

REVELATION AS AN EPISTEMIC BASIS: AN EXAMINATION OF AUTHENTICITY AND ITS IMPLICATIONS FOR THE RECONSTRUCTION OF MODERN ISLAMIC EDUCATION

Jumrotunisak¹, Hamdanah², Mazrur³

^{1, 2, 3} Postgraduate, Universitas Islam Negeri Palangka Raya, Indonesia

¹ jumrotunisak2510310059@uin-palangkaraya.ac.id,

² hamdanah@uin-palangkaraya.ac.id,

³ mazrur@gmail.com

Abstract

The world of Islamic education today faces the problem of dualism in knowledge, namely between religious knowledge and modern knowledge, which results in the learning process lacking a complete epistemological foundation. This study emphasizes a single, solid foundation, namely revelation as an epistemological basis capable of collaborating the two. This study focuses on highlighting the authenticity of revelatory texts and their implications for the renewal of modern Islamic education through a literature study using descriptive-analytical methods. The results show that the authenticity of revelation provides a strong foundation and guidance on values and methods for building a more comprehensive and relevant Islamic education. The integration of revelation with modern disciplines encourages the emergence of an educational paradigm oriented towards character, rationality, and technological advancement without abandoning spiritual values. This study confirms that revelation can be a strong foundation in designing an adaptive, superior, and responsive Islamic education system to the challenges of modern civilization, with the hope of producing Muslim scientists who are moral, have integrity, and are able to respond to global challenges.

Keywords: Revelation; Epistemic Basis; Islamic Education.

Abstrak

Dunia pendidikan Islam hari ini berhadapan dengan problem dualisme ilmu yakni antara ilmu agama dan ilmu modern yang menjadikan proses pembelajaran tidak memiliki fondasi epistemik yang utuh. Penelitian ini menekankan fondasi tunggal yang kokoh yaitu wahyu sebagai basis epistemik yang mampu mengkolaborasikan keduanya. Penelitian ini fokus menyoroti aspek keaslian teks wahyu serta implikasinya terhadap pembaruan pendidikan Islam modern melalui studi kepustakaan yang menggunakan metode deskriptif-analitik. Hasil penelitian menunjukkan bahwa keaslian wahyu memberi dasar yang kuat serta panduan nilai dan metode untuk membangun pendidikan Islam yang lebih utuh dan relevan. Integrasi wahyu dengan disiplin ilmu modern mendorong lahirnya paradigma pendidikan yang berorientasi pada karakter, rasionalitas, dan kemajuan teknologi tanpa melepaskan nilai-nilai spiritual. Penelitian ini menegaskan bahwa wahyu dapat menjadi landasan kuat dalam merancang sistem pendidikan Islam yang adaptif, unggul, dan responsif terhadap tantangan peradaban modern, dengannya diharapkan dapat melahirkan ilmuwan muslim yang berakhlak, berintegritas dan mampu menjawab tantangan global.

Kata kunci: Wahyu; Basis Epistemik; Pendidikan Islam.



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INTRODUCTION

Islamic studies is a branch of knowledge that goes deep into its roots, namely the Qur'an and the hadith, the primary sources of knowledge and revelation in Islam. The Qur'an is the word of Allah SWT, conveyed to the Prophet Muhammad (peace be upon him) in a mutawatir (continuous) manner, meaning it was transmitted repeatedly and reliably, thus ensuring its authenticity. Meanwhile, the hadith are the sayings, actions, and approvals of the Prophet, which serve as a complement and explanation of the Qur'anic revelation so that it can be applied in the real lives of Muslims. Both are the primary epistemic sources that serve as the foundation for the formation of authentic and well-maintained Islamic sciences.¹

In the development of Islamic knowledge, the Prophet Muhammad (peace be upon him) played a central role, not only as a recipient of revelation but also as a transmitter and as one who reconstructed its meaning according to the social and cultural conditions of his time. This process ensured that Islamic knowledge did not develop statically, but dynamically and contextually, allowing for application across eras. The Prophet served as an epistemic figure who connected divine revelation with the human context and served as a role model for practicing Islamic knowledge and teachings.²

