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CONSTRUCTION OF EPISTEMOLOGY ON THE INTEGRATION OF KNOWLEDGE FROM THE PERSPECTIVE OF THE QURAN

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Abstract: *The Quran is a divine book that encompasses scientific knowledge and has contributed to the development of various branches of knowledge in deferent aspect of life. Therefore, this research aims to discover and analyze Quranic verses related to epistemology and the concept of integrating knowledge from the Quranic perspective. This study is literature review using a philosophical approach and content analysis of three tafsir books, namely Tafsir Ibnu Katsir, Tafsir Jalalyn, and Tafsir Al-Misbah. The Result of the research indicate the existence of verses that synonymous with epistemological activities, such as reading, thinking, observing, reflecting, contemplating, investigating, and so on. Furthermore, it was found that there are two fundamental concept in integrating knowledge from the Quranic perspective. First, it is based on human needs as mentioned in the Quran (An-Nas, Al-Insan, Albashr, and Bani Adam). Second, it is based on the epistemological model of Islamic knowledge (Bayani, Tajrbi, Burhani, and Irfani).*

Keywords: *Epistemology; Science Integration; Alqur'an Perspective.*

INTRODUCTION

The problem of unattainable knowledge in addressing human life issues, namely the fulfillment of worship needs and the management of the universe, becomes a primary issue for research that is conscientiously related to exploring the essence of knowledge based on philosophical perspectives. This is necessary because philosophy serves as the parent of all sciences and as an analogy to the Quran, known for its universal nature. Hence, philosophy is tasked with analogizing it in the process of intellectual pursuit towards the source. This effort aims to facilitate human comprehension, ensuring constant readiness in acquiring and disseminating knowledge, as the desire for knowledge signifies the emergence of awareness about human reality. Resolving this issue necessitates confirmation through knowledge itself, and this confirmation stems from the Creator of knowledge, namely Allah SWT.

The description above indicates that the Quran possesses an absolute universality, evident from its source, which is the All-Knowing Allah. Therefore, it is reasonable that the origin of all origins, the reference of all references, and the foundation of all foundations is the Quran. In essence, the Quran becomes the standard for processing acquired sources. It has accommodated sources of knowledge, whether relating to the connections between humans and God, humans and nature, or human-to-human relationships (Kartanegara, 2006). This implies that the Quran serves as inspiration for all knowledge, once again emphasizing its role as the primary source.

Baiquni also conveys a similar sentiment, stating that all necessary knowledge is actually available within the Quran, even asserting that the Quran contains knowledge not possessed by other religions or cultures (Supriadi, 2018). Certainly, this further illustrates the elevated position of knowledge by Allah through the Quran. The Quran's discourse demands humans to optimize the function of their senses because the senses serve as both receptors of objects and processors of knowledge (Hasan, 2005). The Quran proves its universality by presenting descriptions that encompass various elements such as the sun, moon, time, earth, sky, stars, animals, seas, fire, plants, and others, all interrelated with nature. Additionally, it addresses aspects of humanity like mutual assistance, fairness, mutual respect, honor, tolerance, and more. The purpose of these verses is to provide guidance and principles for humanity to attain genuine salvation. Thus, Islam, through the Quran, reveals that its teachings are the construct of civilization.

Nevertheless, despite its universal nature, the study of the Quran still yields limited knowledge. This limitation doesn't stem from human knowledge constraints but rather from human consciousness limitations regarding the Quran's exceedingly high universality. Quranic studies should aim to generate innovative knowledge that serves as an alternative to the problems outlined earlier, particularly those concerning human issues. Consequently, in pursuing this endeavor, concrete steps need to be taken, starting with the study of Quranic verses using a philosophical approach within the scope of epistemological discourse.

Based on this description, the researcher employed a literature review methodology utilizing a philosophical approach and content analysis through the companion of thematic exegesis. The primary task of this research involves inventorying textual data, presenting it based on epistemological themes. Each theme is discussed based on the analysis of the textual meaning from various exegesis books, comprising at least three main texts: Tafsir Alqur'an Al'azhim by Ibnu Katsir, Tafsir Jalalayn by Jalaluddin Almahally and Jalaluddin Assuyuti, and Tafsir Almisbah by Muhammad Quraish Shihab.

Such actions have actually been undertaken by several universities and individuals. On the international stage, notable figures like Syed Muhammad Naquib Alattas with his monumental work 'Islam and Secularism' and Ismail Raji Alfaruqi through his work 'Islamization of Knowledge' are known for their significant contributions. Both possess a strong foundation in Islamic knowledge, yet they still harbor fundamental conceptual differences that inherently hold similar values: creating a better condition and universal atmosphere through human discipline in fulfilling their duties and responsibilities across various aspects.

From Islamic universities in Indonesia alone, there are figures such as Harun Nasution, Nurcholis Madjid, Azyumardi Azra, Amin Abdullah, Imam Suprayoga, Mujiburrahman, Nanat Fatha Nasir, Azhar Arsyad, Nur Syam, Muhibbin, and many more. Based on the researcher's readings, an attempt is made to provide a brief overview of the importance of unifying opinions regarding the core values of Islamic teachings from these reformers. Thus, in this paper, the researcher aims to comprehend and analyze the understanding and scope of the epistemology of knowledge, verses regarding the epistemology of knowledge, and, finally, the main purpose of this writing is to concretely outline the process of organizing knowledge as an effort toward the conception of knowledge integration.

In this study, there are several previous research works that serve as foundational considerations for conducting this research. For instance, there's a fundamental exploration of the history of the Quran (Chafidhoh & Mukaromah, 2017), employing various analytical approaches, such as the examination conducted by Chofidoh and Mukaromah based on Sab'u Qira'at. This was further extended by Mukaromah and colleagues practically addressing its reading functions (Mukaromah et al., 2022). Additionally, the phenomenology of the Quran has previously been epistemologically criticized by Lasmana (2017) using a literary analysis method, resulting in symbolic interpretations rooted in the Quran, such as the number of verses, number of chapters, number of letters, surahs, and others.

