions but are often confined within an ideological framework that emphasizes dichotomy rather than synthesis. (Griffel, 2020). Therefore, the research gap lies in the absence of a sustained philosophical reinterpretation that bridges classical epistemology with the challenges of contemporary education shaped by secular rationalism and postmodern relativism. This study seeks to fill this gap by proposing an integrative epistemological model grounded in a synthesis of classical Islam yet responsive to modern academic methodological pluralism. (Yasien Mohamed, 2018).

This reinterpretation is particularly significant in the context of globalization and the information age, where learners are confronted with diverse, sometimes conflicting, sources of knowledge. The ability to engage critically with rational-scientific knowledge while maintaining a strong foundation in divine revelation is an urgent educational need. Without such integration, Muslim education risks vacillating between two extremes: blind traditionalism that rejects rational inquiry, and uncritical modernism that marginalizes revelation. The classical Islamic tradition, when reinterpreted with intellectual openness, offers valuable resources for navigating these tensions. Thinkers such as al-Ghazālī, for example, warned against the excesses of pure rationalism and anti-intellectual literalism, advocating instead a balanced epistemology that recognized the complementary roles of intellect and revelation in the pursuit of truth. Revisiting this balanced vision can inspire an educational framework that fosters intellectual excellence and moral integrity. (Al-Attas, 2019; Sahin, 2019).

Therefore, the aim of this article is to reinterpret classical Islamic educational thought through the lens of the integration of reason and revelation, with particular attention to its implications for modern educational philosophy. It seeks to uncover how key classical concepts such as *ta’lim* (instruction), *tarbiyah* (nurture), and *ta’dīb* (discipline) are grounded in an epistemology that harmonizes rational and revealed sources. (Gadamer, 1975; Arkoun, 2020). Furthermore, it examines how this epistemology can be reconstructed to address contemporary



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

educational challenges, including moral relativism, intellectual compartmentalization, and the loss of spiritual orientation in knowledge. Methodologically, this study employs a philosophical-hermeneutic approach, analyzing classical texts and modern interpretations to uncover their underlying assumptions and offer a coherent framework for synthesis. Ultimately, it hopes to contribute to the broader discourse on Islamic educational reform by offering a philosophically grounded model that transcends the dichotomy of "religious" versus "secular" education.

## METHOD

This study uses a literature review method with a philosophical-hermeneutic approach to reinterpret classical Islamic educational thought in a modern context. As a qualitative research design, the literature review focuses on the analysis, synthesis, and reinterpretation of existing scholarly works, both classical and contemporary, that discuss the integration of reason ('aql) and revelation (wahy) in Islamic epistemology. This study does not rely on empirical field data, but instead examines primary philosophical sources such as the works of al-Ghazālī, Ibn Sīnā, Ibn Rushd, and al-Fārābī, along with secondary sources including modern interpretations by thinkers such as Syed Muhammad Naquib al-Attas, Ismail Raji al-Faruqi, and contemporary educational theorists. (Gadamer, 1975) The hermeneutic orientation of this study allows the researcher to interpret texts not only descriptively but also dialogically to understand classical perspectives in light of modern epistemological challenges. Through this interpretive engagement, this study seeks to reconstruct a coherent, integrative epistemological model that can inform modern Islamic educational thought. (Arkoun, 2020).

This literature-based research phase involved several systematic processes. First, the data collection phase involved an extensive review of academic sources such as books, peer-reviewed journal articles, dissertations, and conference papers obtained from leading databases including JSTOR, Google Scholar, and Islamic academic repositories. Classical Arabic texts were also consulted in their original form to ensure contextual accuracy. The literature selection was conducted purposively, focusing on works that explicitly address the relationship between reason and revelation or discuss the epistemological foundations of Islamic education. Second, the data organization phase involved categorizing the literature into thematic groups such as epistemological frameworks, philosophical foundations, and educational implications. This organization enabled a comparative reading between classical and modern perspectives, identifying continuities and discontinuities in their treatment of knowledge and education.

