

# Post-Positivism and the Tripartite Epistemology of Islamic Knowledge: Toward an Alternative Paradigm of Science

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## Abstract

This study examines the epistemological crisis of modern science resulting from the dominance of Western positivism, which tends to separate scientific inquiry from transcendental values. The hegemony of rationalism and empiricism has marginalized spiritual dimensions in knowledge production, leading to epistemic reductionism. Drawing on post-positivist perspectives, particularly the works of Thomas S. Kuhn and Paul Feyerabend, this study explores the relevance of Islamic epistemology as an alternative framework. Using a Systematic Literature Review (SLR) of philosophical and Islamic epistemology literature published between 2020 and 2025, the analysis employs philosophical hermeneutics to examine points of conceptual convergence. The findings reveal a philosophical alignment between post-positivist critiques of rational-empirical dominance and the pluralistic epistemological structure of Islamic knowledge, grounded in Bayani (revelation), Burhani (reason), and Irfani (intuition). This synthesis is further articulated through the integration of Al-Attas's emphasis on metaphysics and *adab* and Al-Faruqi's focus on methodological and curricular reconstruction. The study argues that the tripartite Islamic epistemological framework offers a viable alternative paradigm for addressing the reductionism of modern science. However, further empirical studies are required to assess the applicability of this integrative model within Islamic higher education contexts.

## INTRODUCTION

The development of modern science in contemporary civilization has been subject to fundamental criticism due to an epistemological crisis marked by a deep separation between science and religious values. This dichotomy is rooted in a secular worldview that positions scientific knowledge as value-free and detached from transcendental dimensions (Annuš, 2024). The dominance of rationalism and empiricism in the Western scientific tradition since the Renaissance has gradually marginalized metaphysical aspects from scientific discourse, thereby shaping a pragmatic and positivistic orientation of knowledge (Multahada, 2021). A number of studies indicate that this orientation has resulted in limitations

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in modern science's capacity to address ethical concerns and questions of meaning in the context of technological and social advancement (Subhan, 2025).

Within this context, the relationship between religion and science has re-emerged as a significant concern in contemporary philosophy of science. Several scholars emphasize that this epistemological crisis is not merely a conflict between scientific disciplines, but rather a conflict at the level of worldview, thus requiring an alternative epistemological framework capable of ethically integrating rational, empirical, and normative dimensions (Khairanis & Aldi, 2025). Recent literature indicates a growing interest in scientific approaches that no longer strictly separate facts from values, thereby opening space for contributions from religion-based epistemologies.

Criticism of positivism as the methodological foundation of modern science has developed substantially through the post-positivist movement. Philosophers of science have questioned claims of absolute objectivity and methodological monism that characterize classical positivism (Sundaro, 2022). Verification and falsification models proposed by Comte and Popper are considered insufficient to fully explain the historical and sociological dynamics of scientific development (Hasibuan & Amril Mansur, 2025). Within this framework, post-positivism opens space for understanding scientific knowledge as a practice shaped by historical, social, and cultural contexts.

In line with these critiques, contemporary philosophy of science has documented a global paradigm shift that challenges the strict separation between values and knowledge. Several studies demonstrate a growing body of comparative research between modern scientific epistemology and Islamic epistemology, particularly in efforts to formulate models of knowledge integration within Islamic educational institutions (Anwar et al., 2024; Sundaro, 2022). This shift signals an opportunity for Islamic epistemology to be positioned as an alternative conceptual framework in responding to the limitations of secular epistemology.

Conceptually, Islamic epistemology offers a pluralistic and integrative structure of knowledge through the recognition of three sources of knowledge: *Bayani* (revelation and textual sources), *Burhani* (reason and rationality), and *Irfani* (intuitive or experiential knowledge, *ma'rifah*) (Aini & Prastowo, 2022). This tripartite structure enables the integration of normative, rational, and transcendental dimensions in the pursuit of truth, while rejecting epistemological reductionism that relies solely on rationality and empirical observation (Multahada, 2021). Several studies affirm that this model has the potential to construct a more holistic and ethically oriented framework of knowledge (Mustofa et al., 2022).