Of particular interest is the research conducted by Hanun, who unveiled the metaphor of the 'washed circle' used to simplify understanding regarding knowledge integration at UIN Salatiga (Hanun, 2023). Based on the raised issues, Hanun discovered the existence of academic manuscripts illustrating the metaphor of knowledge integration. This includes the implementation of knowledge integration through the university's threefold duties, the absence of specific subjects explicitly but implied in the

planning and execution of lectures, and the supporting factors of facilities alongside obstacles hindering the understanding of the knowledge integration pattern. Essentially, it is conveyed that knowledge contains 'washed circle' values. Theoretical investigations by Badrus Syamsi and Khojir explored the concept of interconnected integration (Syamsi & Khojir, 2023), While offering a concept of knowledge integration, their framework remains within the realms of Amin Abdullah and Ian G. Barbour's ideologies. Thus, their findings propose a form of knowledge that encompasses a comprehensive humanistic aspect in knowledge utilization.

Similar to Hanun's work on metaphorical studies and Syamsi and Khojir's exploration of integration concepts, Salamuddin and his colleagues provided a review regarding the metaphor of the Wahdatul Ulum integration concept (Salamuddin et al., 2023), Essentially, upon careful consideration, these studies serve as reinforcements for the concepts introduced by UIN Walisongo Semarang. These five research works, in general, offer proposals and explanations. However, this particular study is distinct as it originates from and concludes with Allah's revelation in the Quran. Hence, library research with a Tafsir-philosophical approach serves as a significant analytical tool for content analysis.

The surface of this writing reveals numerous paths to attain Allah's guidance through knowledge, both in terms of humaneness and the process of acquiring knowledge. Hence, human needs based on Quranic principles also form the basis for proposing the concept of knowledge integration, coupled with the existence of Islamic scholarly pathways designed by eminent scholars of the past. This research is highly effective in shaping a relevant scholarly mindset, thereby naturally reducing the anxieties present in previous research endeavors.

RESEARCH METHOD

Based on the established theme, the Quranic perspective study indicates that this research falls under the category of literature review. Hence, the necessary attributes include all text-based resources (Zed, 2008), primarily the Quran, supported by books, scholarly articles, and other documents. The thematic exegesis method becomes a suitable approach for this research, utilizing a philosophical perspective (Bakker & Zubair, 1990) alongside content analysis (Eriyanto, 2015) and descriptive analysis. The primary data in this study comprise the Quran itself and exegesis books, including 'Tafsir Alqur'an Al'azhim' by Ibnu Katsir, 'Tafsir Jalalayn' by Jalaluddin Almahally and Jalaluddin Assuyuti, and 'Tafsir Almisbah' by Muhammad Quraish Shihab. Meanwhile, secondary data consist of relevant research, scholarly articles, and other texts associated with the focus of this research.

RESULT AND DISCUSSION

Epistemology of Knowledge

The existence of epistemology is an effort to differentiate ontological studies from its metaphysical aspect. Epistemology was popularized by James Fredrick Ferrier (1808-1864 CE) and revealed in his book that ontology and epistemology are primary tools in philosophy to delve into something subsequently formulated or declared as knowledge. He ensured that ignorance would act as a barrier for anyone claiming their knowledge as absolute, while they hadn't philosophically delved into something that exists or is present within their perspective.

> "these, then, are the two main branches of our science. it is clear that we cannot declare what is in other words, cannot get a footing on ontology until we have ascertained what is known in other word, until we have exhausted all details of a thorough and systematic epistemology. it may be doubtful whether we can get a footing on ontology even then. but, at any rate, we cannot pass to the problem of absolute existence, except through the portals of the solution to the problem of knowledge. because we are scarcely in a position to say what is, unless we have at least attempted to known what is, and we are certainly not in a position to know what is, until we have thoroughly examined and resolved the question - What is the meaning of to know? what is knowledge? what is knowing and the known? until these question be answered, it is vain and futile to say that absolute existence is that which is known (Ferrier, n.d.)".

Later, this field came to be known as a branch of philosophy aimed at examining human knowledge, including nature and beliefs (Surahman, 2012). Ferrier, in the above quote, revealed that the prohibition of declaring absolute knowledge stemmed from the unanswered questions, which serve as indications prompting the process of engaging with epistemology. These questions include: What is 'knowing'? What is knowledge? What is the nature of knowing and being known? Pradja further adds inquiries such as: Where and how do we acquire knowledge? Can knowledge be relied upon to fulfill human needs? (Pradja, 2014).

The aforementioned questions manifest the definition of the word 'epistemology,' derived from the Greek language, consisting of two words: 'episteme,' meaning knowledge or truth, and 'logos,' interpreted as theory, thought, or word. Thus, etymologically, epistemology can be defined as the theory of true knowledge, or in English, the Theory of Knowledge (Surajiyo, 2014). Although the term 'epistemology' is increasingly prevalent today, particularly in formulating the development of Islamic knowledge, previously, Muslim figures inclined toward philosophy such as Alkindi (801-873 CE), Alfarabi (870-950 CE), Ibn Miskawaih (932-1030 CE), Ibn Sina (980-1037 CE), Alghazali (1058-1111 CE), Ibn Bajjah (1095-1138 CE), Ibn Rushd (1126-1198 CE), Fakhruddin Arrazi (1149-1209 CE), Shahabuddin Suhrawardi (1155-1191 CE), Ibn Arabi

(1165-1240 CE), and others, collectively did not term the activity of exploring questions related to knowledge as "epistemology" (Soleh, 2018).