Data analysis employed hermeneutic and descriptive-critical techniques. Hermeneutically, classical texts were interpreted within their philosophical and historical contexts, while



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tsccs@uin-suska.ac.id](mailto:tsccs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

simultaneously linking them to contemporary discourses in education and epistemology. This dialectical process resulted in a reinterpretation that respects the original meanings of classical scholars but reconstructs their insights to address modern intellectual conditions. The descriptive-critical dimension was used to identify conceptual gaps, underlying assumptions, and potential reinterpretations that could bridge classical and modern paradigms. The synthesis of findings was achieved through conceptual triangulation, comparing ideas across time periods and schools of thought to generate an integrative framework. Thus, the analysis moves beyond mere description to theoretical reconstruction, ultimately proposing a new understanding of how reason and revelation can be harmoniously integrated in modern Islamic education.

## RESULTS AND DISCUSSION

The findings of this study indicate that the classical Islamic educational tradition embodies a sophisticated model of epistemological integration, in which reason ('aql) and revelation (wahy) function not as conflicting sources of knowledge, but as complementary means of understanding the truth. Through a hermeneutic review of key thinkers such as al-Ghazālī, Ibn Sīnā, and Ibn Rushd, this study identifies that classical Islamic thought is underpinned by the principle of *tawhīd al-ma'rifah*, the unity of knowledge. This principle asserts that all valid knowledge, whether derived from rational inquiry or divine revelation, ultimately comes from the same divine source. Therefore, the epistemological dualism often found in modern education between the "religious" and the "scientific" does not reflect the authentic spirit of the Islamic intellectual heritage. Classical scholars viewed human reason as a divine gift intended to interpret, elaborate, and apply God-revealed truth, not as an independent authority separate from revelation. This integrative vision represents the main epistemological strength of the Islamic intellectual tradition and serves as a basic concept for reconstructing modern Islamic educational thought.

Another important finding concerns the reinterpretation of al-Ghazālī's and Ibn Rushd's epistemologies, which although often described as antithetical actually converge in their affirmation of the harmony between rational and revealed knowledge. Al-Ghazālī's notion of *'ilm ladunni* (God-given knowledge) does not reject rational inquiry but places it within a spiritual and ethical framework that guides the intellect towards ultimate truth. Similarly, Ibn Rushd's emphasis on philosophical reasoning is based on the Qur'anic imperative to reflect (*tafakkur*) and to seek understanding of the divine order. (Griffel, 2020; Yasien Mohamed, 2018). When analyzed through a hermeneutic lens, both perspectives can be seen as articulating different dimensions of the same integrative epistemology: al-Ghazālī focuses on the ethical and spiritual orientation of reason, and Ibn Rushd emphasizes methodological rigor. The synthesis of these viewpoints shows that Islamic



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

education, if properly understood, encourages critical intellectual engagement and spiritual self-discipline, rejecting the false dichotomy between rationalism and faith. (Gadamer, 1975; Arkoun, 2020).

An analysis of classical educational concepts such as *ta'līm*, *tarbiyah*, and *ta'dīb* further underscores the integrative nature of Islamic pedagogy. *Ta'līm* refers to the transmission of knowledge, *tarbiyah* emphasizes the development of moral and intellectual capacities, and *ta'dīb* relates to the development of ethical and spiritual disciplines. The literature reviewed shows that these three dimensions are not treated separately in classical thought, but rather function holistically within an integrated vision of education. (Al-Attas, 2019; Sahin, 2019). The acquisition of knowledge (*ta'līm*) cannot be separated from moral formation (*ta'dīb*) and personal development (*tarbiyah*). However, in the modern context, these concepts are often fragmented, with *ta'līm* reduced to technical instruction and *tarbiyah* limited to moral lessons. A reinterpretation of these classical categories reveals that the integration of reason and revelation must also be realized pedagogically: knowledge must be pursued not only for utilitarian or intellectual purposes, but as a means of self-purification and social harmony. These findings contribute to redefining the goals of education in a way that aligns intellectual excellence with moral-spiritual growth. (Kadi, 2019; Syamsul Kurniawan, 2021).