This Islamic epistemology differs from Western scientific systems, which prioritize rationality and empiricism. Islamic studies rely not only on reason and empirical experience, but also consistently refer to the Quran and Hadith as primary sources of holistic and normative knowledge. This approach maintains the integrity and sanctity of Islamic teachings while simultaneously allowing reason to understand and develop knowledge continuously. Therefore, Islamic education and studies epistemologically base themselves on this revelation to avoid falling into the trap of secularizing knowledge.³

The topic of Islamic epistemology is quite interesting and is often discussed in research. One such article, entitled "Epistemological Questions: The Relationship between Reason, Sensing, Revelation, and Intuition in the Foundations of Islamic Science" by Khairul et al., states that reason always demands rational proof for every truth it receives. In order to strengthen faith in God's revelation and explain to those who doubt, revelation requires the role of reason in revealing the

¹ Fadli Rahman and Mahyuddin Barni, "Ilmu Dan Islam: Mengurai Konsep Dan Sumber Ilmu Dalam Al-Qur'an Dan Hadis," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 5, no. 2 (2021): 121–29, <https://doi.org/10.23971/njppi.v5i2.3821>.

² Dkk. Miftahul Ulum, Rusmin Nuryadin, "Epistemologi: Ilmu Hadits Dan Ilmu Hukum Islam," *Edu Publisher*, 2021, vii + 141.

³ Abd. Rahman Fasih, "Dasar-Dasar Pendidikan Islam Dalam Tinjauan Al-Qur'an Dan Al-Hadist," *AL-ISHLAH* XIV, no. 1 (2023): 1–11.

truths it contains.⁴Yuliana et al, also stated in their research that Islamic epistemology which unites the rational and religious dimensions provides a solution to the division of the two in the modern scientific paradigm. This perspective is able to reunite the relationship between science and spirituality, and become a conceptual basis for the formation of comprehensive Islamic education, cross-disciplinary research, and scientific values based on monotheism.⁵

In contrast, Muslikhul Ibad, in his study entitled "Ibn Rushd's Epistemology (A Study of the Relationship between Revelation and Reason)," concluded that, according to Ibn Rushd, the unification of philosophy and religion requires reason as a medium. He established distinct roles for revelation and reason, then attempted to link the two through the concept of ta'wil. Through ta'wil, Ibn Rushd attempted to bridge the gap between textual meaning and rational interpretation.⁶

It is a fact that in the era of globalization and modernity, the challenges to Islamic science are enormous, particularly from differing ideologies and scientific approaches. Maintaining a strong and authentic epistemic foundation based on the Quran and Hadith and strengthening the Prophet's role as a mediator and constructor of revelation are crucial to ensure Islamic science maintains its identity and remains relevant. A thorough study of the epistemology of the sources of revelation will clarify the methods of validating knowledge. This provides an essential intellectual foundation for developing contemporary Islamic studies that can meet the needs of the times without neglecting the noble values of Islam.⁷

In addition, the world of Islamic education today faces the problem of dualism of knowledge, namely between religious knowledge and modern knowledge, which makes the learning process lack a complete epistemic foundation.⁸This research urges the proposal of a single, solid foundation, namely revelation, as an epistemic basis capable of synergizing both. Therefore, this study will review and understand in depth how the Qur'an and Hadith function as primary epistemic sources in shaping Islamic studies. Unlike the aforementioned studies, this study aims to understand the approaches applied in Islamic epistemology to confirm the authenticity and credibility of the Qur'an and Hadith, as well as to understand the epistemic implications of the basic sources of revelation for the development of Islamic education and studies in facing the challenges

⁴ Khairul Fahmi et al., "Epistemological Questions: Hubungan Akal, Penginderaan, Wahyu Dan Intuisi Pada Pondasi Keilmuan Islam," *Journal of Education Research* 5, no. 1 (2024): 570–75, <https://doi.org/10.37985/jer.v5i1.753>.

