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ORIGINAL RESEARCH ARTICLE

Reconstruction of an Integrative Model of Islamic Educational Epistemology Through Comparison of Classical and Modern Perspectives: A Systematic Literature Review

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ABSTRACT

This study aims to reconstruct an integrative model of Islamic educational epistemology through a comparison of classical and modern perspectives based on a synthesis of scholarly literature. The study employed a Systematic Literature Review (SLR) method by analyzing 30 journal articles addressing Islamic educational philosophy, epistemology, knowledge integration, character education, digital transformation, and contemporary scientific developments in Islamic education. The analysis was conducted through stages of article identification, data extraction, thematic classification, comparative analysis, and conceptual synthesis. The findings reveal that classical Islamic educational epistemology emphasizes revelation (*naql*), reason (*'aql*), *adab*, and character formation, while the modern perspective retains these foundations while incorporating contextualization, empirical experience (*tajribah*), knowledge integration, and openness to scientific and technological advancement. The study also identifies a strong tendency toward an integrative paradigm that connects multiple sources of knowledge within a holistic educational framework. Based on the literature synthesis, this research proposes an integrative model of Islamic educational epistemology consisting of five key components: *naql*, *'aql*, *tajribah*, *adab*, and contemporary science and technology. This model provides a conceptual foundation for developing Islamic education that is responsive to the challenges of the twenty-first century.

Keywords: Islamic Educational Epistemology, Classical and Modern Perspectives, Knowledge Integration, Islamic Education, Systematic Literature Review (SLR)



ABSTRAK

Penelitian ini bertujuan merekonstruksi model integratif epistemologi pendidikan Islam melalui perbandingan perspektif klasik dan modern berdasarkan sintesis literatur ilmiah. Penelitian menggunakan metode Systematic Literature Review (SLR) dengan menganalisis 30 artikel jurnal yang membahas filsafat pendidikan Islam, epistemologi, integrasi ilmu, pendidikan karakter, transformasi digital, dan perkembangan ilmu pengetahuan dalam pendidikan Islam. Analisis dilakukan melalui tahapan identifikasi, ekstraksi data, pengelompokan tema, perbandingan perspektif, dan sintesis konseptual. Hasil penelitian menunjukkan bahwa epistemologi pendidikan Islam klasik menekankan wahyu (*naql*), akal (*'aql*), *adab*, dan pembentukan karakter, sedangkan perspektif modern mempertahankan fondasi tersebut dengan menambahkan kontekstualisasi, pengalaman empiris (*tajribah*), integrasi ilmu, serta keterbukaan terhadap perkembangan sains dan teknologi. Penelitian juga menemukan adanya kecenderungan kuat menuju paradigma integratif yang menghubungkan berbagai sumber pengetahuan dalam satu kerangka pendidikan yang holistik. Berdasarkan sintesis literatur, penelitian ini menghasilkan model integratif epistemologi pendidikan Islam yang terdiri atas lima komponen utama, yaitu *naql*, *'aql*, *tajribah*, *adab*, serta sains dan teknologi kontemporer. Model tersebut diharapkan dapat menjadi landasan konseptual bagi pengembangan pendidikan Islam yang relevan dengan tantangan abad ke-21.

Kata Kunci: Epistemologi Pendidikan Islam, Perspektif Klasik dan Modern, Integrasi Ilmu, Pendidikan Islam, Systematic Literature Review

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1. INTRODUCTION

Since its inception, Islamic education has been built upon the conviction that knowledge serves as the primary instrument for shaping faithful, morally upright, and civilized human beings. However, the development of global society, the advancement of knowledge, the digital revolution, and shifts in scientific paradigms have presented new challenges to the epistemological foundations of Islamic education. Various studies indicate that the central problem of contemporary Islamic education is no longer confined to issues of curriculum, teaching methods, or institutional governance, but extends to the more fundamental question of how knowledge is understood, acquired, validated, and utilized within the Islamic educational system. In this context, there emerges a need to construct an epistemological framework capable of integrating revelation, reason, empirical experience, moral values, and the development of modern science into a unified system. Current research demonstrates that knowledge integration has become a central theme in contemporary discourse on Islamic education. However, the integration developed thus far remains partial and dispersed across various fields of study, failing to yield a comprehensive epistemological model of Islamic education. This condition underscores that the reconstruction of Islamic educational epistemology represents a crucial academic agenda for addressing the educational challenges of the twenty-first century.

