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Rationalism and Empiricism in the Islamic Perspective and Their Relevance to Islamic Education

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Abstract

Keywords:

Holistic, Islam, thought, experience, reason, framework.

Islamic education faces the challenge of balancing various sources of knowledge, including rationalism, empiricism and revelation. Rationalism emphasizes reason as the primary means of acquiring knowledge, while empiricism relies on sensory experience. Islam recognizes both approaches, but places revelation as the highest foundation. The lack of balance in the application of these three elements can have an impact on the quality of Islamic education. This research uses a qualitative approach with a literature study method to examine the thoughts of Muslim figures such as Al-Farabi, Ibn Sina, and Al-Ghazali. They offer a synthesis between rationalism, empiricism and revelation in building a holistic education system. The results show that the balance between reason, experience and revelation is an important foundation for the development of Islamic education. With proper integration, Islamic education can accommodate the development of science and technology without neglecting spiritual values. The findings confirm that the harmonization of these three elements is the main key in improving the quality of Islamic education in the modern era.

Abstrak	
Kata Kunci: Holistik, islam, pemikiran, pengalaman, rasio, kerangka	<i>Pendidikan Islam menghadapi tantangan dalam menyeimbangkan berbagai sumber pengetahuan, termasuk rasionalisme, empirisme, dan wahyu. Rasionalisme menekankan akal sebagai sarana utama memperoleh pengetahuan, sementara empirisme bertumpu pada pengalaman indrawi. Islam mengakui kedua pendekatan ini, tetapi dengan menempatkan wahyu sebagai landasan tertinggi. Kurangnya keseimbangan dalam penerapan ketiga elemen ini dapat berdampak pada kualitas pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi pustaka untuk mengkaji pemikiran tokoh Muslim seperti Al-Farabi, Ibn Sina, dan Al-Ghazali. Mereka menawarkan sintesis antara rasionalisme, empirisme, dan wahyu dalam membangun sistem pendidikan yang holistik. Hasil penelitian menunjukkan bahwa keseimbangan antara akal, pengalaman, dan wahyu merupakan fondasi penting bagi pengembangan pendidikan Islam. Dengan integrasi yang tepat, pendidikan Islam dapat mengakomodasi perkembangan ilmu pengetahuan dan teknologi tanpa mengabaikan nilai-nilai spiritual. Temuan ini menegaskan bahwa harmonisasi ketiga elemen tersebut menjadi kunci utama dalam meningkatkan kualitas pendidikan Islam di era modern.</i>
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Introduction

Humans are complex and unique beings, distinct from other creatures. By nature, humans have the potential to embody noble character, with the ability to act in accordance with the teachings of the Qur'an and Hadith. The ideal human figure is one who understands their own self, their purpose in life, and their ultimate direction, and is ready to surrender all their experiences to the Creator. Comprehensive awareness needs to grow within each individual so that they can behave with nobility, which reflects the essence of humanity (Dewi, 2015).

Regarding the essence of humanity, a deep understanding of various matters certainly requires knowledge obtained through several methods and available tools. Human knowledge is the result of efforts to seek truth and solve various emerging problems (Darsini et al., 2019). In this context, knowledge is a product of human activity involving rational thought, life experience, and interaction with the surrounding environment. The term "science" is often used to describe the basic knowledge possessed by humans. Instinctively, humans

tend to observe and understand the world around them, which serves as a primary driver in developing understanding in various fields (Indrioko, 2020). A deep sense of curiosity plays a significant role in maximizing knowledge and experience. Through knowledge, experience, observation, and learning from the environment, all these elements become valuable sources of knowledge (Setiyaningsih & Wiryanto, 2022).

In understanding knowledge and experience itself, there are two main streams that are often referenced: rationalism and empiricism. Rationalism emphasizes the ability of human reason to understand and explore abstract concepts and ideas (Atabik, 2014). With this mindset, individuals can achieve a deeper understanding of various aspects of life. Conversely, empiricism emphasizes observation and experience as the primary sources of knowledge. Through this perspective, individuals gather information and facts from their surroundings through continuous interaction (Misbah, 2022). Both schools of thought significantly contribute to enhancing human understanding. They complement each other, where reason and real experience collaborate to develop a deeper insight into the environment (Rusuli & Daud, 2015). In elevating human knowledge to a higher level, the combination of rational thought and empirical experience is crucial.