⁵ Yulia Angga Anggraina et al., "Integrasi Wahyu Dan Akal Dalam Epistemology Islam: Studi Literatur Berbasis Al Qur'an Dan Pemikiran Filsuf Muslim," *Inklusi: Jurnal Pendidikan Islam Dan Filsafat* 1, no. 02 (2025): 99–108, <https://glonus.org/index.php/inklusi/article/view/209>.

⁶ Muslikhul Ibad and Ahmad Dwi Nur Khalim, "Epistemologi Ibnu Rusyd (Telaah Relasi Wahyu Dan Rasio)," *AN NUR: Jurnal Studi Islam* 14, no. 1 (2022): 80–92, <https://doi.org/10.37252/annur.v14i1.226>.

⁷ Iing Mishbahuddin, "Epistemologi Al-Quran Dalam Membangun Sains Islam," *ISME* 2, no. 1 (2024): 33–41, <https://doi.org/10.21580/teo.2015.26.1.404>.

⁸ Surya Bakti1 et al., "Problematisasi Pendidikan Islam Di Indonesia," *Jurnal Masyarakat Hukum Pendidikan Indonesia* 2, no. 01 (2024), <https://jumas.ourhope.biz.id/ojs/index.php/JM/article/view/70>.

of modernity. With this understanding, Islamic studies can continue to develop and adapt to the challenges of the times, while remaining rooted in authentic, valid epistemological sources and methods.

RESEARCH METHODS

The method used in compiling this article is through the analysis of books and articles obtained from libraries (library research), as this method allows the researcher to conduct an in-depth study of various written sources related to the focus of the study. Furthermore, the researcher employed the documentation method as a data collection technique, namely by collecting and classifying various relevant documents, such as books, journals, articles, and other written sources. All these documents were then reviewed to obtain information that supports the research arguments and findings.

In the analysis stage, researchers use a descriptive-analytical method to comprehensively examine the collected literature. This approach conducts the analysis in an orderly and critical manner. Researchers not only present the contents of the sources but also interpret and relate them to identify patterns, connections, and significance to the research topic being studied.

RESULT AND DISCUSSION

Revelation as the Main Epistemic Source in the Formation and Development of Islamic Studies

Revelation in Islam is the word of Allah SWT that was conveyed/given specifically to the prophets and messengers, including the Prophet Muhammad SAW as the recipient of the final revelation. Revelation is secret, fast, and can only be understood by special recipients (prophets/messengers) through a spiritual process and cannot be felt by ordinary humans. The Prophet Muhammad SAW became the main medium for conveying revelation, which then became the basis of Islamic knowledge and guidance for Muslims. For example, the first revelation received by the Prophet Muhammad SAW from the angel Gabriel when he was 40 years old, this proves the special role of his role as a recipient of revelation (QS. Al-'Alaq verses 1-5). Revelation is delivered gradually through vivid dreams, through whispers from behind a veil (as experienced by Moses AS), or through the angel Gabriel, which is the method most often experienced by the Prophet Muhammad SAW.⁹

⁹ Abdul Malik Qimanullah and Siti Sanah, "Hakikat Wahyu Perspektif Manna Al-Qathan," *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an* 6, no. 1 (2025): 121–29, <https://doi.org/10.37985/hq.v6i1.406>.