Based on the fundamental aspects related to the content of epistemology, the primary themes in epistemological discourse are established as the search for sources of knowledge, the methodology of knowledge, and the validation of knowledge. These three themes are found in various academic works focused on epistemology, as discussed by Soleh in his dissertation, published under the title "Islamic Epistemology: Integration of Islam, Philosophy, and Science in the Perspectives of Alfarabi and Ibn Rushd" (Soleh, 2018). Previously, Murtadha Muthahari also addressed similar themes in 'Introduction to Epistemology,' but he categorized epistemology into 1) *bayani*, 2) *burhani*, and 3) *irfani* (Muthahari, 2001). Kartanegara further added, based on his reading of Abed Aljabiri, that if this classification represents a hierarchy of knowledge leading to the validation of truth, then after bayani and before *burhani*, *tajribi* (experimental) should be conducted (Kartanegara, 2003a).

It's also stated that the position of epistemology in the process of shaping knowledge forms the foundation of a worldview, which later becomes an ideology (Muthahari, 2001) From this ideology, faculties or institutions can also be derived. Meanwhile "علم" the term for knowledge in Arabic, leads to the conclusion that epistemology of knowledge is a process that forms knowledge based on the search and exploration of everything that exists or is known. Alashfahani asserts that knowledge is genuine awareness, culminating in realization or practice attained through two paths: first, from the thing itself (*dzat*), and second, from the evaluation of the 'existence' or 'non-existence' of something ketiadaannya (Abi Alqosim Alashfahani, 2013).

العلم إدراك الشيء بحقيقته، وذلك ضربان : أحدهما إدراك ذات الشيء، و الثاني الحكم على الشيء بوجود له أو نفي شيء هو منفي عنه

Two forms: first, the knowledge bestowed by Allah to humans as His gift, and second, knowledge acquired through intellectual effort, including experiences that involve the five senses. This involves attention, investigation, and research as a way to empower the intellect. He also mentions that linguistically, knowledge (ilm) is connected to معرفة and حكمة (Al-Attas, 1995). Therefore, the epistemology of knowledge becomes a process of forming an awareness that has a beginning or source, followed by a working system or method, and an undeniable truth. This truth, however, can be developed through the application of that awareness.

The Scope of Epistemology of Knowledge

Previously explained was that the epistemology of knowledge is a process of forming knowledge acknowledged for its truth through investigation into sources, methods, and validity. Hence, the researcher provides an outline regarding the scope of epistemological study in this research, based on the aforementioned understanding, systematically presenting that epistemology has three areas of focus: investigation and exploration into sources of knowledge, methods of knowledge, and validation of

knowledge. Each of these areas also encompasses categories or classifications of epistemological models mentioned earlier: *bayani*, *tajribi*, *burhani*, and *irfani*.

1. Sources of Knowledge

The sources of knowledge in Islam, as studied by Abed Aljabiri, have several origins according to their categories. According to the bayani category, the source of knowledge comes from the sacred texts, namely the Qur'an and the Sunnah. The idea behind stating that the Qur'an and Hadith are sources of knowledge is that Allah is the source of knowledge through His words and explanations via His Messenger. However, many consider the Qur'an and Hadith not as sources of knowledge but as companions in the process of knowledge refinement, aiming to elevate consciousness itself (Muthahari, 2001). The second source is the senses and empirical reality. Sensory perception and experiences serve as a basis for evaluating perceptions, processed through observation and research, which are part of the *tajribi* method. Unlike *bayani*, *tajribi* distinguishes between two types of senses: lahiriyah (external) and batiniyah (internal). The external senses include sight, hearing, smell, touch, and taste, while the internal senses involve representation, estimation, memory, recollection, and imagination (Al-Attas, 1995). It's often narrated that Isaac Newton's realization of gravity began with sensory perception of objects falling downward. This phenomenon had already been described in sacred texts through phrases like "*afalayanzhurun*" and similar ones. However, this tale is also part of the journey towards the irfani method.

Furthermore, based on the burhani epistemology, reason (intellect) is considered a source of knowledge. In terms of the source, it appears to be a hierarchical progression of understanding texts, followed by observational activities, and then reasoning of the intellect. The hierarchy emphasizes that bayani isn't an epistemological model but rather serves as a supporting tool. In the Qur'an, intellect is often highlighted with 'la'allakum ta'qilun,' emphasizing that those who utilize their intellect will possess consciousness, recognition, and wisdom. The workings of intellect are described as twofold: selection (*tajziyah*) and analysis (*tahlil*) (Muthahari, 2001). To ensure the inner consistency, these two modes of operation serve as reason involving the reasoning of other sources (Daud, 2003), However, intellect also requires a process of "intellect", which involves the heart, ensuring a balanced and reasoned approach without being overly liberal in reasoning (Al-Attas, 1995).

Lastly, in the irfani model, the source of knowledge is intuition. Intuition holds a high level of objectivity, and the validity in this epistemological model is intersubjective (Al-Attas, 1995). This forms the basis for intellectual reasoning because the truth of knowledge through intuition can be achieved when intuition is allowed to contribute inherently to the results of logical thinking (Daud, 2003). Hence, to attain the truth in knowledge, the three previous epistemological models need to be accompanied by *irfani*, which involves intuition as a source, empowering spiritual insight or feeling. The accumulation of the previous processes of knowledge acquisition should ideally be validated through *irfani*.

2. Methodology of Knowledge

Previously mentioned, epistemology has four models, one of which encompasses methodology. Thus, methodology also comprises four models: bayani methodology involves understanding or text analysis, Tajribi involves observational and research methodologies, *Burhani* relies on logic, and Irfani involves spiritual cultivation. Text analysis indeed involves the intellect, but in this context, the intellect serves as an auxiliary tool. Intellectual analysis here involves translating texts into other languages, then exploring the reasons behind the revelation of these texts (*asbab annuzul*), including their contextual meaning (tafsir and ta'wil). It appears to be a narrow discussion because sacred texts serve as simple analogies of philosophy; the wisdom in the Quran and Hadith represents the ultimate value of the philosophical and epistemological process. Generally, text analysis dominates branches of knowledge related to the Quran or religion, such as jurisprudence, ethics, and theology (Syarifuddin, 2009). In essence, the Quran and Hadith encompass universal topics, as revealed in Sayyid Qutub's research, which indicates that the Quran also addresses history, socio-political issues, philosophy, thoughts, and wealth (Qutub, 2011).