Currently, rationalism and empiricism are two schools of thought in Western philosophy that have long been at the center of debate in building a system of knowledge. Rationalists argue that knowledge stems from ideas that are considered certain, clear, and definite in the human mind, organized through valid logic. However, this approach often faces challenges in determining the criteria for the truth of an idea, which tends to be subjective (Abdullah, 2023). Suaedi, however, argues that reason is the primary source of human knowledge. Therefore, the development of knowledge must begin with reason (intellect). Without the ability to reason, it is impossible for humans to gain knowledge. Reason is understood as the process of thinking, and through this thinking process, knowledge is formed. Individuals who use their intellect will gain

knowledge, and the more frequently one thinks, the more knowledge one can obtain. This knowledge then becomes the basis for individuals to act and make decisions, so the differences in human behavior and actions are often based on differences in the knowledge they possess (Suaedi, 2016).

Meanwhile, empiricism emphasizes that knowledge can only be obtained through real experience, not through abstract reasoning. Additionally, for empiricists, valid knowledge is that which can be tested through direct experience (Kosim, 2016). Unlike rationalism, which gives primacy to reason as the source of knowledge, empiricism chooses experience as the main source of knowledge, both outward experience and inward experience. Furthermore, empiricism considers sensory experience as the starting point of all recognition. Intellectual recognition is nothing more than a kind of calculation, i.e., the combination of similar sensory data in different ways. According to Anselmus, in his book, empiricism is defined as an individual's knowledge formed through interaction with their environment. Humans are considered to be born in a state of emptiness, and this emptiness will be filled by various experiences. Daily experiences become the main factor that fills this emptiness, and the accumulation of these experiences will shape an individual's character (Anselmus Toenlioë, 2016).

In the context of Islam, rationalism and empiricism contribute significantly to this epistemological approach by integrating intellect, experience, and revelation as sources of knowledge (Liu, 2021). In this regard, Muslim scholars such as Al-Farabi, Ibn Sina, and Al-Ghazali played important roles in developing concepts of knowledge that blend elements of rationalism and empiricism within the Islamic framework. They recognized the importance of using reason and experience to understand the universe, while still placing revelation as the highest foundation that cannot be replaced by human intellect (Damayanti et al., 2024).

Moreover, Islam does not inherently conflict with rationalism and empiricism. Islam acknowledges the importance of reason as a tool given by

Allah to understand nature and create technology, as well as experience as a means to test the truth. However, Islam also emphasizes that revelation from Allah is a perfect and limitless source of knowledge, providing guidance that transcends the limits of human reason and experience (Shah et al., 2020). Thus, the Islamic perspective favors a holistic approach, combining these three elements to produce comprehensive and balanced knowledge.

However, the fundamental difference between Islamic and Western thought lies in epistemology. Islam recognizes three main sources of knowledge: senses, intellect, and heart, while the West relies more on senses and intellect alone. Additionally, the conflict between rationalism and empiricism in the West reflects a centuries-old search for knowledge. Therefore, the discussion of rationalism and empiricism becomes crucial, as both contribute centrally to Islamic education (Masykur, 2019).

In contemporary times, there are fundamental problems within the Muslim community, where empirical thinking is often less prioritized compared to spiritual matters in the development of knowledge. This indicates that Islamic education tends to be theological-doctrinal and is less responsive to the development of science and technology, necessitating a more holistic approach (Tabrani, 2013).

In the tradition of Islamic philosophy, rational knowledge is more dominant than empirical knowledge, even though the Qur'an encourages the use of senses as a source of knowledge. Harun Nasution, as cited by Salminawati, argues that in Islam, reason does not only refer to the intellect but also the thinking ability derived from the human soul, combined with revelation as an external source of knowledge (Salminawati & Hasibuan, 2021). Therefore, knowledge is understood as a thinking process, in which the intellect constructs an understanding and image of the reality outside of itself.