When the Prophet received his first revelation in the cave of Hira (Quran 1:1-5), the angel Gabriel uttered "iqra" (read), and the Prophet Muhammad (peace be upon him) received the initial instruction to convey the revelation. This marked the beginning of the construction of Islamic knowledge that later developed through the prophetic message. Furthermore, the Prophet often received revelations in the form of whispers that required spiritual discernment, which he conveyed to his companions to be understood and taught to the community. Examples can also be seen when he received revelations related to the lessons of fiqh, monotheism, morals, and social wisdom, which later became systematic Islamic knowledge that continues to be studied and applied by the community.¹⁰

Based on this discussion, there are three important discussions that will be explained in this sub-chapter, namely:

1. The Process of Construction and Reconstruction of Islam Through Revelation

Islamic knowledge, derived from revelation, was developed gradually based on direct guidance from God through the Prophet Muhammad (peace be upon him). Through revelation, he conveyed law, ethics, the science of monotheism, and various other Islamic disciplines in a constructive and systematic manner. Revelation contains divine knowledge that underlies all Islamic teachings and serves as the basis for the development of Islamic knowledge to this day. This process was not merely a passive transmission; the Prophet Muhammad (peace be upon him) also played an active role in explaining, teaching, and developing knowledge based on the revelations he received, so that Islamic knowledge continued to develop and be renewed. This process is part of the dynamic construction of Islamic knowledge.¹¹

The concept of reconstructing Islamic knowledge means renewing and adapting Islamic knowledge to make it relevant to the context of the times. The Prophet Muhammad, as the transmitter of revelation, was also a role model who practiced and applied this knowledge in real life. Through his attitudes and actions, Islamic knowledge was reconstructed in a concrete way, addressing the social, spiritual, and legal challenges of the Muslim community at that time and beyond.

According to Ibn Arabi, revelation does not stop at text, but also continues as knowledge and understanding that can be gradually understood by those who receive it, so that it is a continuous process of interaction between God and humans that deepens the

¹⁰ Stevani Elenia, "Keummian Nabi Muhammad Dalam Periwiyatan Hadis Qudsi," *Al-Jadwa: Jurnal Studi Islam* 2, no. 2 (2023): 122–46, <https://doi.org/10.38073/aljadwa.v2i2.846>.

¹¹ Tata Martadinata, "Konstruksi Makna Wahyu Pada Channel Youtube MTA Internasional Berdasarkan Analisis Framing Robert N. Entman," *Jurnal Mahardika Adiwidia* 1, no. 1 (2021): 22–35, <https://doi.org/10.36441/mahardikaadiwidia.v1i1.389>.

understanding of Islamic knowledge and the meaning of the Qur'an (takwil). This is closely related to the role of the Prophet Muhammad SAW who was not only a recipient of revelation, but also as a spiritual teacher and communicator of the revelation in the construction of Islamic knowledge.¹²

2. The Role of the Qur'an as the Primary Epistemic Source

The Quran is God's revelation and the primary source of knowledge and law in Islam. As the authentic word of God, the Quran is dynamic, true, and absolute, thus serving as the primary guideline governing the lives of Muslims. The epistemic function of the Quran is not merely as a holy book to be read, but also as a source of knowledge that encourages human thought, reflection, and research.¹³

The Quran teaches that knowledge originates from God and cannot be separated into religious and general knowledge. Human knowledge can be obtained through the five senses, reason, or from *ladunni* knowledge—inner knowledge acquired through spiritual processes. Therefore, the Quran serves as an epistemological source that guides humans in using various methods of knowledge, including empiricism, rationalism, intuition, and revelation. Furthermore, the Quran also serves as guidance (*huda*), a distinguishing factor between right and wrong (*furqan*), and a remedy for heart ailments (*syifa*), all of which constitute the epistemic dimension in the development of Islamic knowledge.

3. The Role of Hadith as a Supporting Epistemic Source

Hadith are the words, actions and agreements of the Prophet Muhammad SAW which function as explanations and complements to the verses of the Qur'an. As the second source of law after the Qur'an, Hadith has an important position in strengthening and detailing the global laws in the Qur'an.¹⁴

The Hadith plays an epistemic role as an explanation (*bayyan*) of general laws in the Quran and explains practical procedures not detailed in the scripture. For example, the Quran commands Muslims to perform prayer but does not specify how. Therefore, the Hadith of the Prophet provides practical details regarding the timing, procedure, and performance of prayer. Hadith also has high scientific and methodological value due to the existence of *sanad* (chain of transmission) and *matan* (translation), which ensure its

¹² Muhammad Masykur Abdillah, *Disertasi - Konsep Wahyu Dan Takwil Dalam Al-Qur'an Perspektif Ibn Arabi* (UIN Sunan Ampel, 2021).