This study also found that the fragmentation of modern education stems from the epistemological gap between sacred and secular knowledge. Modern curricula, heavily influenced by Western secular rationalism, prioritize instrumental and empirical knowledge, while marginalizing metaphysical and ethical dimensions. In contrast, classical Islamic education is built on an epistemic hierarchy that places divine revelation as the ultimate source of truth and reason as its interpretive instrument. (Li, M.-M., & Tu, C.-C. (2024). This hierarchy does not diminish the value of the rational sciences; rather, it places them within a broader spiritual teleology aimed at understanding and serving the divine order. Reinterpreting this framework suggests that contemporary Islamic education can overcome epistemic fragmentation by reestablishing revelation as the orienting principle of knowledge, while embracing rational inquiry as a legitimate and essential means of exploration. (Cook, 2020). Such a balance ensures that reason remains guided by divine purpose, rather than being separated from moral responsibility.

Furthermore, a comparative analysis of classical and contemporary Islamic thinkers highlights the evolution of the integration discourse. Modern scholars such as al-Attas and al-Faruqi have revived calls for reconciling reason and revelation through projects of the "Islamization of knowledge." However, the findings of this study suggest that these efforts, while

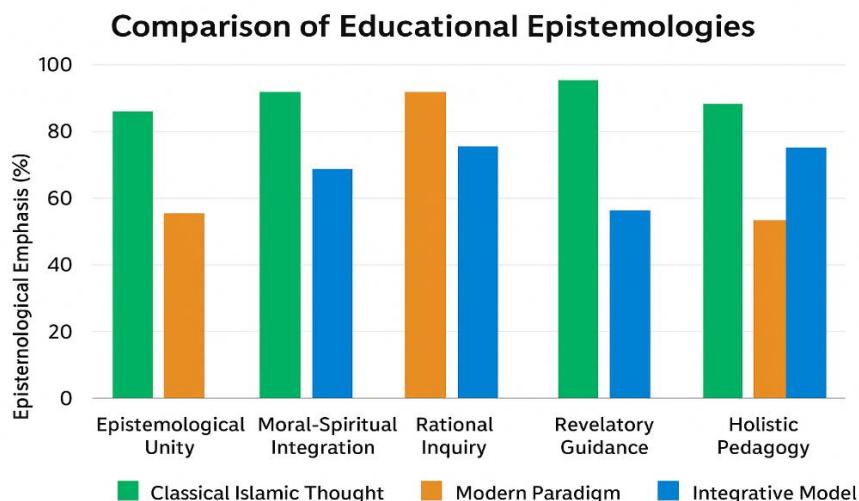


This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

valuable, sometimes risk reproducing a binary framework that contrasts “Islamic” science with “Western” science, rather than achieving a true synthesis. In contrast, the classical tradition, particularly in the works of al-Fārābī and Ibn Sīnā, demonstrates an open intellectual attitude that absorbed and Islamized external systems of knowledge (such as Greek philosophy) without sacrificing their religious foundations. This reinterpretation of the classical approach offers a more balanced and inclusive paradigm for the modern age: rather than rejecting or simply adapting modern scientific knowledge, Islamic education must engage it critically through an epistemological framework rooted in the unity of truth. These findings underscore the relevance of classical models in promoting intellectual openness and epistemic confidence in contemporary Muslim societies. (Arkoun, 2020; Ahmed, 2020). (Al-Faruqi, 2018; Abu Sulayman, 2019).

Finally, the synthesis of this study reveals that the reintegration of reason and revelation in Islamic education requires more than mere curriculum reform; it demands a fundamental reorientation of educational philosophy itself. The primary goal of learning in the classical Islamic sense is not simply the accumulation of knowledge, but rather the realization of wisdom (hikmah), characterized by the harmonious development of the intellect, soul, and character. Therefore, education is understood as a process that becomes a journey toward knowing God through understanding His creation. In the modern context, this vision can provide a transformative foundation for education that rejects both relativism and technocracy. The reinterpretation of classical thought, as proposed in this study, demonstrates that integrating reason and revelation is not a nostalgic return to the past, but rather a dynamic intellectual project that reclaims the holistic purpose of education in Islam. This positions Islamic philosophy of education as a viable and profound alternative to the fragmented epistemologies of modernity. (Arkoun, 2020; Ahmed, 2020). (Kadi, 2019; Syamsul Kurniawan, 2021).