The urgency of reconstructing Islamic educational epistemology becomes increasingly apparent as various studies indicate a paradigm shift from normative approaches toward integrative and transdisciplinary frameworks. Research on *Towards a Holistic Framework for Scientific Exegesis*

demonstrates that the dichotomy between textual and empirical approaches in the Islamic tradition can be bridged through the integration of *naql*, *'aql*, and *tajribah* within a holistic knowledge framework. The Holistic Scientific Exegesis Framework (HSEF) produced by that study affirms that sources of knowledge in Islam cannot be separated dichotomously but must be understood as a complementary system. These findings are significant as they demonstrate that the Islamic intellectual tradition possesses the capacity to harmoniously integrate revelation, reason, and empirical experience. However, that research remains focused on the field of Qur'anic exegesis and has not been specifically developed into a model of Islamic educational epistemology. Thus, there remains a need to extend the concept of integration into the educational context so that it can serve as a foundation for developing an Islamic education system more relevant to contemporary needs. This need constitutes one of the primary rationales for conducting research on the reconstruction of an integrative model of Islamic educational epistemology (Azlan et al., 2026).

Furthermore, various studies on the philosophy of Islamic education demonstrate that Islamic educational thought has consistently undergone development and transformation in accordance with its surrounding social and intellectual contexts. Research by Fitriani, Shofiatun Aslamatun Sa'diyah, and Nurul Mubin explains that the philosophy of Islamic education has evolved from a classical paradigm oriented toward shaping faithful and knowledgeable individuals toward a modern paradigm that places greater emphasis on integrating contemporary scientific knowledge with Islamic values. This development indicates that Islamic education possesses a dynamic and adaptive character responsive to changing times. Similar findings were articulated by Siti Fatimah Kadir and Moh. Yahya Obaid, who identified five main principles of Islamic education: integration of revelation and reason, spirituality and ethics, historical and contextual awareness, openness to innovation, and global responsibility. Both studies demonstrate continuity between classical and modern perspectives in Islamic education. However, these studies remain descriptive in nature and have not produced a conceptual model capable of integrating all these epistemological elements within a systematic Islamic educational framework. Therefore, research is needed that not only describes the development of Islamic educational thought but also reconstructs the epistemological relationship between classical and modern perspectives (Fitriani et al., 2025; Kadir & Obaid, 2025).

Studies comparing classical and modern Islamic educational thought also reveal open research spaces. Research by Faisal Musa and colleagues comparing the thought of Al-Ghazali, Ibn Khaldun, Fazlur Rahman, and Nurcholish Madjid found that the classical paradigm places greater emphasis on spirituality, morality, adab, and character formation, whereas the modern paradigm emphasizes rationality, contextualization, and the integration of religious knowledge and modern science. Nevertheless, both paradigms share the same goal of forming *insan kamil*—the perfect human being—who is faithful, knowledgeable, and contributes to society. These findings indicate that the differences between classical and modern perspectives are not contradictory but rather complementary. However, such research remains at the stage of identifying similarities and differences without producing a conceptual synthesis that could serve as a model of Islamic educational epistemology. A similar pattern appears in Ahmad Zaenuri's research on the evolution of classical and modern exegesis, which demonstrates transformation from literalist approaches toward rational and contextual approaches. Thus, there exists an academic need to advance from

the comparative stage toward the reconstruction stage, yielding an integrative epistemological model based on the synthesis of classical and modern perspectives (Musa et al., 2025; Zaenuri, 2023).

Another aspect reinforcing the importance of this research is the emergence of various studies emphasizing the significance of adab, morality, and character formation in Islamic education. Research on Zakiah Daradjat's thought demonstrates that Islamic education aims to shape Muslim personalities of noble character through the integration of faith, knowledge, and practice (*amal*). Meanwhile, research by Mohammad Salman and colleagues on Ibn Sahnun and Hasan Husni Abdul Wahhab found that adab constitutes the essence of Islamic education, manifested through sincerity, responsibility, compassion, discipline, and exemplary conduct. Both studies demonstrate that Islamic education is not solely concerned with the process of acquiring knowledge but also with the purpose of utilizing knowledge in human life. However, the relationship between the concept of adab and sources of knowledge, processes of knowledge validation, and integration with modern science has not been comprehensively explained. Therefore, this study posits that the concept of adab should be positioned as one of the main elements in the integrative model of Islamic educational epistemology so that epistemological and axiological dimensions can be systematically connected (Suriadi et al., 2024; Salman et al., 2026).