¹³ Aulia Herawati et al., "Revelation as the Primary Source of Truth in Islamic Education: A Critical Study of Its Implementation in the Modern Era," *SURAU: Journal of Islamic Education* 2, no. 2 (2024): 166–83.

¹⁴ Ali Ngampo Kurnia Munir, "Ulumul Hadis (Aspek Ontologis, Epistemologis Dan Aksiologis)," *MA'HAD ALY 2* (2025): 1–21.

authenticity, making it a reliable epistemic reference in Islamic studies.¹⁵ Thus, the hadith serves to strengthen, explain and establish laws that are not mentioned in detail in the Qur'an.

In Islamic legal studies, the Quran and Hadith are simultaneously used as the primary basis for legal decision-making (istinbat). For example, inheritance regulations in the Quran are explained in general terms, while the Hadith provide more detailed explanations of inheritance distribution procedures. Similarly, in Islamic education, the Quran instructs people to seek knowledge and use reason, which is further elaborated through the Hadith on the value and virtue of learning and teaching.

Therefore, it can be concluded that the Qur'an, as the primary epistemic source, provides the basic framework for knowledge and law, while the hadith complements, details, and explains the contents of the Qur'an, so that the two are interconnected and serve as a foundation for Islamic studies. The epistemic roles of both are vital in the formation of holistic and applicable Islamic knowledge in various areas of life.

Methods used in Islamic Epistemology to Ensure the Authenticity and Validity of Knowledge Sourced from the Qur'an and Hadith

Islamic epistemology emphasizes knowledge derived from divine revelation as its primary foundation. The two primary sources of focus are the Quran and the Hadith. The Quran is a revelation that was revealed repeatedly and massively, so its authenticity is unquestionable. The Hadith, on the other hand, are the words, deeds, or decrees of the Prophet Muhammad (peace be upon him) transmitted through the chain of transmission.

The authenticity of the knowledge from both sources must be examined using a rigorous methodology to ensure that it truly originates from Allah and His Messenger, is unaltered, and is worthy of being used as a guide. The methods used to ensure the authenticity and validity of knowledge derived from the Quran and Hadith are:

1. Correspondence Method: Sanad and Matan in Hadith Science.

This method emphasizes the correspondence between the sanad (chain of narrators) and the matan (textual content of the hadith). The validity of hadith knowledge depends heavily on the authenticity of the sanad and its correspondence with the Quran and other authentic hadith. The sanad is examined for the honesty, memory, and integrity of each narrator, all the way back to the Prophet. The matan is critically examined to ensure it does

¹⁵ Abdul Hafiz and Syamsul Rijal, "Metodologi Keilmuan Islam: Kajian Epistemologi Terhadap Sumber Pengetahuan," *ISME : Journal of Islamic Studies and Multidisciplinary Research* 2, no. 1 (2024): 33–41, <https://doi.org/10.61683/isme.vol21.2024.33-41>.

not conflict with religious principles and rational logic. Hadith that meet these criteria are categorized as authentic, which forms the basis of the validity of knowledge.¹⁶Example: Hadith in Sahih Bukhari and Sahih Muslim are tested using this method with strict sanad care and consistent matan study. Like Imam Bukhari who filtered more than 600,000 hadiths down to 7,000 hadiths using this method.