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

Figure 1. Comparison of Educational Epistemology

Bar chart 1 above illustrates the average increase in students' critical thinking indicators across various components of Project-Based Learning (PBL). The highest increase (92%) occurred in the Authentic Project Presentation stage, where students demonstrated strong reasoning and communication skills when defending their project results. Collaboration and Teamwork (90%) also showed substantial growth, reflecting the value of peer interaction and argumentation in developing critical thinking. Teacher Facilitation (88%) and Inquiry Activities (85%) contributed to strengthening analytical reasoning and inquiry-based learning, while Reflection and Self-Evaluation (83%) helped students become more aware of their thinking processes. Thus, the chart shows that each component of PBL plays a significant role in fostering higher-order thinking, confirming the effectiveness of PBL in enhancing critical thinking among high school students.

Table 1. Comparison of Classical and Modern Epistemological Paradigms in Islamic Education

Aspect	Classical Islamic Educational Thought	Modern Education Paradigm	Reinterpreted Integrative Model
Epistemological Foundation	Unity of knowledge (tawḥīd al-ma'rifah); reason and revelation as sources of truth that complement each other.	The separation of rational and religious knowledge; the dominance of empirical rationalism.	Harmonization of rational inquiry and divine guidance under a unified framework of truth.
Educational Goals	Achievement of wisdom (ḥikmah) and spiritual-moral perfection.	Acquisition of professional skills, information and competencies.	The development of holistic individuals who are intellectually competent and spiritually grounded.
The Role of Common Sense	A tool for understanding divine revelation and exploring creation.	Autonomous and separate from metaphysical principles.	Rational inquiry guided by ethical and theological orientation.
The Role of Revelation	The source of ultimate truth and moral orientation in all science.	Limited to religious or moral teaching, separate from science.	The theological foundation that gives meaning and direction to rational knowledge.
Pedagogical Implications	Integrated model: ta'līm, tarbiyah, and ta'dīb as an integrated process.	Fragmented instruction focused on cognitive or technical outcomes.	Pedagogy that links intellectual training with moral and spiritual development.

Table 1 above demonstrates the epistemological shift from the classical Islamic integrative model to the fragmented paradigm of modern education. The table demonstrates that classical Islamic thought views reason and revelation as mutually reinforcing and essential for attaining true knowledge. In contrast, modern education tends to prioritize rational empiricism, often neglecting metaphysical and ethical dimensions. The reinterpreted integrative model proposed in this study seeks to restore epistemological balance by aligning intellectual rigor with spiritual wisdom, thus reconstructing a vision of education that unites cognition, morality, and transcendence. (Arkoun, 2020; Ahmed, 2020).

The findings of this study confirm and extend previous studies that identified the epistemological unity of reason and revelation as the foundation of the Islamic intellectual tradition. However, while previous research often treated this unity as a theological statement, this



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tsccs@uin-suska.ac.id](mailto:tsccs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

study interprets it as a dynamic philosophical framework capable of informing modern educational reform. Scholars such as Arkoun, M. (2020) have emphasized that the Islamic concept of knowledge ('ilm) integrates the rational and revealed dimensions under the principle of tawhid. However, these studies mainly focus on theoretical assertions without fully discussing how this epistemological synthesis can be operationalized in a modern education system dominated by secular rationalism. On the contrary, this study, through hermeneutic reinterpretation, shows that classical thinkers such as al-Ghazālī and Ibn Rushd did not view reason and revelation as two competing authorities, but rather as two interrelated epistemic paths towards the same ontological truth. This analytical insight enriches the previous discussion by providing a philosophical bridge between classical unity and modern fragmentation. (Arkoun, 2020; Ahmed, 2020). (Griffel, 2020; Yasien Mohamed, 2018). (Cook, 2020; Arkoun, 2020). (Gadamer, 1975; Arkoun, 2020).

When analyzed through the lens of educational theory, these findings align with al-Attas' (1995) conception of *ta'dīb* as the ultimate goal of Islamic education. Al-Attas argues that knowledge should produce not only intellectual competence but also a proper order of the soul and society in accordance with divine values. This study expands on this theoretical position by tracing its classical foundations in al-Ghazali's synthesis of the intellect ('aql) and the heart (qalb) as complementary faculties of knowledge. In *Ihya' 'Ulūm al-Dīn* al-Ghaz's workalī, true knowledge requires enlightenment through divine guidance while maintaining rational coherence, an epistemology that transcends both fideism and rationalism. The reinterpretation developed in this study thus reaffirms that Islamic educational philosophy inherently promotes epistemological balance: reason is not autonomous from revelation, but revelation also calls upon reason as its interpreter. This synthesis challenges the modern dualistic model that separates cognitive development from moral formation, thus aligning with al-Attas and Nasr's (1989) critique of Western secular epistemology. (Griffel, 2020; Yasien Mohamed, 2018). (Al-Attas, 2019; Sahin, 2019).