On the other hand, the development of science and technology has introduced new challenges that Islamic education cannot ignore. Various studies on knowledge integration, professional epistemology, artificial intelligence-based learning, digital transformation of Islamic education, and the development of *InMeDiT Capital* demonstrate that the ways in which humans acquire, produce, and validate knowledge have undergone very significant changes. Research on *Project-Based Learning in the Era of Generative AI* shows that artificial intelligence has transformed the knowledge production ecosystem through the concept of *Hybrid Epistemic Governance*. Other studies indicate that digital innovation can be integrated with Islamic values such as *amanah* (trustworthiness), *'adl* (justice), and *maslahah* (public interest). These findings indicate that the future epistemology of Islamic education must be capable of accommodating technological developments without losing its moral and spiritual foundations. However, existing research tends to address technological, managerial, or pedagogical aspects separately from the epistemological foundations of Islamic education. Therefore, this study seeks to integrate the dimensions of technology and contemporary realities into a broader model of Islamic educational epistemology (Project-Based Learning in the Era of Generative AI, 2026; Warisno et al., 2026; Ramírez-García et al., 2026).

Based on these various studies, it can be identified that the state of the art in Islamic education research currently points toward the search for a knowledge integration model capable of bringing together revelation, reason, empirical experience, morality, modern science, and digital technology. However, several research gaps remain unaddressed. First, the majority of studies remain sectoral, addressing only one particular aspect of Islamic educational epistemology. Second, studies comparing classical and modern perspectives generally stop at the descriptive stage without producing conceptual synthesis. Third, no study has been found that specifically reconstructs an integrative model of Islamic educational epistemology through systematic comparison between classical and modern perspectives. Fourth, no model simultaneously

integrates *naql*, *'aql*, *tajribah*, adab, modern science, and digital technological developments within a unified epistemological framework. Thus, this research occupies a clear academic position while offering a distinct scientific contribution compared to previous studies (Azlan et al., 2026; Fitriani et al., 2025; Kadir & Obaid, 2025; Musa et al., 2025).

Based on this background, the objective of this research is to reconstruct an integrative model of Islamic educational epistemology through systematic synthesis of classical and modern perspectives found in the scholarly literature. Specifically, this study aims to identify the characteristics of Islamic educational epistemology in classical and modern perspectives, analyze the similarities, differences, and integrative tendencies between the two perspectives, and formulate an integrative model of Islamic educational epistemology relevant to contemporary educational needs. To achieve these objectives, this study employs a Systematic Literature Review (SLR) approach that enables researchers to synthesize various published studies. Accordingly, the research questions of this study are: (1) What are the characteristics of Islamic educational epistemology in classical and modern perspectives as described in the scholarly literature; (2) What are the similarities, differences, and integrative tendencies of Islamic educational epistemology between classical and modern perspectives found in the scholarly literature; and (3) How can an integrative model of Islamic educational epistemology be reconstructed based on literature synthesis regarding classical and modern perspectives. Through this research, it is hoped that an epistemological model of Islamic education will emerge that can bridge the classical Islamic intellectual heritage with the demands of modernity, enabling Islamic education to remain relevant, holistic, and transformative in facing the challenges of the twenty-first century.

2. RESEARCH METHODS

This study employs a Systematic Literature Review (SLR) design to reconstruct an integrative model of Islamic educational epistemology through comparison of classical and modern perspectives. The SLR approach was chosen because it enables researchers to systematically identify, select, evaluate, and synthesize relevant research findings, thereby producing a more comprehensive conceptual construction. Research data were obtained from 30 international and national journal articles relevant to the themes of Islamic educational epistemology, Islamic educational philosophy, knowledge integration, character education, transformation of Islamic education, professional epistemology, integration of science and religion, as well as technological and artificial intelligence developments in education. These articles were selected because they directly or indirectly address the relationship between revelation (*naql*), reason (*'aql*), empirical experience (*tajribah*), adab, modern science, and digital innovation as essential elements in the development of Islamic educational epistemology. The unit of analysis was not individuals or educational institutions, but scholarly documents in the form of published journal articles. Thus, the research sample consisted of 30 articles representing the spectrum of classical, modern, integrative, and contemporary thought regarding Islamic education. These articles encompass studies of classical-modern Islamic educational philosophy, knowledge integration models, character education, scientific exegesis epistemology, technology-based Islamic education, and

various conceptual studies on knowledge integration and reconstruction of Islamic educational epistemology.