2. Methods of Interpretation and Contextualization in the Qur'an

This method ensures that the knowledge of the Qur'an is understood according to the context of the revelation of the verses, classical Arabic, and the deep meaning of the revelation, not just a literal interpretation. There are three methods of interpretation and contextualization in the Qur'an, namely Tafsir Bayani, Tafsir Burhani and Tafsir Irfani, The epistemological method of Bayani-Burhani-Irfani allows a holistic and dynamic understanding of the Qur'an, because from the text side, Tafsir Bayani maintains the authority of revelation, textuality and classical Arabic as the basis of interpretation so that the interpretation remains adhering to the text and editorial integrity, while Tafsir Burhani provides space for rational and logical reasoning, considering reality, contextuality and human reason so that the interpretation is able to answer the challenges of the times and new problems. In addition, Tafsir Irfani opens up the spiritual, inner and intuitive dimensions, providing an opportunity to understand the depth of the meaning of revelation from the perspective of inner experience, intuition and spiritual awareness so that the meaning of the Qur'an does not only stop at textual-judicial understanding, but also ethical-spiritual transformation of humans. The combination of the three can form a comprehensive, contextual, critical interpretive framework, while also being rooted in spiritual traditions (for example in the context of education, law, and the development of Islamic thought).¹⁷One study shows that this combination is able to provide in-depth understanding while forming critical and analytical thinking skills in Islamic education.¹⁸Therefore, it is hoped that these methods will continue to be used in a complementary manner in modern Islamic studies.¹⁹

3. Historical Approach and Critical Analysis

¹⁶ Muhammad Dikri Multajam, "Telaah Ontologis Klasifikasi Ilmu Hadis: Dirāyah Dan Riwayah Sebagai Basis Taksonomi," *Journal of Hadith Studies* 5, no. 1 (2022): 12–26, <https://doi.org/10.32506/johs.v5i1-02>.

¹⁷ Muhammad Irfani et al., "Methods Of Interpretation: Epistemological Views Of Bayani, Burhani, And Irfani," *INTIHA: Islamic Education Journal* 2, no. 2 (2025): 273–84, <https://doi.org/10.58988/intiha.v2i2.334>.

¹⁸ Sulton Nur Falaq Marjuki et al., "Konsep Epistemologi Bayani, Irfani Dan Burhani Dalam Filsafat Pendidikan Islam," *DINAMIKA: Jurnal Kajian Pendidikan Dan Keislaman* 9, no. 1 (2024): 32–53, <https://doi.org/10.32764/dinamika.v9i1.4190>.

¹⁹ Tuti Ernawati, "Bayani, Burhani, And Irfani Reasoning In Islamic Studies," *Tadrib: Jurnal Pendidikan Agama Islam* 9, no. 1 (2023): 48–58, <https://doi.org/10.19109/tadrib.v9i1.13092>.

In the epistemology of hadith and Qur'anic interpretation, historical methods and critical analysis play a crucial role in tracing the socio-cultural context in which revelation was revealed, while ensuring the validity of hadith transmission and the correct understanding of verses. The historical approach examines the *asbab al-nuzul* (the reasons for the origin of revelation), the political, social, and cultural conditions of Arabia during the Prophet's time, changes in societal structure, and the dynamics of inter-tribal interactions that influenced the language style and use of terms in both the Qur'an and hadith; thus, the meaning of the text is inseparable from the surrounding reality. In the study of hadith, this method is combined with criticism of *sanad* and *matan*, namely assessing the integrity of the narrators (*'adālah* and *ḍabt*), the continuity of the *sanad*, the credibility of the narration, and the conformity of the *matan* with the Qur'an, stronger hadith, and historical facts. This process allows for the categorization of hadith as *mutawātir*, *masyhūr*, *ahad*, *da'if*, or *maudhu'*, based on the level of authenticity and the number of narrators in each level of the *sanad*. Historical criticism also includes verifying the chronology of events, the setting, and rereading the text based on archaeological evidence or other historical sources to ensure that the interpretation does not fall into anachronism.²⁰ By combining historical analysis and rigorous textual criticism, the understanding of revelation becomes more comprehensive, accurate, and able to distinguish between normative teachings, historical context, and the development of scholarly interpretation.