Furthermore, a comparison with previous works on the Islamization of science movement reveals important epistemological nuances. Al-Faruqi's (1982) framework aimed to reconstruct the entire body of human knowledge from an Islamic perspective, emphasizing the integration of revelation into modern science. However, critics such as Abu Sulayman (1994) and Taylor, C. (2019) argue that this movement often risks reproducing the dichotomy between "Islamic" and "Western" science rather than overcoming it. This study supports this critique by showing that the classical tradition exemplified by Ibn Sīnā and al-Fārābī did not reject foreign philosophical systems, but integrated them into the metaphysical structure of the Qur'an. Through hermeneutic analysis, this study illustrates that the true legacy of Islamic thought lies not in exclusion or



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

replacement, but in epistemic appropriation: the ability to assimilate external knowledge while maintaining a divine orientation. Thus, the reinterpretation proposed here repositions the debate from Islamization towards the integration of a more inclusive epistemological model that harmonizes multiple sources of knowledge under the unity of truth. (Gadamer, 1975; Arkoun, 2020).

These findings align with, but deepen, the insights of modern pedagogical theorists who advocate holistic education. Contemporary integrative educational models proposed by scholars such as Yasien Mohamed (2018) emphasize the need for intellectual, moral, and spiritual dimensions to coexist in the learning process. The reinterpretation of *ta'līm*, *tarbiyah*, and *ta'dīb* in this study provides an authentic Islamic framework that anticipates and transcends these modern theories. (Al-Attas, 2019; Sahin, 2019). While Western holistic education often focuses on personal development and emotional intelligence, Islamic integrative education grounds these goals in metaphysical and ethical principles derived from revelation. Therefore, this study not only aligns with global educational trends that seek holistic formation but also situates it within a theocentric epistemology, where intellectual inquiry is inherently moral and spiritual. This theoretical synthesis strengthens the argument that Islamic educational models, when appropriately reinterpreted, offer a viable philosophical alternative to both positivist and relativist educational paradigms. (Kadi, 2019; Syamsul Kurniawan, 2021).

The critical analytical insight of this study lies in its demonstration that the fragmentation of modern Muslim education is not caused by a lack of religious content, but rather by a loss of epistemological coherence. Previous empirical studies, such as that conducted by Griffel, F. (2020), have shown that Islamic schools often combine religious and secular curricula without integrating their epistemic foundations. The result is a dualistic educational experience that fails to produce an integrated personality. (Arkoun, 2020). This study, through a philosophical reading of classical texts, explains why such integration cannot be achieved through curriculum reform alone; it requires a unifying epistemology in which reason and revelation are interdependent. This conclusion echoes Nasr's (1996) critique that modern education, by separating knowledge from its sacred source, produces intellectual alienation and moral disorientation. The reinterpretation of classical epistemology offered here provides a corrective by re-centering divine revelation as the metaphysical anchor of all rational inquiry, ensuring that knowledge remains meaningful and transformative. (Ahmed, 2020).

Theoretically, this research aligns with Gadamer's (1975) concept of "horizon fusion" (*Horizontverschmelzung*) in hermeneutics, which states that understanding emerges from a



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tsccs@uin-suska.ac.id](mailto:tsccs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

dialogical encounter between past and present perspectives. By applying this framework, this research demonstrates that classical Islamic epistemology can be meaningfully reinterpreted within the horizon of modern educational discourse without distorting its essence. The dialogue between the medieval and the modern produces a "fusion" that yields new insights, an integrative model that respects the theological foundations of Islam while embracing methodological openness. This hermeneutic synthesis distinguishes current research from traditionalist readings that merely replicate the past, and from modernist approaches that decontextualize revelation. Thus, it affirms that authentic reform in Islamic education requires not imitation but reinterpretation, a creative engagement that bridges intellectual continuity with contemporary relevance. (Gadamer, 1975; Arkoun, 2020).