Nevertheless, previous studies have largely focused on normative comparisons between Islamic and Western epistemologies or on the formulation of integrative knowledge models based on the synthesis of thinkers such as Al-Attas and Al-Faruqi (M. F. M. Zacky & Moniruzzaman, 2024). There remains a limited body of research that explicitly employs internal critiques within Western philosophy of science particularly post-positivist critiques of methodological monism as a philosophical justification for methodological pluralism in Islamic epistemology, especially with regard to the *Irfani* dimension (Subhan, 2025).

Based on this gap, the present study aims to formulate a synthesis of tripartite Islamic epistemology as a philosophical response to contemporary post-positivist critiques. By drawing on criticisms of methodological monism within post-positivism, particularly those advanced by Thomas S. Kuhn and Paul Feyerabend, this study seeks to identify points of convergence between Islamic methodological pluralism and the dynamics of modern scientific epistemology (Hasibuan & Amril Mansur, 2025; Multahada, 2021). This synthesis is further enriched through the integration of Al-Attas's emphasis on metaphysical foundations and *adab*, and Al-

Faruqi's focus on methodological and curricular reconstruction in Islamic education (N. N. Sari, 2021).

Accordingly, this study is expected to make a conceptual contribution by strengthening the position of Islamic epistemology as a relevant alternative paradigm within contemporary philosophy of science discourse. In addition to offering a theoretical framework grounded in the principle of *tawhid*, this study also opens avenues for the development of knowledge models oriented toward *maslahah* (public good), ethics, and the integration of knowledge within the context of Islamic higher education (Anwar et al., 2024; Faruqi et al., 2025).

## METHODS

The unit of analysis in this study focuses on conceptual entities that structure debates in epistemology and philosophy of science. Specifically, the analysis examines: i) key concepts within Western post-positivist critiques, including Kuhn's notion of scientific revolutions and Feyerabend's epistemological anarchism; and ii) the *Bayani*, *Burbani*, and *Irfani* framework as primary sources of knowledge within Islamic epistemology, including the operational definition of *Burbani* as the purification of truth from falsehood (N. N. Sari, 2021; Subhan, 2025). These conceptual units are analyzed to explore how critiques of rationalism and empiricism provide philosophical space for validating the Islamic tripartite epistemological structure.

This study employs a qualitative research design with a descriptive-analytical and comparative approach (Sundaro, 2022). The descriptive-analytical approach is used to examine and interpret complex philosophical arguments, including Feyerabend's critique of the limitations of rationality in addressing metaphysical questions (Khairanis & Aldi, 2025). The comparative approach facilitates a systematic comparison between modern scientific epistemology and Islamic epistemology, highlighting points of convergence and divergence in methodological orientation and epistemic scope, particularly regarding the inclusion or exclusion of transcendental domains (Engkizar Engkizar et al., 2025; M. F. M. Zacky & Moniruzzaman, 2024).

Primary data sources consist of peer-reviewed national and international academic journals published between 2020 and 2025. The literature focuses on critiques of positivism, comparative epistemological studies, and models of knowledge integration in Islamic higher education (Kassymova et al., 2025; Mutiaramses et al., 2025). Foundational works by key thinkers such as Kuhn, Feyerabend, Al-Attas, and Al-Faruqi are used as supporting references to ensure conceptual accuracy. Data collection was conducted through a Systematic Literature Review (SLR), involving the identification, selection, and extraction of relevant publications. This process included structured documentation of key arguments related to Kuhn's scientific revolutions, Feyerabend's epistemological anarchism, and the functional roles of *Bayani*, *Burbani*, and *Irfani* (Al Fajar, 2023; Dluha et al., 2024; Palfreyman, 2012; Tosi et al., 2024).