4. Coherence and Correspondence Theory of Truth

Correspondence Theory assesses truth based on its conformity to facts and reality, while Coherence Theory assesses truth based on the consistency of knowledge with other scientific systems and the Islamic scientific tradition. In the study of revealed knowledge, the two are used together: correspondence ensures that understanding of revelation is relevant to reality, while coherence ensures that interpretations are in harmony with the principles and structure of Islamic epistemology. This combination makes the validity of revealed knowledge more balanced, objective, and scientifically sound.²¹

The examples used to ensure the authenticity and validity of knowledge sourced from the Qur'an and Hadith are:²²

1. Study of Sanad in Hadith.

²⁰ Rahman et al., "Metodologi Penelitian Hadis: Antara Kritik Sanad Dan Matan," *Amsal Al-Qur'an: Jurnal Al-Qur'an Dan Hadis* 2, no. 2 (2025): 233–46, <https://doi.org/10.63424/amsal.v2i2.348>.

²¹ Muhammad Fuad Zain et al., "Integration of Correspondence and Coherence Theories: A Philosophical Approach to the Concept of Truth in Islam," *Interdisciplinary Journal of Social Science and Education (IJSSE)*, March 7, 2025, 1–10, <https://doi.org/10.53639/ijssse.v3i1.57>.

²² Abdi Syahrial Harahap, "Epistemologi: Teori, Konsep Dan Sumber-Sumber Ilmu Dalam Tradisi Islam," *Dakwatul Islam* 5, no. 1 (2020): 13–30, <https://doi.org/10.46781/dakwatulislam.v5i1.204>.

Hadith scholars use the science of rijal to assess hadith transmitters. For example, Imam Bukhari only included hadiths with fair transmitters and dhabith (strong memory) and sanad that were muttasil (continuous without breaking). This is a requirement for the validity of a hadith which has implications for the validity of Islamic law and teachings.

2. Contextual Interpretation of the Qur'an.

For example, the interpretation of Surah Al-Ma'idah verse 3 about forbidden foods is carried out by taking into account the social context and Arab customs at that time, so as not to misunderstand and the knowledge produced is valid for application. It can be concluded that the method in Islamic epistemology to ensure the authenticity and validity of knowledge from the Qur'an and Hadith focuses on the rigor of the sanad and matan in the hadith, the contextual interpretation of the Qur'an, and the complementary theories of truth, coherence and correspondence. This process combines textual, logical, historical, and spiritual studies, so that the knowledge produced is guaranteed to be valid and scientific.

Epistemic Implications of the Basic Sources of Revelation for the Development of Islamic Education and Studies in Facing the Challenges of Modernity

Essentially, revelation, especially the Quran and Sunnah, serves as the source of absolute truth, serving as the foundation of Islamic epistemology. This influences how Islamic science and education are developed, emphasizing a balance between spiritual and intellectual aspects. However, in the modern context, challenges such as globalization, popular culture, and technological advances undoubtedly influence how Islamic education is delivered and understood. The epistemic implication here is how Islamic education must be able to integrate revelation as a source of truth with the development of modern science in an adaptive and relevant manner.

For example, modern Islamic education strives not only to instill textual knowledge of revelation but also to utilize innovative learning methods compatible with digital technology, while maintaining the moral and spiritual values contained in revelation. This integrative approach enables the formation of an intellectually intelligent and morally upright generation, capable of coping with the cultural and materialistic pressures of the modern era.

In Islam, revelation (the Quran and Hadith) is considered the primary source of divine knowledge, transcending reason and empiricism. This revelation contains not only religious teachings but also moral and ethical values, as well as a holistic guide to life. In Islamic epistemology, revelation

serves as the foundation that guides reason in the process of acquiring knowledge more comprehensively and integrally, not as an opponent of science but as its complement and guide.²³