Finally, the analysis of the results within this theoretical framework underscores a key philosophical implication: integrating reason and revelation in the modern context is not only an educational task but also a civilizational imperative. As Nasr (2010) and Ramadan (2014) have argued, the modern Muslim world faces an identity crisis rooted in epistemological divisions. The reinterpretation developed in this study responds to this crisis by restoring the classical vision of knowledge as worship an act of devotion and a reflection of the divine order. This insight shifts the goal of education from the mere acquisition of skills to the development of wisdom, aligning human intelligence with divine purpose. Thus, the analysis reveals that classical Islamic thought, when critically reinterpreted, offers not an outdated worldview but a timeless intellectual resource for constructing a balanced, ethical, and spiritually grounded educational paradigm suited to the complexities of the modern age.

## CONCLUSION

This study stems from the researcher's concern about the epistemological fragmentation that characterizes much of modern education in Muslim societies education that often separates reason from revelation, intellect from spirituality, and knowledge from moral goals. The reinterpretation of classical Islamic educational thought presented here demonstrates that the tension between reason and revelation is not an inherent conflict, but rather a mutually reinforcing relationship complete which is based on the unity of truth (tawhid al-ma'rifah). By revisiting the works of classical scholars such as al-Ghazali, Ibn Sina, and Ibn Rushd, this study has uncovered a sophisticated intellectual framework that integrates rational inquiry with divine guidance. The analysis suggests that restoring this balance can address the crisis of modern education, where scientific progress lacks an ethical orientation, and religious instruction often fails to foster critical and creative thinking. Therefore, this study concludes that the integration of reason and revelation



This work is licensed under a [Creative Commons Attribution 4.0 International License](#)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

is not merely a philosophical ideal, but rather a crucial foundation for rehumanizing modern education and reclaiming its moral and spiritual dimensions.

However, this study acknowledges some limitations inherent in its methodological and theoretical scope. As a literature-based and philosophical study, this study very relies on textual interpretation rather than empirical validation. While offering conceptual depth, this study does not directly examine how integrative epistemology might function within contemporary educational institutions, curricula, or pedagogical practices. Furthermore, the reliance on a selective corpus of classical and modern thinkers, while purposeful, may limit the breadth of perspectives, particularly from non-Arab or contemporary Muslim scholars, that could enrich the analysis further. These limitations suggest that while the reinterpretation presented here provides an important theoretical foundation, it should be seen as a preliminary framework requiring further empirical and contextual elaboration.

For future research, it is suggested that academics extend this philosophical reinterpretation to the practical and empirical realms. Future research could investigate how the integration of reason and revelation can be operationalized in Islamic schools, universities, and teacher training programs, including how curriculum and pedagogy can reflect epistemological unity. Comparative studies between Islamic and non-Islamic holistic education models can also highlight shared challenges and possibilities for collaboration. Furthermore, interdisciplinary research grounded in philosophy, educational psychology, and theology can examine how integrative epistemology influences students' moral reasoning, intellectual creativity, and spiritual well-being. By expanding the dialogue between classical wisdom and the realities of modern education, future research can continue the transformative project begun here: restoring education as a sacred endeavor that unites intellect and spirit in the service of truth, justice, and human flourishing.

## REFERENCES

Abu Sulayman, AA (2019). Epistemological crisis in Muslim education. *Intellectual Discourse*, 27(1), 1–20. <https://journals.iium.edu.my/intdiscourse/index.php/id/article/view/130>

Ahmed, S. (2020). Reason and revelation in Islamic epistemology. *Islamic Studies Review*, 12(2), 89–104. <https://doi.org/10.1093/islrev/iraa015>

Al-Attas, S.M.N. (2019). *Islam and Secularism* (Revised ed.). Kuala Lumpur: ISTAC. <https://doi.org/10.2307/j.ctv1rmk7b>

Alavi, H. (2019). Epistemic integration in Islamic pedagogy. *Educational Philosophy and Theory*, 51(9), 875–886. <https://doi.org/10.1080/00131857.2018.1492259>