Tajribi methodology involves observation and experimentation. This approach is more commonly used by Western philosophers and should be adapted based on the type of research conducted to achieve appropriate outcomes aligned with the subject under study (Kartanegara, 2003b). However, the senses, which serve as the source of knowledge in this empirical method, have limitations. Hence, supplementary tools are required to act as instruments for seeking truth. For instance, Alhaitami's 'almanaazir' serves as a primary basis to understand the limitations of human senses in perception (Kartanegara, 2003a).

Burhani methodology involves processing knowledge obtained from sources using logical reasoning through syllogism, which comprises major and minor premises leading to a conclusion (Kartanegara, 2003b). Previously mentioned hierarchical models of epistemology in knowledge processing also acknowledge the research conducted by Rangkuti, indicating that reasoned thought and logical methods significantly contribute to ensuring the integrity of empirical results (Fatimah, 2022). Acquiring knowledge through "*burhani*" doesn't merely rely on independent reasoning (demonstrative), but also involves dialectics, rhetoric, sophistry, and poetics as part of the *burhani* method (Kartanegara, 2003a) Therefore, burhani, as a method complementing tajribi, requires an understanding of the strength to comprehend contradictions from the source. This prevents easy reversal of meaning that might lead to misunderstandings or logical fallacies about something, ensuring that knowledge doesn't become a source of misunderstanding or misinterpretation.

Irfani, as a higher-level method, involves spiritual cultivation, positioning itself at the apex of the knowledge hierarchy, making knowledge not only complete but also pure and dignified. This is because spiritual cultivation does not just deal with the physical but also the metaphysical, hence the term "metaphysics" fittingly

characterizes this method. The divine aspect of knowledge attainment becomes the ultimate value of that knowledge (Kartanegara, 2003b). This method reveals the truth of knowledge in reality, implying that the results of *tajribi* and *burhani* unveil their realities through the *irfani* method. Its functioning actually continues in each phase of knowledge acquisition in the preceding methods, akin to how bayani accompanies *tajribi*. Through various spiritual exercises in each stage of knowledge, it results in knowledge that not only witnesses the physical but also testifies to the metaphysical..

3. Validity of Knowledge

Validation of knowledge represents the final stage in the epistemology of knowledge. After the acquisition and processing of knowledge from its sources using appropriate methods, it's essential to test the truth through various means, as discussed in the previous scope of studies. Starting from sources to methodologies, validation also encompasses four types of knowledge validation. *Bayani* seeks textual meaning consistency, *tajribi* looks for correspondence, *burhani* relies on coherence, and *irfani* relies on intersubjectivity or representation.

Essentially, the validation of knowledge generally involves two steps: verification and falsification. Both outcomes of this validation process become material for axiological studies, birthing ethics and aesthetics, and even extending to eschatological inquiries. If earlier discussions suggested that epistemology could form a hierarchy of knowledge that complements, enhances, and purifies each other, then the researcher can conclude this concept with a simple diagram:

Picture 1 : Hierarchy Circle of Epistemology in Islamic Knowledge
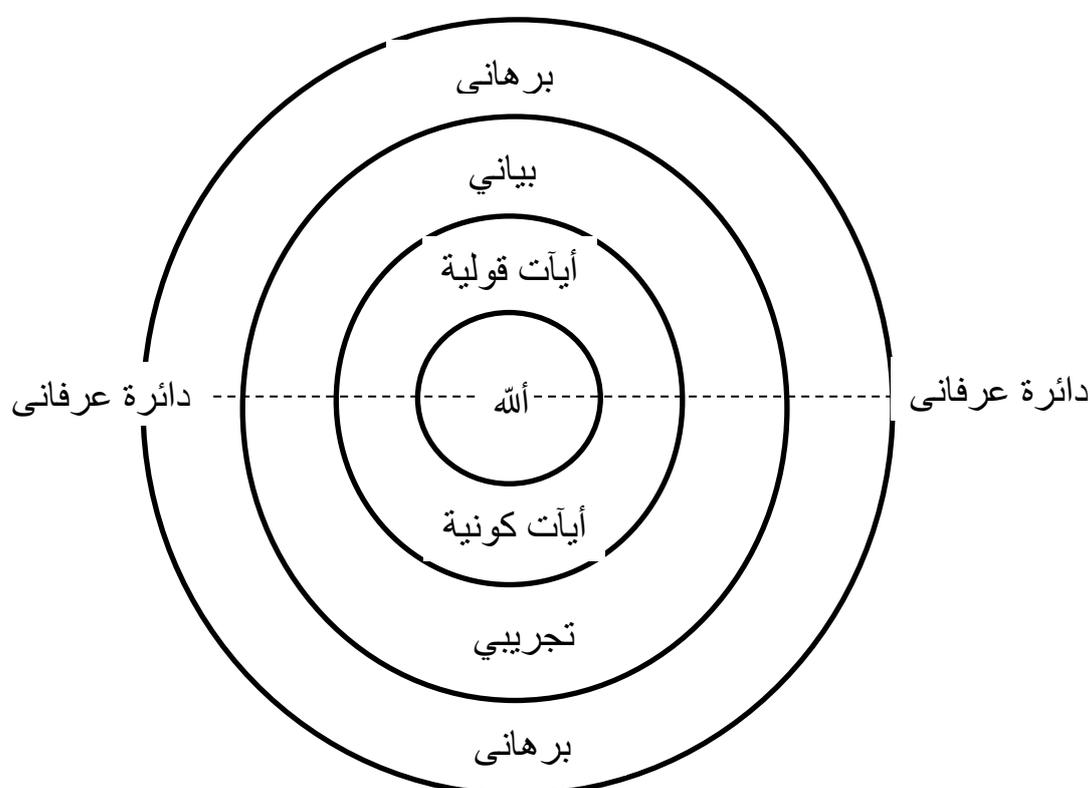
Based on the illustration above, the researcher aims to convey the message that validation serves as the culmination or bridge between the existing models of epistemology. Bayani, derived from sacred texts, undergoes comprehensive text analysis, resulting in the suitability of the text's meaning in all aspects of human life. Subsequently, this textual meaning alignment undergoes validation against other elements, such as (*tajribi*) empirical testimony and experience of specific phenomena. These experiences are then processed through deep observation and meticulous experimentation, validated by correspondence. This correspondence is then transferred into (*burhani*) the instrument of reason, which engages in reasoning up to the level of intellect, involving the intelligence of the heart at its inception. It concludes with profound spiritual contemplation, with various considerations by knowledge processors, ultimately reaching an intersubjective understanding of that knowledge, as knowledge becomes more meaningful when experienced and felt directly.