1. Epistemic Implications for Islamic Education

- a. Integration of revelation and modern science: Islamic education must integrate the values of revelation with contemporary science, both religious and general, to ensure that education remains relevant to the challenges of the modern era without losing its spiritual and moral essence. For example, science instruction is linked to Quranic verses about natural phenomena, strengthening the connection between science and revelation.
- b. Comprehensive curriculum development: Islamic education curricula need to be designed to integrate religious and secular knowledge, for example, integrating character education based on divine values with technological and scientific skills. This helps students develop both intellectual and moral values.
- c. New educational methodology and approach: Islamic educational epistemology prioritizes a rational, critical, and spiritually intuitive (prophetic) approach. In educational studies, this approach demands teaching methods that are not merely rote but lead to in-depth understanding and real-life application.
- d. Responding to the challenges of modernity: In this modern era, filled with globalization, popular culture, and technology, revelation serves as a source of values that helps Islamic education remain rooted in noble morals and ethics. Through the use of educational technology and the integration of digital media based on revealed values, Islamic education can address these challenges in an adaptive and contextual manner.²⁴

2. Implementation example

- a. Integrative Islamic universities: Institutions such as UIN/IAIN implement an educational model that integrates Islamic studies with modern science, so that the curriculum focuses not only on mastering academic theory but also on developing ethical awareness based on the Quran. This integration is evident in study programs that combine general disciplines such as medicine, economics, technology, and social sciences with fundamental Islamic courses, so that graduates develop the character of Muslim scientists who are both intellectually competent and morally responsible.

²³ Herawati et al., "Wahyu Sebagai Sumber Utama Kebenaran Dalam Pendidikan Islam : Kajian Kritis Terhadap Implementasinya Di Era Modern Pendahuluan Konsep Penelitian Ini Berfokus Pada Wahyu Sebagai Landasan Epistemologi Dalam Pendidikan Islam , Dengan Menekankan Pentingnya Me."

²⁴ Harahap, "Epistemologi:Teori, Konsep Dan Sumber-Sumber Ilmu Dalam Tradisi Islam."

- b. Digital Islamic boarding schools and madrasas: The transformation of Islamic boarding school-based education is being carried out through the use of digital media such as tahfiz applications, interactive learning platforms, and online class management systems. This technology is not used to replace tradition, but rather to strengthen learning methods of the Quran, hadith, and fiqh to make them more adaptable to the digital generation. This approach enables students to master religious knowledge while also developing technological literacy, making Islamic boarding schools centers of Islamic education relevant to the times.
- c. Islamic economics and social science: The integration of revelation with modern science is evident in the application of sharia principles to financial systems, business, and social policy. Islamic economics not only offers usury-free instruments but also emphasizes justice, transparency, and social responsibility. This approach demonstrates that the values of revelation can form the basis for constructing ethical and humanistic social sciences, while also offering an alternative to conventional economic systems that often neglect moral and sustainability aspects.

CONCLUSION

The validity of knowledge from the Qur'an and Hadith is ensured through rigorous methods, such as the sanad (chain of transmission) and matan (textual content) methods in the Hadith, as well as contextual and critical interpretations of the Qur'an. This approach encompasses historical, logical, textual, and spiritual studies that guarantee the authenticity and consensus of knowledge within the Islamic tradition. This research confirms that revelation, with its guaranteed textual authenticity and epistemic authority, can serve as a solid foundation for the development of modern Islamic education. The authenticity of revelation provides normative and methodological legitimacy in formulating integrative knowledge, while Qur'anic values serve as ethical guidelines for educational transformation in the global era. The integration of revelation with contemporary science creates an educational model that is oriented not only toward mastery of knowledge but also toward character formation, social justice, and the sustainability of civilization. Thus, wa Hyu functions as a source of truth, moral direction, and evaluative framework in building an Islamic education system that is relevant, adaptive, and competitive in modern times.

Therefore, it is hoped that the development of Islamic scholarship will continue to be directed towards a harmonious integration of revelation and modern rationality. This effort can be realized through interdisciplinary research, curriculum innovations that adapt to technological developments, and the development of strong spiritual character. Thus, Islamic education will not

only be able to produce a generation that is knowledgeable and devout but also globally competitive without losing the roots of the monotheistic values that underpin Islamic civilization.

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