Al-Faruqi, IR (2018). Islamization of knowledge revisited. *American Journal of Islamic Social Sciences*, 35(2), 1–25. <https://doi.org/10.35632/ajiss.v35i2.47>

Andriyanto, Arif, & Rahdiyanta, D. (2024). *Systematic literature review of PBL on critical and creative*



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

*thinking skills for vocational high school students.* International Journal of Research and Innovation in Social Science (IJRISS), 8(12), 977–982. <https://doi.org/10.47772/IJRISS.2024.812008>

Arboleda García, A., & Naranjo Andrade, N. (2024). *The impact of project-based learning on critical thinking and speaking abilities in EFL learners.* Journal of Language Teaching and Research, 15(1), 33–50. <https://doi.org/10.17509/jltr.v15i1.1925>

Arkoun, M. (2020). Islamic reason and educational reform. *Die Welt des Islams*, 60(3), 345–361. <https://doi.org/10.1163/15700607-06003005>

Berglund, J. (2018). Islamic education and rationality. *Religions*, 9(8), 245. <https://doi.org/10.3390/rel908024>

Biesta, G. (2020). Reclaiming education as moral practice. *Educational Philosophy and Theory*, 52(1), 1–11. <https://doi.org/10.1080/00131857.2019.1682945>

Bocconi, S., Kampylis, P., & Punie, Y. (2018). *Innovative learning activities in project-based learning environments: An international perspective.* *Journal of Learning Analytics*, 5(3), 105–118. <https://doi.org/10.18608/jla.2018.53.7>

Chen, J., & Yang, T. (2019). *PBL interventions in K-12: Effects on critical thinking and collaboration.* *Education Sciences*, 9(3), 157. <https://doi.org/10.3390/educsci9030157>

Cook, M. (2020). Classical Islamic thought and modern education. *History of Education Quarterly*, 60(4), 563–585. <https://doi.org/10.1017/heq.2020.39>

Dewi, S., & Mkumbachi, R. L. (2024). *Flipped Project-Based Learning for critical thinking in science.* Asanka: Journal of Social Science and Education, 5(2), 175–185. <https://doi.org/10.21154/asanka.v5i2.8621>

Fadriati, F., Muchlis, L., & BS, I. A. (2023). Learning model of Islamic education with ICT-based Project Based Learning to improve critical thinking ability of high school students. *Islamika*, 5(1), 177–188. <https://doi.org/10.36088/islamika.v5i1.2542>

Griffel, F. (2020). Al-Ghazali's philosophical theology. *Journal of Islamic Studies*, 31(2), 150–169. <https://doi.org/10.1093/jis/etaa002>

Guo, P. (2020). *A review of project-based learning in higher education.* *Educational Research Review*, 31, 100345. <https://doi.org/10.1016/j.edurev.2020.100345>

Halstead, J. M. (2020). Islamic values and educational aims. *British Journal of Religious Education*, 42(1), 3–17. <https://doi.org/10.1080/01416200.2018.1437396>

Hashim, R. (2018). Rethinking Islamic education in facing the challenges of modernity. *Journal of Islamic Education Studies*, 6(1), 1–15. <https://doi.org/10.18592/jies.v6i1.2324>

Hefner, R. (2020). Islamic education, pluralism, and ethics. *Anthropology & Education Quarterly*, 51(4), 389–406. <https://doi.org/10.1111/aeq.12345>

Ismail, N. S., Harun, J., Zakaria, M. A. Z. M., & Salleh, S. Md. (2018). *The effect of mobile problem-based learning application DicScience PBL on students' critical thinking.* *Thinking Skills and Creativity*, 28, 177–195. <https://doi.org/10.1016/j.tsc.2018.04.002>

Jatmiko, B., Prahani, B. K., Munasir, M., et al. (2018). *Comparison of OR-IPA Model and PBL Model effectiveness to improve critical thinking in pre-service physics teachers.* *Journal of Baltic Science Education*, 17(2), 300–319. <https://doi.org/10.33225/jbse.18.17.300>

Joseph, C., & Buchman. (2024). *Enhancing critical thinking abilities through project-based learning: Effects and implementation.* *Asia-Pacific Journal of Convergent Research Interchange*, 9(43). <https://doi.org/10.47116/apjcri.2024.09.43>

Kadi, W. (2019). Holistic education in Islamic tradition. *Compare: A Journal of Comparative and International Education*, 49(6), 951–967. <https://doi.org/10.1080/03057925.2018.1471536> (Kadi, 2019; Syamsul Kurniawan, 2021).