In contemporary life, the roles of rationalism and empiricism are crucial, especially in education, supported by advances in science and technology. Technological developments, such as artificial intelligence, biotechnology, and

data science, require the application of empiricism principles, namely observation and experimentation (Ezebuilo, 2020). However, on the other hand, these technological advancements also raise philosophical and ethical questions that require deep rational thinking. Here, Islam offers a balanced view between rational and empirical knowledge, considering spiritual and moral values. The contemporary era presents various challenges that are not only technical but also moral and ethical. For example, the development of artificial intelligence (AI) and biotechnology raises questions about the ethical boundaries in scientific innovation. How can humans ensure that these technologies are used for good and not for destruction? In this case, Islam's perspective, which emphasizes the balance between reason, experience, and revelation, can serve as a vital guide in addressing these challenges. Islam offers a moral approach that is not only rational but also based on transcendent principles of revelation (Nasr, 2020).

Regarding the concepts of rationalism and empiricism, there have been several previous studies discussing these concepts. Among them is research conducted by Rudi Kuswandi & Ofianto, which discusses the advancement of knowledge in the context of rationalism and empiricism, revealing that these two approaches have had a significant impact on the development of knowledge (Kuswandi & Ofianto, 2023). Furthermore, research by Karimaliana explores the fundamental principles of human knowledge from the perspective of rationalism, with findings suggesting that rationalism has made a significant contribution to building the foundation of human knowledge (Karimaliana et al., 2023). Lastly, research conducted by Arifatul Ma'ani examines the concept of empiricism, stating that valid knowledge comes from experience. Therefore, empiricism is associated with the view that prioritizes experience as the main source of knowledge, both external experiences related to the physical world and internal experiences connected to human inner aspects (Ma'ani, 2023).

From the various previous studies mentioned, this research brings novelty by understanding how Islamic teachings in the form of revelation can interact with the concepts of rationalism and empiricism. In addition to contributing to

the development of Islamic knowledge, this research also aims to equip Muslims with a critical and balanced framework of thinking in facing the challenges of science and technology in the contemporary era, particularly in the context of Islamic education. This research is important for two main reasons: (1) It provides a fundamental understanding of rationalism and empiricism in the Islamic perspective to create a more comprehensive understanding. By analyzing rationalism and empiricism through the lens of Islam, this research helps bridge the gap between two intellectual traditions that are often considered opposing. (2) The relevance of rationalism and empiricism to a holistic thinking framework in addressing the often-overlooked challenges of Islamic education. For these reasons, the researcher is interested in addressing the topic of "Rationalism and Empiricism in the Islamic Perspective and Their Relevance to Islamic Education."

Method

This research employs a qualitative approach using the method of literature review. This approach is chosen due to the conceptual and philosophical nature of the study, in which the researcher will examine and interpret the concepts of rationalism and empiricism from relevant literature, both from Western philosophy and Islamic thought. The study aims to understand how these two schools of thought have been adopted, adapted, or critiqued within the tradition of Islamic thought and how Islamic views on knowledge derived from reason (ratio) and experience (empiricism) have developed over time.

Furthermore, this research uses secondary data sources, including books, scholarly journal articles, and other relevant publications. The collected data will be analyzed using content analysis techniques. This analysis involves the identification, comprehension, and simple interpretation of rationalism and empiricism within the reviewed sources. Through this technique, the researcher will fundamentally analyze Islamic views on the relationship between reason, experience, and revelation, and explore how the Islamic perspective provides a balance between rationality and empiricism.

Result and Discussion

Konsep Rasionalisme dan Empirisme

Etymologically, rationalism comes from the English word "rationalism," which originates from the Latin word "ratio," meaning "reason." The root of rationalism is the view that reason is the source of knowledge and justification. Terminologically, this school of thought can be seen as a philosophy that follows the principle that reason plays a crucial role in explanation. This concept emphasizes that reason is the primary source of knowledge, which exists before or beyond sensory observation, and operates independently of it. Only knowledge obtained through reason can meet all the criteria of scientific knowledge (Dhairobi & Soleh, 2024).