The primary instrument in this study was a data extraction form developed based on the research objectives and research questions. The extraction form was used to identify important information from each article, including article identity, research objectives, theories or perspectives employed, research methods, main findings, research limitations, and relevance to the reconstruction of Islamic educational epistemology. Data collection procedures were conducted through several stages. First, researchers identified articles relevant to the topics of Islamic educational epistemology, knowledge integration, classical-modern Islamic educational philosophy, and contemporary educational transformation. Second, articles were selected based on substantive alignment with the research focus. Third, all articles meeting the criteria were analyzed in depth to obtain main themes related to sources of knowledge, educational objectives, validity of knowledge, knowledge integration, adab, and the relationship between tradition and modernity. Fourth, the results of data extraction were classified into main thematic groups, namely integration of *naql–'aql–tajribah*, development of Islamic educational philosophy, comparison of classical and modern perspectives, character education and adab, and challenges of technology and artificial intelligence in Islamic education.

Data analysis was conducted using thematic synthesis techniques consisting of three main stages. The first stage was *mapping*, namely mapping the characteristics of Islamic educational epistemology in classical and modern perspectives based on literature findings. The second stage was *comparison*, namely comparing the similarities, differences, and integrative tendencies between the two perspectives to find conceptual points of convergence. The third stage was *reconstruction*, namely constructing an integrative model of Islamic educational epistemology based on the synthesis of all research findings. Through this process, five main components of the Islamic educational epistemology model were obtained: revelation (*naql*) as the source of values and orientation, reason (*'aql*) as the instrument of interpretation, empirical experience (*tajribah*) as a means of knowledge verification, adab as the axiological foundation, and contemporary science and technology as the space for knowledge actualization. The synthesis results were then used to answer the three research questions covering the characteristics of classical-modern Islamic educational epistemology, its integrative tendencies, and the reconstruction of an integrative model of Islamic educational epistemology. With this systematic procedure, this research can be replicated by other researchers wishing to examine the reconstruction of Islamic educational epistemology or the theme of knowledge integration from the perspective of Islamic education.

3. RESULTS AND FINDINGS

1. Distribution of Main Research Themes Analyzed

Based on the synthesis of 30 articles serving as data sources for this research, it was found that the study of Islamic educational epistemology develops within five main thematic groups, namely: (1)

epistemological reconstruction and knowledge integration, (2) classical and modern Islamic educational philosophy, (3) character education and adab, (4) technology and artificial intelligence-based transformation of Islamic education, and (5) integration of science, empirical experience, and Islamic intellectual tradition. The distribution of themes indicates that the largest research group focuses on epistemological integration, Islamic educational philosophy, and the relationship between Islamic scholarly tradition and the development of modern science. A number of articles positioned the integration of *naql*, *'aql*, and *tajribah* as the central focus of study, while other articles placed greater emphasis on the relationship between adab, character, and human formation in Islamic education. Additionally, a research group addressing the impact of digital transformation, AI, and technological innovation on paradigm shifts in education was also identified. The identification results demonstrate that all studies are related to the issue of knowledge integration, albeit using different approaches, theories, and contexts. No article was found that explicitly constructs a model of Islamic educational epistemology integrating all these elements simultaneously.

Table 1. Research Theme Clusters

Theme Cluster	Number of Articles
Epistemological and Knowledge Integration	9
Classical–Modern Islamic Educational Philosophy	7
Character Education, Adab, and Morality	4
Digital Transformation, AI, and Technology	5
Integration of Science and Islamic Tradition	5

2. Characteristics of Islamic Educational Epistemology from the Classical Perspective

The synthesis results indicate that the classical perspective positions revelation as the primary source of knowledge serving as the foundation for all educational activities. Various articles discussing Al-Ghazali, Ibn Khaldun, Ibn Sina, Al-Farabi, Ibn Sahnun, Hasan Husni Abdul Wahhab, and the classical Islamic educational tradition demonstrate that educational objectives are directed toward forming faithful, knowledgeable, and morally upright human beings. In this perspective, knowledge is not understood as a value-free entity but rather as a means of drawing closer to Allah while simultaneously building a good social life. Furthermore, the concept of adab was found to hold a central position in the entire educational process. Adab emerges as a core competency that must be possessed by both learners and educators. Other findings indicate that rationality is acknowledged within the classical tradition; however, its application remains within the framework of revelatory values. Empirical experience is also present as part of the knowledge-seeking process, although it has not yet become a dominant focus as in the modern paradigm. The characteristics of classical epistemology are dominated by the integration of revelation, morality, spirituality, and human character formation.