The collected data were analyzed through qualitative stages involving data reduction, thematic categorization, and comparative presentation. Philosophical hermeneutics was employed to interpret implicit meanings and theoretical relevance within post-positivist critiques from the perspective of Islamic epistemology, particularly in relation to the validation of the *Irfani* dimension (Sari & Arroisi, 2021). This interpretive approach enables an in-depth understanding of how Feyerabend's critique of methodological monism can be theoretically aligned with non-empirical and spiritual modes of knowledge in Islamic epistemology (Sundaro, 2022).

## RESULT AND DISCUSSION

The first significant finding of this study reveals a philosophical convergence between Western post-positivist critiques of the hegemony of rationalism and empiricism and the methodological pluralism inherent in Islamic epistemology (Irawati et al., 2021). Through his epistemological anarchism, Feyerabend explicitly rejects the claim that there exists a single, superior scientific method, thereby opening space for methodological freedom in the pursuit of truth (Subhan, 2025). This critique implicitly dismantles the philosophical foundations of positivism that have historically excluded *Bayani* and *Irfani* from the domain of legitimate knowledge. Consequently, the Islamic framework that integrates revelation, reason, and intuition gains philosophical legitimacy as a valid and relevant epistemological model for addressing the limitations of modern epistemology (Asyibli et al., 2025).

The literature analysis demonstrates that Feyerabend highlights the failure of Western scientific methods that rely exclusively on rationality and empiricism to apprehend transcendental and metaphysical realities (Aini & Prastowo, 2022). In parallel, the Islamic intellectual tradition has long maintained that rationality and empirical observation alone are insufficient to comprehend the metaphysical dimensions that constitute the foundation of the Islamic worldview (Mustofa et al., 2022). Accordingly, Islamic epistemology develops a structured framework of knowledge that integrates *Burhani* as logical empirical rationality and *Irfani* as spiritual intuition an approach that receives external philosophical justification through post-positivist critiques of the limitations of conventional scientific methodology.

The rejection of methodological monism, as advocated by Feyerabend, can thus be understood as an external philosophical validation of *Irfani* epistemology. Historically, *Irfani* has been marginalized by positivism due to its non-empirical and non-rational characteristics (Wahono, 2022). However, within the framework of epistemological anarchism which denies the hierarchy of methods *Irfani* may be positioned as a legitimate instrument of knowledge, particularly in the domains of moral consciousness, spiritual experience, and the search for existential meaning (Hasibuan & Amril Mansur, 2025). As a result, the justification of *Irfani* shifts from an apologetic stance toward a more robust philosophical and critical argumentation.

The second major finding indicates that the integration of Islamic knowledge requires a foundational synthesis between metaphysical and operational dimensions. This synthesis is reflected in the integration of the intellectual frameworks of Al-Attas and Al-Faruqi (M. F. M. Zacky & Moniruzzaman, 2024). Al-Attas emphasizes the necessity of correcting the Islamic worldview through the reinforcement of *adab* as the ethical and metaphysical foundation of knowledge (Sari, 2021). In contrast, Al-Faruqi focuses on the reconstruction of modern disciplines and curricula to ensure their alignment with Islamic values. The integration of these two approaches ensures that institutional reform is not superficial, but instead grounded in the principle of *tawhid* as its ethical and philosophical foundation (Multahada, 2021).

The analyzed data further indicate that Al-Attas prioritizes *adab* as an internal ethical control mechanism within scholarly practice, asserting that knowledge devoid of *adab* risks producing injustice (Zacky & Moniruzzaman, 2024). Conversely, Al-Faruqi emphasizes the necessity of restructuring modern disciplines including their methodologies, objectives, and intellectual orientations to reflect Islamic principles (Anwar et al., 2024). The synthesis of Al-Attas's philosophical depth and Al-Faruqi's methodological orientation yields a holistic and applicable epistemological framework that is particularly relevant for the development of Islamic higher education (Abidin, 2022).