Rationalism does not reject the value of experience but sees experience as a stimulus for thought. Therefore, this philosophy holds that truth and falsehood lie in ideas, not in the objects themselves. If truth is defined as the correspondence of thought with reality, then truth can only be found within our minds and is achieved through the use of reason alone (Bahar, 2024). According to Marvida & Lahabu, rationalists begin with clear statements. The basic axioms used to build their system of thought come from ideas that they believe are clear, solid, and unquestionable in the human mind. The human mind can know these ideas, but humans neither create them nor learn them through experience (Marvida & Lahabu, 2023). Rationalists assume that because the mind can understand a principle, that principle must exist. This means the principle must be true and realistic. If the principle did not exist, it would be nearly impossible to explain it (Ammarin et al., 2024).

One of the most famous figures in rationalism is René Descartes, who is recognized for his innovative thinking that emphasizes the importance of a rational approach to gaining knowledge. Descartes argued strongly for finding truth through reason, and his view of thought as the foundation of human existence became one of the most important contributions in the history of philosophy. This belief is summed up in his famous phrase, "cogito, ergo sum,"

which translates as "I think, therefore I am." Through this statement, Descartes highlights the role of reason in shaping identity and reality, asserting that consciousness and thought are the most fundamental proofs of human existence. With this approach, he challenged sensory-based views and urged people to see reason as the primary source of knowledge. Descartes' thinking laid the groundwork for the development of contemporary philosophy and significantly influenced various disciplines, including science, psychology, and ethics, making him one of the key figures in the rationalist tradition (Descarte, 2023).

Meanwhile, empiricism holds a different concept. Empiricism comes from the Greek word "empeiria" and the word "experitia," meaning "having experience," "knowing," or "being able." In other words, empiricism is a school of philosophy that assumes that knowledge is based wholly or partially on experience through the senses. Terminologically, empiricism has several definitions, including: (1) the source of all knowledge must be sought in the perspective that knowledge comes from the combination of experiences, where sensory experience is the only source, not reason. (2) developing a body of knowledge that can be considered true, though absolute certainty cannot be guaranteed. (3) human knowledge is obtained through experience (Hafiz, 2024).

The main teaching of empiricism asserts that all ideas or concepts are the result of abstraction from experienced events, where sensory experience is the sole source of knowledge, not reason or intellect. Our knowledge depends on sensory data, obtained directly or indirectly, with the exception of some logical truths. Reason itself cannot provide an understanding of reality without referring to sensory experience, so empiricism, as a philosophy of experience, acknowledges that experience is the only source of knowledge (Sabot, 2024).

To obtain certain and absolute knowledge, Paul Edward (1967) proposed a strong epistemological foundation, one of which stems from empiricism. Empiricists believe that human knowledge is obtained through sensory experience. One of the prominent figures in this school of thought is David Hume, who adhered to the epistemological principle "nihil est intellectu quod

non antea fuerit in sensu," meaning "nothing exists in the mind that was not first acquired through the senses" (Faizi, 2023). Thus, Hume's concept invites us to question unfounded assumptions and strengthens the view that direct experience is the primary source of knowledge, which in turn influenced subsequent philosophical and scientific thought. This will further be discussed through the lens of Islam to understand the overall relationship between rationalism and empiricism, with reference to the foundation of revelation.

The Relationship between Rationalism and Empiricism in Islam

Humans acquire knowledge through direct experience or "impression" received through the senses, which is then processed into ideas through reflection (Azwar, 2021, pp. 7–20). Sanjaya, as cited by Parhan, explained that reflection is understood as the process of deeply analyzing acquired experiences by reviewing and reorganizing the events or learning experiences that have been encountered (Parhan & Sutedja, 2019). In philosophy, rationalism and empiricism are two primary schools of thought. Rationalism emphasizes reason and logical thinking as sources of knowledge, while empiricism asserts that everyday experience and sensory observation are the main sources of knowledge. Although different, both contribute significantly to understanding how humans acquire knowledge. Proponents of rationalism, such as René Descartes and Gottfried Wilhelm Leibniz, emphasized the role of reason, while John Locke, David Hume, and Immanuel Kant developed concepts that linked experience and the structure of reason in understanding knowledge (Kuswandi & Ofianto, 2023). Despite their differences, both rationalism and empiricism have played crucial roles in the history of philosophy and the development of science.