Table 2. Epistemological Characteristics from the Classical Perspective

Aspect	Main Findings
Source of Knowledge	Revelation (Al-Qur'an and Hadith)
Instrument of Knowledge	Reason and reflection
Educational Objective	<i>Insan kamil</i> (perfect human being)
Orientation	Spiritual and moral
Core Values	Adab and morality
Knowledge Validation	Conformity with revelation and public interest (<i>maslahah</i>)

3. Characteristics of Islamic Educational Epistemology from the Modern Perspective

The research findings demonstrate that the modern perspective maintains revelation as the primary source of values while expanding the space for the use of reason, empirical experience, and contextual approaches. Articles discussing Fazlur Rahman, Nurcholish Madjid, Noeng Muhadjir, global Islamic education, and the transformation of Islamic education reveal an emphasis on the integration of religious knowledge and modern science. The modern perspective also demonstrates a strong tendency to understand religious texts within the continuously evolving social context. Various studies found that modern Islamic education prioritizes critical rationality, innovation, openness to change, and the capacity to respond to global issues. Furthermore, the development of digital technology and artificial intelligence has begun to be positioned as part of the knowledge ecosystem that needs to be integrated into Islamic education. Findings indicate that modern Islamic education seeks to establish a balance between Islamic values and the needs of contemporary society. Thus, the modern paradigm is characterized by integrative, contextual, and transformative orientations.

Table 3. Epistemological Characteristics from the Modern Perspective

Aspect	Main Findings
Source of Knowledge	Revelation and contemporary science
Instrument of Knowledge	Critical reason and research
Educational Objective	Individual and social transformation
Orientation	Contextual and global
Core Values	Knowledge integration
Knowledge Validation	Rationality, empiricism, and Islamic values

4. Similarities and Differences between Classical and Modern Perspectives

The synthesis results reveal a number of similarities between classical and modern perspectives. All articles addressing the philosophy of Islamic education state that revelation remains the normative foundation of education. Additionally, both perspectives share the objective of shaping faithful, knowledgeable, and morally upright human beings. Another similarity is evident in the recognition of the role of reason in the process of acquiring knowledge. Nevertheless, several differences were also identified. The classical perspective places greater emphasis on value transmission, adab, and character formation, whereas the modern perspective emphasizes

rationality, contextualization, knowledge integration, and the capacity to respond to social change. The classical perspective tends to be oriented toward the continuity of tradition, while the modern perspective is more oriented toward social transformation. Findings also demonstrate that empirical experience occupies a stronger position in the modern paradigm compared to the classical paradigm.

Table 4. Similarities and Differences between Classical and Modern Perspectives

Aspect	Classical	Modern
Revelation	Highly dominant	Remains dominant
Reason	Supports revelation	Critical instrument
Adab	Core of education	Remains important
Science	Complementary	Integrated
Contextualization	Limited	Very strong
Technology	Not addressed	Becomes a concern

5. Tendencies of Epistemological Integration in the Literature

The synthesis results indicate that nearly all studies are moving toward an integrative paradigm. Research on HSEF, Islamic educational philosophy, integration of science and religion, professional epistemology, digital transformation, and global education demonstrates efforts to bring together various sources of knowledge within a mutually complementary framework. The literature shows that the dichotomous paradigm between religion and science, tradition and modernity, as well as text and context, is beginning to be abandoned. Instead, there emerges a tendency to develop educational models that integrate revelation, reason, empirical experience, moral values, modern science, and technology. This finding appears consistently across various articles despite the use of different research approaches. Furthermore, the concept of integration was found to be the most frequently occurring keyword in the entire research corpus. This tendency indicates a paradigm shift toward a more holistic and multidimensional Islamic education.

Table 5. Integration Components Found in the Literature

Component	Frequency of Appearance
Revelation (<i>Naql</i>)	30
Reason (<i>'aql</i>)	28
Empirical Experience (<i>Tajribah</i>)	19
Adab and Morality	17
Modern Science	21
Digital Technology and AI	10

6. Elements of the Integrative Model Identified

Based on the data extraction results from all articles, five main elements were found to repeatedly appear across various studies. The first element is revelation as the source of values and educational orientation. The second element is reason as the instrument of interpretation and

knowledge development. The third element is empirical experience obtained through observation, research, and interaction with reality. The fourth element is adab and morality serving as the ethical foundation for the use of knowledge. The fifth element is modern science, digital technology, and artificial intelligence as spaces for knowledge actualization. These five elements were found in various combinations in the analyzed articles. No article was found that simultaneously integrated all these elements within a comprehensive Islamic educational epistemology model. This result constitutes the primary data obtained from the literature synthesis.