The correspondence between sensory perception and observation or experimentation is then subjected to coherence through the inception of reason. Both are demanded to complement each other, resulting in a complete truth of knowledge, and providing fulfillment in the activities of verification and falsification. This is because the authenticity of correspondence relies on the multitude of testimonies about sensory perception and experiences that share the same substance. Coherence is an activity that determines the orderliness and harmony among all existing knowledge regarding what's new; hence, it signifies the elevation of knowledge (Faradi, 2019). It's crucial to emphasize again that *irfani* or intersubjective knowledge is the outcome of these two models. It means that epistemology aims to highlight that maturity in thinking and acting regarding an event or phenomenon, impacting alignment and suitability, manifests a matured epistemology, both in the external and internal realms.

Discourse on the Epistemology of Knowledge From the Quranic Perspective

In the initial part of this writing, it was mentioned that the researcher employs the methodology of library research, emphasizing the interpretation of the content of the texts under study. The specific texts referred to are the Quran and Hadiths. Subsequently, the verses or Hadiths will be presented and discussed based on the theme of epistemology that has been outlined, namely, sources, methods, and validation. For the presentation of verses in this context, the researcher will only present the most relevant verses in accordance with the scope of the epistemological discussion.

1. Source of Knowledge from the Perspective of the Quran

Previously mentioned was the first source of knowledge: the sacred text, the Quran, and its explanation, known as the Sunnah. Fundamentally, Allah is the possessor of knowledge. As depicted, Allah possesses two attributes: *qawliyah*

(pertaining to His Word) and *kawniyah* (pertaining to His Creation). Allah formed knowledge through His utterances, which are today known as revelations within the Quran. Therefore, the Quran embodies Allah's knowledge, as indicated in Surah Hud, verse 14, as a clarification of the accusations made by the disbelievers regarding the Quran, which they claimed was authored by the Prophet.

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللهِ وَاَنْ لَّآ اِلٰهَ اِلَّا هُوَ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ

Translate: "If they do not respond to you, then know that it is revealed with the knowledge of Allah, and that there is no god except Him. So, will you [not] be Muslims?" (Q.S. Hud 11 : 14).

This verse acknowledges the disbelief of those who claim that their actions are also part of God's truth, assuming that Allah approves of all they do. Hence, the 'verses' are indeed part of Allah's knowledge, aimed at rectifying and reminding that those who reject need rectification by embracing Islam.

Ibnu Katsir (1301-1372 CE) in his commentary explains that this verse is a continuation of the previous one which narrates the disbelievers' accusation against the Prophet Muhammad, alleging that he fabricated the Quran. Allah then commands them to produce a chapter or verse similar to the Quran, and if they fail to do so, it signifies their inability to compete with the knowledge of Allah contained within the Quran (Ismail, 1999b). Similarly, Jalaluddin Mahalliy and Jalaluddin Assyuthi, in their book "Tafsir Jalalayn" (Almahalliy & Assuyuthi, 2015) interpret this challenge as an expression from Allah. This verse is not the only one issuing such a challenge for producing a verse similar to the Quran; Al-Baqarah verse 23 and Yunus verse 38 also present a similar challenge, emphasizing the human incapacity to match the knowledge of Allah contained in the Quran (Shihab, 2010).

It's evident that the Quran is an absolute source of knowledge bestowed by Allah, thus challenging the accusations of falsehood regarding its verses. Hence, it's reasonable that within the hierarchy of knowledge, the Quran can serve as both the genesis of knowledge and a companion in intellectual development. Furthermore, there are verses supporting empirical and logical reasoning, relying on human senses, experiences, and intellect. These aspects relate to Allah's comprehensive knowledge, given that He is the Supreme Creator:

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللهِ يَأْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِۗ اَفَلَا تُبْصِرُوْنَ

Translate: "Say (Muhammad), 'What would be your situation if Allah made it perpetual night for you until the Day of Resurrection? What god other than Allah could bring you light? Will you not then listen?" (Q.S. Alqasas 28 : 72).

This verse also correlates with Surah Fussilat verse 53, which also relates to Surah Al-A'raf verse 52. However, prior to discussing these two verses, it's important

to explore the explanation regarding the aforementioned verse. In Tafsir al-Jalalayn, it explains the aspect of human unawareness regarding the natural phenomena. If the natural cycle, such as the alternation between day and night, were absent in creation, it would disrupt the order of life significantly. Therefore, the night is created as a balance for the limitations and needs of humanity. This awareness should strengthen human belief in the power of Allah, and those who associate partners with Allah should return to this faith. The subsequent verse elaborates on Allah's mercy due to the perfection of His complex creation. However, this continuation of the verse will become a subject of study within the methodological perspective of knowledge in the Qur'an (Almahalliy & Assuyuthi, 2015).