Rationalism and empiricism, as two epistemological frameworks, are not only recognized in Islam but are also harmoniously integrated with revelation and religious teachings to achieve a deeper understanding of truth. Rationalism, which emphasizes reason as the primary source of knowledge, has held an important place in the intellectual history of Islam. In Islam, reason (*aql*) is not

only valued as a tool for thinking but is also considered a gift from Allah that must be used wisely. This is reflected in Q.S. Al-Imran, verse 190:

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَآخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ

It means :*"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, there are signs for those of understanding"* (3:190).

Wahbah Al-Zuhaili, in his *Tafsir Al-Munir*, explains that in this verse, Allah SWT describes people of intellect as those who combine remembrance (*dzikir*) and reflection. They consistently remember Allah SWT in all circumstances, whether standing, sitting, or lying down. The remembrance of Allah never leaves their lives, whether through their hearts or tongues. Furthermore, they always contemplate and understand everything in the heavens and the earth, uncovering secrets, benefits, and wisdom that reflect the greatness, power, knowledge, and mercy of the Creator (Al-Zuhaili, 2013, p. 545).

In this context of *tafsir*, those who engage in *dzikir* and reflect on Allah's creation demonstrate how the intellect (*aql*) is used to understand reality. They do not merely receive information passively but actively seek meaning and wisdom from what they observe and experience. This aligns with the principle of rationalism, which posits that knowledge can be obtained through thought and reflection and that the intellect plays an essential role in interpreting experience.

Aql is frequently mentioned in the Qur'an, where Muslims are encouraged to reflect, question, and seek a deeper understanding of the creation of the universe and the laws of life. This shows that Islam encourages the use of intellect as part of worship and the pursuit of knowledge (Stimpson & Calvert, 2021). One of the main concepts in Islam related to rationalism is *ijtihad*, which refers to the effort of reasoning to understand and apply Islamic law. Through *ijtihad*, Muslim scholars are allowed to use their intellect to solve issues not explicitly detailed in religious texts. This reinforces that Islam not only supports the use of rationality

in religious contexts but also sees the intellect as an essential tool for understanding Allah's revelation (Saili & Taat, 2023).

Several classical Muslim philosophers, such as Al-Farabi, Ibn Sina, and Al-Ghazali, combined rational thought with Islamic doctrines. They sought to understand the world and truth through rational thinking while maintaining the belief that revelation is the ultimate source of truth. Al-Farabi, for example, combined Greek philosophy with Islamic teachings, developing political and ethical theories based on principles of rationality (Mahendra, 2021). Ibn Sina, a key figure in both philosophy and medicine, demonstrated how intellect can be used to understand natural phenomena and health, while also acknowledging the limitations of intellect without the guidance of revelation. However, it is essential to remember that in Islamic thought, intellect is not the sole source of knowledge. Human knowledge is incomplete if it relies solely on reason. Allah's revelation, as contained in the Qur'an, is considered the ultimate and absolute source of all knowledge (Muin, 2015).