Table 6. Main Elements Found in the Literature

Element	Function in the Literature
<i>Naql</i>	Source of values and orientation
<i>'aql</i>	Instrument of thought and interpretation
<i>Tajribah</i>	Verification and development of knowledge
Adab	Directs the use of knowledge
Science & Technology	Space for knowledge actualization

The synthesis results from 30 articles demonstrate that the primary data obtained encompass the characteristics of classical Islamic educational epistemology, the characteristics of modern Islamic educational epistemology, the similarities and differences between the two perspectives, tendencies toward epistemological integration, and the five main elements consistently appearing in the literature. These findings serve as the empirical basis for constructing the integrative model of Islamic educational epistemology in the discussion section.

Discussion

1. Characteristics of Islamic Educational Epistemology in Classical and Modern Perspectives as Described in the Scholarly Literature

The research findings demonstrate that classical Islamic educational epistemology is built upon the integration of revelation, reason, and character formation oriented toward the achievement of insan kamil. This finding aligns with the research of Fitriani, Shofiatun Aslamatun Sa'diyah, and Nurul Mubin (2025), who explain that classical Islamic educational philosophy views knowledge as a means of shaping faithful, knowledgeable, and morally upright human beings. In the classical paradigm, revelation occupies a central position as the primary source of knowledge, while reason functions to understand and develop the meanings contained within revelation. The findings of this study also reinforce the research results of Siti Fatimah Kadir and Moh. Yahya Obaid (2025), demonstrating that the integration of revelation and reason constitutes one of the main principles of Islamic education throughout its historical development. Thus, the results of this study indicate that classical Islamic educational epistemology is not a system that rejects rationality but rather a system that places rationality within the framework of Islamic ethics and spirituality. These findings also strengthen research on the development of modern science and classical Islamic philosophy, demonstrating that the Islamic intellectual tradition from its inception has opened space for the use of reason and the development of scientific knowledge without relinquishing its

theological orientation (Hidayatullah et al., 2024). Therefore, the main characteristic of classical Islamic educational epistemology can be understood as the integration of revelatory sources, rational capacity, and moral orientation forming a holistic unity of knowledge (Fitriani et al., 2025; Kadir & Obaid, 2025; Hidayatullah et al., 2024).

The research findings also indicate that the concepts of adab and morality constitute highly dominant elements within the classical perspective. This result supports the research of Mohammad Salman, Ilman Nafi'a, and Slamet Firdaus (2026), who found that the thought of Ibn Sahnun and Hasan Husni Abdul Wahhab positions adab as the essence of Islamic education. Similarly, research on Zakiah Daradjat's thought demonstrates that Islamic education aims to shape an integrated Muslim personality through the relationship between faith, knowledge, and practice (Suriadi et al., 2024). These findings are significant as they demonstrate that in Islamic educational epistemology, knowledge is never separated from its moral purpose. Unlike some modern educational paradigms that tend to separate cognitive and moral aspects, the Islamic educational tradition views that the validity of knowledge is also determined by its impact on human character formation. Therefore, the results of this study demonstrate that the axiological dimension is a primary characteristic of classical Islamic educational epistemology. These findings provide an important contribution to explaining why the concept of adab remains a central issue in various contemporary Islamic education studies (Salman et al., 2026; Suriadi et al., 2024).

On the other hand, the research findings demonstrate that modern Islamic educational epistemology maintains the foundation of revelation while expanding the use of reason, empirical experience, and contextual approaches. This finding aligns with the research of Faisal Musa and colleagues (2025), who found that modern thought emphasizes rationality, contextualization, and the integration of religious knowledge with modern science. Research by Nur Asiah and Harjoni Desky (2025) also indicates that modern Islamic education seeks to keep the concepts of adab, hikmah (wisdom), and insan kamil relevant within global educational discourse. The results of this study demonstrate that the modern paradigm does not replace the classical paradigm but rather expands its epistemological scope to address the challenges of the age. These findings are also supported by research on the transformation of Islamic education, showing that contemporary Islamic education must be capable of interacting with digital technology, artificial intelligence, and contemporary scientific developments without losing its moral and spiritual orientation (Warisno et al., 2025). Thus, the main characteristic of modern Islamic educational epistemology is its openness to innovation and social change while maintaining the normative foundations of Islam (Musa et al., 2025; Nur Asiah & Desky, 2025; Warisno et al., 2025).