The metaphysical foundation provided by the concept of *adab* emerges as a key response to the ethical crisis of contemporary science. *Adab* ensures an understanding of the hierarchy of reality and situates knowledge proportionally

within the framework of *tawhid* (Hambali, 2021). In this way, *adab* functions as an internal safeguard that prevents materialistic reductionism and the misuse of knowledge. The integration of *adab* into methodology and curriculum enables knowledge to function as a means of pursuing ultimate truth and public good (*maslahah*), rather than merely serving as a value-neutral technocratic instrument (Engkizar et al., 2023; Iswahyudi, 2020).

The third finding formulates an operational model of knowledge integration grounded in prophetic methodology and conceptually equivalent to the *Bayani–Burbani–Irfani* framework (Sari, 2021). Within this model, revelation (*Bayani*) serves as the primary ethical and value compass, while rational–empirical reasoning (*Burbani*) performs analytical and scientific validation functions. *Irfani* complements both through intuitive and spiritual experience, providing depth of meaning and moral orientation. This structure ensures that the development of science and technology remains firmly anchored in ethical and spiritual foundations.

Further analysis demonstrates that the central role of revelation constitutes the principal distinction between Islamic epistemology and secular post-positivism (Vega Gutiérrez, 2021). Revelation directs the aims of scientific inquiry and ensures that scholarly activity is oriented toward *maslahah*. Within this framework, reason and empirical investigation systematically explore reality without detaching from the values of *tawhid*. This model produces knowledge that is both innovative and ethically grounded, thereby overcoming the long-standing dichotomy between science and religion.

Overall, this discussion highlights three principal findings. First, contemporary philosophy of science particularly through Feyerabend's thought provides philosophical justification for the methodological pluralism of Islamic epistemology encompassing *Bayani*, *Burbani*, and *Irfani*. Second, sustainable integration of Islamic knowledge requires a synthesis between metaphysical ethical foundations (Al-Attas) and methodological–curricular reform (Al-Faruqi). Third, the operational model of revelation, rational–empirical reasoning, and intuition offers a practical framework that binds scientific rigor to ethical orientation. Collectively, these findings indicate that Islamic epistemology constitutes a comprehensive alternative framework for addressing the epistemological and ethical crises of modern science.

The practical implication of these findings is the necessity to restructure Islamic higher education toward an interdisciplinary model that reflects this epistemological synthesis. The development of integrated curricula, interdisciplinary faculty training, and academically grounded policy frameworks informed by philosophical literacy represent strategic steps toward producing holistic and transformative graduates (Wakifah et al., 2023; Wulandari et al., 2022).

Future research should move toward empirical validation of the integrative model of revelation, reason, and intuition through field-based studies. Institutional case studies, curriculum evaluations, and analyses of graduates' ethical outcomes are required to substantiate empirically the contribution of Islamic epistemology to the development of holistic, ethically oriented knowledge.

## CONCLUSION

This study concludes that contemporary philosophy of science, particularly through the works of Thomas S. Kuhn and Paul Feyerabend, provides philosophical justification for the methodological pluralism long embedded in Islamic epistemology. The tripartite framework of *Bayani*, *Burbani*, and *Irfani* demonstrates its potential as a coherent epistemological approach to addressing the problems of reductionism and the exclusion of metaphysics in modern science by methodologically integrating normative, rational, and transcendental dimensions. Through a synthesis of contemporary philosophy of science literature, this study

positions Islamic epistemology as a relevant alternative framework within global epistemological discourse, moving beyond a merely apologetic stance. However, as this research is conceptual and based on a qualitative literature review, further empirical studies are required to examine the practical effectiveness of the integrative model of Revelation, Reason, and Empirical inquiry, particularly in the contexts of curriculum development and the practice of Islamic higher education.

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