In line with this, Imam Al-Ghazali, a theologian and philosopher, held critical views on both rationalism and empiricism. In his work *Tahafut al-Falasifah* (*The Incoherence of the Philosophers*), he critiqued the philosophies that relied entirely on reason, as proposed by earlier thinkers. Al-Ghazali argued that reason has limitations and cannot reach all truths. He emphasized the importance of spiritual experience and revelation as higher sources of knowledge. In his view, true knowledge is not solely acquired through reason or sensory experience, but also through spiritual illumination (Rahmadani, 2023)

On the other hand, empiricism, which focuses on experience and observation as the basis of knowledge, also holds an essential place in Islamic scholarly tradition. Islam strongly encourages its followers to reflect on the universe as a way to understand Allah's greatness. Verses in the Qur'an explicitly invite humanity to observe the signs of nature and use these observations to gain knowledge (Bakti & Harahap, 2023). This approach aligns with the principles of empiricism, where knowledge is derived from sensory experience and

observation of natural phenomena (Iskandar, 2016). Empiricism in Islam does not contradict revelation but serves as a means to understand Allah's manifestations in the universe. This is reflected in Q.S. At-Thariq, verses 5-7:

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ (٥) خُلِقَ مِنْ مَّاءٍ دَافِقٍ (٦) يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ (٧)

It means: "(5) So let man observe from what he was created, (6) He was created from a fluid ejected, (7) Emerging from between the backbone of the man and the ribs of the woman.

Wahbah Al-Zuhaili, in his Tafsir Al-Munir, explains that one must reflect on the process of their own creation to understand Allah's power, which surpasses mere creation and includes the ability to resurrect. Humans are created from water originating in the womb, which is the sperm from the man and the woman that combine after their union. This water comes from the backbone, located in the spinal cord and brain of the man, and the ribcage of the woman. From this combination, a child is formed in the womb, developing into a fetus – all by the will of Allah SWT (Al-Zuhaili, 2013, p. 476).

This verse can be linked to the concept of empiricism in philosophy, as it explains the process of human creation through direct observation and tangible experience. The understanding of one's own creation, as well as the involvement of physical elements like sperm, demonstrates that knowledge stems from sensory experience. Wahbah Al-Zuhaili emphasizes the importance of reflecting on this process, aligning with the empirical view that knowledge is acquired through direct experience and observation. Therefore, the verse not only describes creation in a spiritual context but also invites us to consider the physical and empirical aspects of life.

Like rationalism, empiricism is acknowledged within Islam, but with the caveat that experience and observation must be viewed within a larger framework that of divine revelation. Knowledge gained through sensory experience is considered limited and incomplete without the guidance of revelation. Islam stresses the importance of balancing reason, experience, and

revelation as complementary sources of knowledge. In Islam's perspective, knowledge gained through reason (rationalism) and experience (empiricism) must always be understood in the context of divine revelation. Allah's revelation in the Qur'an and hadith serves as the ultimate guide, directing humanity in its search for truth and knowledge (Walbridge, 2010).

Thus, Islam integrates both rationalism and empiricism into its epistemological framework, where reason and experience play important roles, but must always be linked to revelation as the ultimate source of truth. True knowledge is that which aligns with revelation, obtained through clear reasoning and careful observation of Allah's creation (Muslih, 2016).

The Relevance of Rationalism and Empiricism to Islamic Education

Islamic education is a complex process of learning, not only focused on mastering knowledge but also on developing the character and spirituality of the learners. In the context of Islamic education, two significant philosophical streams rationalism and empiricism offer different perspectives on how learners acquire knowledge and how Islamic education should be designed and implemented. Understanding the relevance of these two philosophies is crucial for creating an effective and relevant Islamic education system. There are at least three important points regarding the relevance of rationalism and empiricism to Islamic education, particularly concerning one of its key elements: the learners.

First, rationalism in Islamic education encourages critical thinking among learners. This teaches them not to passively accept information but to actively analyze and question the concepts being taught, especially in understanding life's purpose. In this context, Islam explains the true essence of life to learners, as mentioned in Q.S. Adz-Dzariyat verse 56, *"And I did not create the jinn and mankind except to worship Me."* This verse makes it clear that the purpose of human life is solely to worship Allah SWT (Nurlathifah & Lisartika, 2023). On the other hand, empiricism urges learners not only to comprehend this purpose theoretically but also to practice it through real-life experiences. Acts of worship, such as performing prayers, paying zakat, fasting, Hajj, and engaging in social

activities aligned with Islamic teachings, provide them with direct understanding of how life's purpose as Allah's servant is reflected in their actions (Fitriana, 2020).