The significance of the findings on RQ1 lies in their capacity to demonstrate that Islamic educational epistemology possesses a more complex structure than the dichotomous assumptions often appearing in educational discourse. The research results show that both classical and modern perspectives equally acknowledge the roles of revelation, reason, and moral values, albeit with different degrees of emphasis. These findings provide a theoretical contribution to the field of Islamic educational philosophy by demonstrating epistemological continuity between classical and modern traditions. Thus, the results of this study enrich the understanding of the development of Islamic educational epistemology and serve as a conceptual foundation for efforts toward reconstructing a more integrative model of Islamic education.

2. Similarities, Differences, and Integrative Tendencies of Islamic Educational Epistemology between Classical and Modern Perspectives Found in the Scholarly Literature

The research findings demonstrate that there are very strong similarities between classical and modern perspectives in Islamic education. The most fundamental similarity is the recognition of revelation as the primary source of knowledge. This finding is consistent with the research of Fitriani et al. (2025), Kadir and Obaid (2025), and Nur Asiah and Desky (2025), all demonstrating that all Islamic educational traditions, both classical and modern, continue to position the Qur'an and Hadith as the normative foundation of education. Another similarity identified is the educational objective, which in both perspectives is oriented toward the formation of complete human beings. In various studies, this objective is expressed through the concepts of *insan kamil*, character formation, intellectual development, and social responsibility. Thus, the results of this study demonstrate that despite methodological and contextual changes, the primary objective of Islamic education remains relatively consistent throughout the historical development of Islamic thought (Fitriani et al., 2025; Kadir & Obaid, 2025; Nur Asiah & Desky, 2025).

Nevertheless, this study also found fairly significant differences between the two perspectives. The classical perspective places greater emphasis on value transmission, preservation of tradition, and character formation through *adab* and spirituality. In contrast, the modern perspective emphasizes critical rationality, contextualization, and the integration of modern scientific knowledge. This finding supports the research of Faisal Musa et al. (2025), demonstrating that Al-Ghazali and Ibn Khaldun are more oriented toward morality and character formation, whereas Fazlur Rahman and Nurcholish Madjid emphasize intellectual renewal and knowledge integration. Research by Ahmad Zaenuri (2023) also indicates that the transformation from the classical to the modern paradigm is characterized by changes in the way the relationship between text and context is understood. Thus, the main difference between the two perspectives does not lie in educational objectives but rather in the epistemological strategies employed to achieve those objectives (Musa et al., 2025; Zaenuri, 2023).

The most significant finding concerning RQ2 is the emergence of a very strong integrative tendency within the literature. Nearly all analyzed articles indicate that contemporary Islamic education is moving away from dichotomous paradigms toward integrative paradigms. This finding aligns with the research of Azlan et al. (2026) on HSEF, which emphasizes the integration of *naql*, *'aql*, and *tajribah*. Similar findings also appear in research on knowledge integration, global Islamic education, digital transformation, and Islamic educational philosophy. Overall, the literature demonstrates that the challenges of the twenty-first century demand that Islamic education be capable of integrating various sources of knowledge within a mutually complementary framework. Therefore, the results of this study demonstrate that integration is the dominant tendency in the development of contemporary Islamic educational epistemology (Azlan et al., 2026; Nur Asiah & Desky, 2025; Warisno et al., 2025).

The significance of the findings on RQ2 lies in their capacity to explain that the relationship between classical and modern perspectives is not antagonistic but rather complementary. These findings provide an important contribution to the development of Islamic educational theory by

demonstrating that epistemological reconstruction need not be accomplished by abandoning the classical tradition or fully embracing modernity. Instead, reconstruction can be achieved through synthesis that leverages the strengths of both perspectives. Thus, the results of this study provide a strong theoretical foundation for the development of a more integrative model of Islamic educational epistemology.

3. An Integrative Model of Islamic Educational Epistemology Can Be Reconstructed Based on Literature Synthesis Regarding Classical and Modern Perspectives

The research findings demonstrate that an integrative model of Islamic educational epistemology can be reconstructed through the synthesis of five main components consistently appearing in the literature, namely revelation (*naql*), reason (*'aql*), empirical experience (*tajribah*), adab, and contemporary knowledge encompassing science and digital technology. This finding is directly supported by the research of Azlan et al. (2026), which demonstrates the importance of integrating *naql*, *'aql*, and *tajribah* in constructing a holistic knowledge framework. However, this study finds that this integration needs to be expanded to include adab as the axiological foundation and the development of modern science as the space for knowledge actualization. Thus, the reconstructed model addresses not only the question of knowledge sources but also the question of the purpose and use of knowledge in Islamic education (Azlan et al., 2026).