Ibn Kathir delves deeper into the discussion spanning from verse 71 to 73, explaining natural occurrences—the alternation of day and night. If one of these were to cease, for instance, if night were to persist continuously, it should serve as an example for humanity to recognize the precision of Allah's power in providing light during the day. Similarly, if there were no night, designated for rest, within the day, humanity would lack the balance between these two phenomena, leading to the profound disruption of life in the world. It's through His mercy that humanity can enjoy all His blessings (Ismail, 1999c).

Shihab, in his Tafsir Al-Misbah, provides a scholarly explanation that leans toward unveiling the hidden meanings behind the choice of words in these three verses, specifically the alternation of night and day within limited periods. It serves as proof of human limitations. The reference to light challenges those who associate partners with Allah, suggesting that if these partners could produce light akin to the sun during the night, their claim would hold. This eventuality becomes one of Allah's meticulous word choices in verse 71, using the phrase "Do you not hear?" to depict the stillness and obscurity of the night, in contrast to the threat of daytime, where the phrase "Do you not see?" highlights clarity, warmth, and the freedom to engage in activities (Shihab, 2010).

This verse serves as a crucial foundation for the necessity of maximizing the utilization of senses and intellect in observing natural phenomena. Hence, Allah bestows His mercy in the form of beneficial knowledge obtained from utilizing these inherent faculties. This notion is further reinforced by Surah Al-Qasas, verse 75, which emphasizes 'burhanakum,' signifying the truthfulness of the arrival of the messenger, making even the disbelievers witness this truth. Similarly, in Surah Fussilat, verse 53, where the Qur'an, as 'qawliyah,' is connected to natural occurrences across the earth, including the identical circulation within human beings themselves.

Even in Al-A'raf 52, it asserts Allah's power through the Qur'an, bestowing knowledge within it, concealing guidance as a form of divine mercy. The truth of the Qur'an, explained through knowledge as guidance and mercy, should ideally be accepted without requiring proof, as delay in believing in the Qur'an or even mocking its truth by awaiting confirmation might lead to loss. This verse also signifies the

provision of pardon or forgiveness for anyone who realizes the power of Allah as elucidated in the Qur'an (Ismail, 1999a).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۗاِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ اُولٰۤىِٕكَ كَانَ عَنْهُ مَسْـُٔوْلًا

Translate: "Do not pursue that of which you have no knowledge. Indeed, the hearing, the sight, and the heart - about all those [one] will be questioned.". (Q.S. Alisra' 17 : 36).

The verse explains that if there is no knowledge stemming from sensory perception leading to life experience, including the testimony of the conscience, then it should not be pursued. If one follows without utilizing sensory perception and conscience, it is understood that accountability will be sought for the truthfulness of that knowledge. Mahalli and Assuyuti also affirm accountability to the owner for an action without a solid knowledge foundation, "صاحبه ماذا فعل به" (Almahalliy & Assuyuthi, 2015).

This is how the Qur'an speaks about the sources of knowledge. The last verse mentioned emphasizes involving the conscience in managing knowledge because the acquisition of knowledge ideally leads to practical implementation. Thus, the light of knowledge is not only felt by oneself but also impacts others. This underscores the importance, at the conclusion of this discussion, of ensuring the truthfulness of knowledge through intellectual integrity, namely through the validation of knowledge.

2. Methodology of Knowledge from the Quran's Perspective

After understanding the sources of knowledge outlined in the Qur'an, it also provides insights into the methodology of knowledge, encompassing the *bayani*, *tajribi*, *burhani*, and *irfani* perspectives. Starting with bayani, which involves analyzing the sacred texts, it's illustrated by the division of verses *qawliyah* its *muhkamah* and *mutatsabih*.

هُوَ الَّذِيْٓ اَنْزَلَ عَلَيْكَ الْكِتٰبَ مِنْهُ اٰيٰتٌ مُّحْكَمٰتٌ هُنَّ اُمُّ الْكِتٰبِ وَاُخَرُ مُتَشٰبِهٰتٌ ۗ فَاَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَاۤءَ الْفِتْنَةِ وَابْتِغَاۤءَ تَأْوِيْلِهٖۚ وَمَا يَعْلَمُ تَأْوِيْلَهٗٓ اِلَّا اللّٰهُ ۘوَالرّٰسِخُوْنَ فِى الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖۙ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ

Translate: "He is the One who has sent down to you, [O Muhammad], the Book; in it are verses that are precise — they are the foundation of the Book — and others that are ambiguous. As for those in whose hearts is deviation, they will follow that of it which is ambiguous, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, 'We believe in it. All [of it] is from our Lord.' And no one will be reminded except those of understanding". (Q.S. Ali Imran 3 : 7).

This verse illustrates the presence of certain knowledge beyond human reach due to elements that are perplexing and challenging for basic knowledge or reason, ultimately constituting part of Allah's authority (Ismail, 1999d). However, the lesson

from these *mutasyabih* verses can be understood by those with profound knowledge or an insatiable thirst for understanding. The interpretation or deep explanation of these verses, called 'ta'wil,' is highlighted by Almahalliy & Assuyuthi (2015). This interpretation is further reinforced by Shihab in Tafsir Al-Mishbah, renowned for its scholarly approach, emphasizing the definition of the word "*mutasyabih*", which is likened to expressions like "Allah's hand is over their hands" (Q.S. Alfath 48 : 10). Similarly, for the faithful and those with deep knowledge and sincere hearts (ulul albab), everything is Allah's power and must be believed. This understanding stems from possessing profound knowledge, leading to clarity of thought (Shihab, 2010).

The preceding verse, Ali Imran verse 6, explains Allah's knowledge and will in creating humans in the womb, albeit not in detail. This verse is related to Surah An-Nahl verse 78, which details the methodological tools or sources of knowledge, namely hearing, sight, and the conscience. Based on these physical faculties, humans should be grateful as through them, they can comprehend knowledge.