Second, rationalism fosters a deeper understanding of theological concepts in Islam, such as the attributes of Allah (*asmaul husna*), the characteristics of angels, and the qualities of prophets. It provides space for learners to think critically and analytically. In this process, educators serve as guides, helping students explore the meanings of religious teachings through open dialogue and discussion, encouraging them to question and reflect on the fundamental principles that shape their beliefs. Empiricism complements rationalism by emphasizing the importance of direct experience and action in understanding Islamic teachings. For instance, students can apply Allah's attributes in daily life. For example, practicing the attribute of Al-Bashar (The All-Seeing), they are made aware that every action they take is under Allah's supervision, not only in terms of physical deeds but also the intentions behind those actions. Educators can implement this understanding by encouraging students to act honestly, fairly, patiently, and responsibly in all aspects of life, both in school and in society (Zamzam et al., 2023).

Third, rationalism can encourage learners to think critically and link scientific concepts with Islamic teachings, such as understanding the universe as a manifestation of Allah's power. In Islamic education, science is not merely studied as an independent academic discipline but also as a way to recognize Allah's greatness in the universe (*ayah kauniyah*). For example, while studying biology, students can reflect on the process of photosynthesis in plants. This process shows an incredible order in which plants absorb sunlight and convert it into energy. Students not only learn how this process happens scientifically, but also connect it with Allah's signs of greatness in creating a perfect and sustainable natural system, as mentioned in Q.S. An-Nahl verse 11: *"With it, He causes crops to grow for you: olives, date palms, grapes, and all kinds of fruits..."*. To deepen this understanding, the role of empiricism is crucial. For instance, through laboratory

experiments, learners can directly observe how plants perform photosynthesis. This helps them comprehend how the laws of nature they study in class align with the concept of Allah's greatness (Rosadi & Hakim, 2023).

Another example illustrating the connection between scientific knowledge and Islamic teachings is in the study of astronomy. Through rationalist thinking, learners can be invited to reflect on the solar system and the orderly movement of planets under the influence of gravity. In Islamic teachings, this order in the universe is seen as a sign of Allah's power, who regulates everything in a harmonious and organized manner. They can understand how Allah created the heavens and the earth with an order that could not have happened by chance, as stated in Q.S. Al-Anbiya verse 33: *"And it is He who created the night and the day, the sun and the moon; all (heavenly bodies) in an orbit are swimming."* Empirical methods are also needed here, such as using a telescope to observe celestial bodies. When students directly witness phenomena like eclipses or the phases of the moon, they not only grasp the scientific explanation but also connect this knowledge with Allah's greatness in creating and organizing the universe, as mentioned in the Qur'an (Alim, 2019). Thus, both rational thinking and empirical experience are used to deepen their spiritual understanding, making science a tool to strengthen their faith.

Conclusion

The results of this study show that Islam has a unique approach in integrating rationalism and empiricism, where reason and empirical experience are recognized as important sources of knowledge, but must still be based on revelation as the main guideline. In the Islamic view, reason is used to understand the signs of Allah's greatness in the universe, while empirical experience helps deepen human understanding of the reality of the world. The balance between these three elements – reason, experience, and revelation – can be a strong foundation for Islamic education, which is oriented not only towards

intellectual and scientific development, but also towards character and moral formation.

However, this research still has some limitations. This study only focuses on the thoughts of classical Muslim figures such as Al-Farabi, Ibn Sina, and Al-Ghazali, without discussing further how the concept of integrating rationalism, empiricism, and revelation is applied in the contemporary Islamic education system. In addition, this study uses a qualitative approach based on literature studies, so it does not yet include empirical data or case studies from current Islamic educational institutions.

For further research, it is advisable to conduct an empirical study by analyzing the implementation of this integration concept in modern Islamic educational institutions. Further research can also explore how the development of science and technology can be accommodated in Islamic education without neglecting spiritual values. Thus, Islamic education can be more relevant in facing the challenges of the times while still adhering to the principles of Islamic teachings.

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