The research findings demonstrate that revelation functions as the source of values and educational orientation. Reason functions as the instrument of interpretation and knowledge development. Empirical experience functions as a means of verification and enrichment of knowledge. Adab functions as an ethical mechanism directing the use of knowledge. Meanwhile, science and technology function as the space for actualization and development of knowledge in contemporary life. This structure demonstrates that Islamic education can be developed as a system connecting sources of knowledge that have tended to be separated across various scholarly traditions. These findings extend the results of previous research that generally only highlighted portions of these components separately (Fitriani et al., 2025; Musa et al., 2025; Warisno et al., 2025).

The main contribution of this research to the field of Islamic education lies in the construction of a conceptual model connecting classical and modern perspectives within a coherent epistemological framework. Previous research has addressed Islamic educational philosophy, knowledge integration, character education, and digital transformation separately. However, this research demonstrates that all these elements can actually be understood as part of a single interconnected epistemological system. Therefore, this research provides a theoretical contribution in the form of an integrative model of Islamic educational epistemology that can serve as a foundation for curriculum development, teaching and learning, research, and policy in Islamic education.

Research Implications

The theoretical implication of this research is the strengthening of the integrative paradigm within Islamic educational philosophy. The research findings demonstrate that the future development of Islamic education needs to be based on the integration of revelation, reason, empirical experience,

adab, and the advancement of scientific knowledge. The practical implication is that Islamic educational institutions can utilize this model as a foundation for designing curricula that no longer separate religious and general sciences. Furthermore, this model also provides a conceptual foundation for the development of digital literacy and the utilization of AI that remains grounded in Islamic values. The methodological implication of this research is the need for further research that tests this integrative model within the contexts of teaching and learning, curriculum, and management of Islamic education.

Research Limitations

This research has several limitations. First, the study employs a Systematic Literature Review approach, meaning that all findings are dependent on the data available in the analyzed articles. Second, the data sources are limited to 30 articles selected according to the research focus, meaning there remains the possibility that other scholarly works have not been accommodated. Third, the integrative model produced remains at the conceptual level and has not been empirically tested in Islamic educational institutions. Fourth, this research focuses on the comparison between classical and modern perspectives and has not extensively examined the variations in thought that developed within each period. Therefore, further research is needed to conduct empirical validation of the model produced, develop operational indicators for each model component, and test its implementation across various Islamic educational contexts. Nevertheless, these limitations do not diminish the main contribution of this research in providing a new conceptual framework regarding the reconstruction of an integrative model of Islamic educational epistemology through the synthesis of classical and modern perspectives.

5. CONCLUSION AND SUGGESTIONS

This research demonstrates that Islamic educational epistemology in classical and modern perspectives possesses a relationship that is both continuous and dynamic. The synthesis results from 30 articles indicate that the classical perspective positions revelation (*naql*), reason (*'aql*), adab, and character formation as the primary foundations of education, while the modern perspective maintains these foundations while expanding them through contextualization, knowledge integration, empirical experience (*tajribah*), and openness to the development of science and technology. This research also found that the differences between the two perspectives do not lie in educational objectives but rather in the epistemological approaches employed in acquiring, developing, and actualizing knowledge. Furthermore, the research findings demonstrate a strong tendency in the literature toward an integrative paradigm that seeks to bring together revelation, rationality, empirical experience, morality, and technological innovation within a holistic educational framework. Based on this synthesis, this research successfully reconstructs an integrative model of Islamic educational epistemology comprising five main components: *naql*, *'aql*, *tajribah*, adab, and contemporary science and technology. This model positions all these components in a mutually complementary relationship, yielding a more comprehensive epistemological framework compared to models focusing solely on one source of knowledge.

The main contribution of this research to the field of Islamic education lies in providing a conceptual synthesis that connects classical and modern perspectives within a coherent epistemological model. This research strengthens the argument that Islamic education need not be positioned within a dichotomy between tradition and modernity but can instead be developed through creative integration of both. These findings provide a theoretical contribution to the development of Islamic educational philosophy, particularly in explaining the relationship between sources of knowledge, the process of knowledge formation, educational objectives, and contemporary challenges. Furthermore, the resulting model can serve as a conceptual foundation for the development of more integrative curricula, teaching and learning practices, research, and policy in Islamic education. For future research, it is recommended that empirical testing of the integrative model of Islamic educational epistemology produced be conducted through field studies at various Islamic educational institutions. Subsequent research may also develop operational indicators for each model component to facilitate its application in educational practice. Additionally, further studies may explore the integration between Islamic educational epistemology, neuroscience of learning, and artificial intelligence to expand the relevance of this model in addressing the educational challenges of the twenty-first century.

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