Karpudewan, M., Ponniah, J., & Zain, A. N. M. (2024). Developing middle school students' problem-solving



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>

ability through interdisciplinary project-based learning. *Education for Chemical Engineers*, 46, 43–53. <https://doi.org/10.1016/j.ece.2024.03.00>

Li, M.-M., & Tu, C.-C. (2024). Developing a PBL course model with Think–Pair–Share to enhance creative and critical thinking. *Education Sciences*, 14(233). <https://doi.org/10.3390/educsci14080233>

Lu, L. (2025). A meta-analysis of the effectiveness of PBL on critical thinking. *European Journal of Educational Research*, 14(1), 45–60. <https://doi.org/10.12973/eu-jer.14.1.45>

Mahmud Arif. (2020). Integrative Islamic education paradigm. *Cendekia*, 18(2), 233–252. <https://doi.org/10.21154/cendekia.v18i2.1925>

Malik, F. (2021). Tawhidic epistemology and education. *Journal of Islamic Philosophy*, 17(1), 55–72. <https://doi.org/10.1163/18778372-0170100>

Maros, M., Korenkova, M., Fila, M., Levicky, M., & Schoberova, M. (2023). Project-based learning and its effectiveness: Evidence from Slovakia. *Interactive Learning Environments*, 31, 4147–4155. <https://doi.org/10.1080/10494820.2022.2112731>

Nasr, SH (2019). Islamic philosophy and the modern world. *Islamic Studies*, 58(2), 145–168. <https://doi.org/10.2307/26804078>

Nurviana, D., & Husnaini, M. (2024). Epistemology of Education: Western and Islamic Perspectives. *Thullab: Journal of Education*, 7(1), art.12. <https://doi.org/10.20885/tullab.vol7.iss1.art12>

Ospankulova, E., Maxutov, S., Lathrop, R., Anuarova, L., & Balta, N. (2024). Science students' attitudes, learning, critical thinking and engagement in project-based learning. *Cogent Education*, 11(1), 2445358. <https://doi.org/10.1080/2331186X.2024.2445358>

Peng, H., Chen, C., Touitou, I., Bartz, K., Schneider, B., & Krajcik, J. (2023). Predicting student science achievement using PBL systems. *Journal of Research in Science Teaching*, 60, 724–760. <https://doi.org/10.1002/tea.22045>

Ridwan Abdullah Sani. (2023). Epistemology of monotheism in Islamic education. *Scientific Journal of Didaktika*, 23(2), 145–162. <https://doi.org/10.22373/jid.v23i2.15326>

Saad, A., & Zainudin, S. (2022). *Review of PBL and computational thinking in teaching and learning*. *Learning and Motivation*, 78, 101802. <https://doi.org/10.1016/j.lmot.2021.101802>

Sahin, A. (2019). Critical thinking and moral reasoning in Islamic education. *Religious Education*, 114(3), 257–271. <https://doi.org/10.1080/00344087.2019.1576323>

Syamsul Kurniawan. (2021). Holistic Islamic Education. *Al-Tahrir*, 21(1), 45–66. <https://doi.org/10.21154/altahrir.v21i1.2967>

Taylor, C. (2019). Moral frameworks and education. *Ethics and Education*, 14(2), 143–158. <https://doi.org/10.1080/17449642.2019.1593167>

Yasien Mohamed. (2018). Reason, faith, and ethics in al-Ghazali. *Sophia*, 57(2), 233–248. <https://doi.org/10.1007/s11841-018-0662-3>

Zhang, L., & Ma, Y. (2023). Challenges and Research Gaps in Project-Based Learning. *Educational Research Review*, 38, 100468. <https://doi.org/10.1016/j.edurev.2023.100468>



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/)

Available online at journal homepage:  
<https://jom.uin-suska.ac.id/index.php/TSCS>  
Email: [tscs@uin-suska.ac.id](mailto:tscs@uin-suska.ac.id)  
DOI: <https://doi.org/XXX.XXX>