وَاللّٰهُ اَخْرَجَكُمْ مِّنْ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔاۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ

Translate: "Allah brought you forth from the wombs of your mothers while you knew nothing, and He gave you hearing, sight, and hearts so that you might be thankful.". (Q.S. Annahl 16 : 78).

Ibn Kathir stated that this verse illustrates the absence of knowledge in humans at birth, followed by Allah endowing humans with certain senses: hearing, sight, and a conscience. This divine provision should ideally strengthen one's faith and obedience. It also emphasizes the importance, through these endowments, of sharpening one's faith and utilizing these faculties to distinguish between right and wrong, particularly the conscience considered part of intellect for its ability to discern (Ismail, 1999b). The concluding part of the verse holds significance for anyone pursuing knowledge: the benefits gained from what is seen and heard should prompt deep reflection on the ease and advantages derived from optimizing these senses. This goes beyond mere knowledge acquisition, impacting one's faith, as it highlights the awareness of the senses bestowed by Allah upon humanity (Almahalliy & Assuyuthi, 2015).

Likewise, in line with the statement above, this verse imparts wisdom regarding human creation. From a medical perspective, a newborn begins with the function of hearing, gradually developing stronger sight by the sixth month after birth, while the intellect and conscience are not fully formed. Thus, the ability to discern between right and wrong in adulthood is a result of experiences and sensory perceptions during earlier developmental stages. This sequence of sensory mention in the verse signifies a harmonious order. It showcases the scientific depth of the Qur'an, proving the high level of divine knowledge. Additionally, the plural form of 'heart' implies various internal elements involved in the spiritual processing of knowledge through 'irfani,' which also underscores the cautious approach before declaring knowledge. The use of the plural form suggests that the intellect is one of its components (Shihab, 2010).

The demand for human sensitivity toward Allah's verses, whether qawliyah or kawniyah, is absolute. However, this sensitivity has specific prerequisites: reliance on the truth of Allah, the testimony of the senses, intellectual reasoning leading to deep contemplation of conscience. A simple example is Allah's directive to carefully observe and contemplate natural phenomena, as illustrated in Surah Ali Imran verses 190-191. Individuals with profound knowledge would consider the existence of the heavens, the earth, and the cycle of day and night as testimony to Allah's power. Similarly, in Surah An-Nur verse 35, the clarity and detail in describing Allah's light as guidance in the creation of the heavens and the earth leave no room for confusion in their creation. It's described as "*misykat*", an unreachable or boundless hole of light. Furthermore, knowledge is referred to as light, guiding through the illumination of knowledge and culminating in wisdom gained through conscious enlightenment.

So does Allah explicate the methodology of knowledge, starting from *bayani* (explanatory), *tajribi* (experiential), *burhani* (evidential), and *irfani* (intuitive). Once the processing and refining of knowledge sourced from these methods are complete, it's crucial to discuss the validity of each source and the method through which knowledge is acquired. This ensures that the knowledge becomes worthy of declaration, dissemination, or even re-examination to discipline the knowledge itself—not to doubt or mock the power of Allah in His creation, for doing so would be akin to doubting and mocking oneself, which is also a creation of Allah.

3. Validation of Knowledge from the Perspective of the Qur'an

Based on the prior discussions, from epistemological theories to the verses explaining the commands within each epistemological sphere, it leads to the final topic of epistemology: the validation of knowledge. The Qur'an, as revealed with the knowledge of Allah, just as Allah's perfection is inseparable from His knowledge, the Qur'an presents its verses perfectly, which also includes statements about validating knowledge. It is elucidated that the truth of knowledge is acquired through the optimization of Allah's blessings, both through external senses (hearing and sight) and internal faculties (heart and intellect).

It's mentioned that validation in bayani involves the conformity of textual meanings. It's also conveyed that the Qur'anic text has two parts: *muhkamah* and *mutashabih*. *Muhkamah* signifies clear verses, producing unwavering knowledge, like the components of Islamic religious education—Qur'an, hadith, jurisprudence, creed, and morality. Meanwhile, *mutashabih* requires profound interpretation by those with deep knowledge, referred to as ta'wil. These ambiguous texts can create unclear knowledge, be rejected, and even lead to destruction if presumed as settled when they haven't reached a state of resolution. Such errors resemble philosophical confusion termed as fallacy.

إِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ هَيِّنًاۙ وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ

Translate: "Remember when you received it with your tongues and said out of your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.". (Q.S. Annur 24 : 15).

This verse depicts the source of misinformation and knowledge confusion, indicating an incomplete validation process, especially in the realm of falsification to sort out such confusion. Fulfilling the criteria for the truthfulness of news, especially when it involves spreading negativity about someone, remains unfulfilled. This verse aligns with Surah An-Nisa, verse 114, which commands speaking more about the goodness of others. In Surah An-Nur, verse 14, Ibn Kathir's interpretation conveys Allah's anger towards those who speak about things they have no knowledge of, leading Allah to cast them into Hell (Ismail, 1999c). Normatively, Mahalli and Assuyuti explicate this verse as a warning to those who convey something to others without sufficient knowledge, considering it insignificant while being weighty in the sight of Allah (Almahalliy & Assuyuthi, 2015).

Instead, when receiving news whose truth is unclear, particularly regarding the continuous spread of negativity about others, humans should approach it with skepticism and astonishment, striving to seek the actual truth. Emphasizing matters of goodness takes precedence, eliminating the need for scrutiny. Trust and admiration should be directed towards the goodness of others' actions (Shihab, 2010).

Another verse conveys the opposite, where humans hear the word of Allah, understand it, yet deny it. Such an act is greatly disliked by Allah; fundamentally, they know the truth but refuse to acknowledge it (Q.S. Albaqarah 2:75). Furthermore, there's a symbolism of evil and truth competing for power, with truth prevailing. Truth can only be declared and disseminated once it's evident that evil has been defeated and its faults are clear. Using the term 'hikmah' (wisdom), Allah commands Prophet David (peace be upon him) to impart this knowledge after triumphing over Goliath (Q.S. Albaqarah 2:251).

Regarding the empirical and empirical models, Allah issues a warning to humanity about their own actions, cautioning that the corruption on Earth is a result of human greed (Q.S. Arrum 30:41). Yet, Allah urges to combat these negative traits within humans for the continuity of life (Q.S. Alma'arij 70:19-21). Beyond this warning, Allah also highlights the importance of maintaining a harmonious relationship between humans and the universe, encouraging mutual benefit and repair of damages caused by those lacking in knowledge.

وَلَا تُفْسِدُوْا فِى الْأَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۚ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

Translate: "Do not cause corruption on the earth after its reformation. Pray to Him with fear and hope. Indeed, the mercy of Allah is near to the doers of good.". (Q.S. Al'araf 7 : 56).

The term "*ishlah*" in this verse is interpreted as repairing, restoring, and preserving. It stands as the opposite of 'fasada,' meaning corruption or destruction

(Almunawir, 1984). Additionally, "*ishlah*" is associated with the fair resolution of conflicts, as mentioned in Surah Al-Hujurat verses 9-10. Furthermore, the Qur'an uses the word إصلاح seven times, such as in Surah Al-Baqarah verse 220 regarding caring for orphaned children, Surah An-Nisa verse 114 concerning charity, kindness, and working towards peace, Surah Hud verse 88 referring to Prophet Shu'aib's words to his people on the essence of making improvements, Surah Al-Baqarah verse 228 and Surah An-Nisa verse 35 in the context of fostering marital relations, and Surah Al-A'raf verse 85 emphasizing the prohibition of environmental harm.

When considering these seven verses, it becomes apparent that humanity's responsibility to 'repair' extends not only to the environment but also to human collectives. This aligns with the trust that humans have undertaken in managing both nature and human society. Initially, Allah offered this trust to the heavens, the earth, and the mountains, but they declined, understanding the weight of this responsibility. It's akin to prayers and obligations, rewarding when performed and punishable when neglected. However, despite humanity's incomplete knowledge, they accepted this responsibility, and Allah, in His boundless knowledge, forgives those who breach this trust (Almahalliy & Assuyuthi, 2015).

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ اِنَّهُ كَانَ ظَلُوْمًا جَهُوْلًا

Translate: "Indeed, We offered the trust to the heavens, the earth, and the mountains, yet they declined to bear it and were afraid of it. But man undertook it; indeed, he was unjust and ignorant". (Q.S. Alahzab 33 : 72).

When Allah presented His offer, it signifies that all those offered were creations capable of fulfilling that trust. The refusal of the heavens, earth, and mountains didn't display their weakness in handling the trust but rather their apprehension towards the responsibility. On the other hand, when humanity accepted this trust and Allah entrusted it to them, it reflects Allah's perfect knowledge that humans have the potential to fulfill this responsibility (Shihab, 2010).

The term "*amanah*" is in plural form, thus it holds a broad meaning. As the Quran is designated as guidance for executing this trust, all its commandments and prohibitions constitute its main trust. Beyond this, humans are given the potential to develop the means to fulfill this trust through awareness of utilizing the faculties granted—such as reading, thinking, hearing, observing, and contemplating the natural phenomena—then translating these potential outcomes into declarations of knowledge, that is, specific actions regarding the observed phenomena. Therefore, the assurance of rewards and paradise rests in the hands of those who effectively discharge this trust. Consequently, it is understood that paradise is inhabited only by those who are epistemologically aware.

Based on the explanation above, the epistemological perspective of the Quran emphasizes individuals who are epistemologically aware. Through this awareness,

humans maximize the resources granted by Allah, starting with understanding and believing in the Quran. Grounded in that belief, humans consider the Quran as the initial stimulus for utilizing their own resources, which include sensory perception and reasoning abilities. This isn't solely about being subjects to the functions of the senses and mind; rather, it's about the conscious acknowledgment of Allah's power over sensory perception and understanding natural phenomena. Hence, individuals make comprehensive considerations and testimonies through their conscience or, as initially described, through intellect.

The outcome of managing these sources and methods involves validation using two tools for seeking truth: verification and falsification. Both operate meticulously and sincerely in tandem. The culmination of this stage determines the suitability and appropriateness to actualize the results of knowledge validation. This aligns with the epistemology desired by Allah as explained in the Quran. Consequently, human freedom remains limited by adhering to Allah's rules (*sunnatullah*) and receives abundant rewards and the promise of paradise. Hence, it's fair to say that the inhabitants of paradise are those who possess an epistemological understanding.

Science Categories: Efforts Towards Integrating Knowledge

Aligned with the purpose of this study, in this section, the researcher aims to propose a scholarly structure relevant to the interpretation of epistemology from the perspective of the Quran. This has previously been undertaken by several figures or institutions involved in the reform of Islamic knowledge, such as UIN Maulana Malik Ibrahim Malang, which introduced the metaphor of the tree of knowledge. They presented the scholarly structure and curriculum as a depiction of a tree comprising four main parts: roots, trunk, branches, and twigs. The roots represent the strongest part of the tree, supporting the trunk, branches, and twigs. The initial placement of this tree also requires the selection of fertile and sturdy ground. In this metaphor, the roots are occupied by fundamental knowledge, such as Arabic and English languages, Pancasila (the state philosophy of Indonesia), philosophy, basic natural sciences, and basic social sciences. The intention is for the knowledge within the roots of the tree to constitute mandatory foundational courses for students or individuals seeking knowledge.

The trunk signifies the position of the Quran, the Sunnah, the Prophet's biography, Islamic thought, and Islamic society. Meanwhile, the branches analogize the emergence of faculties such as education; personal conditions; humanities and culture; physics and chemistry; mathematics and biology; informatics and architecture; psychology; and Islamic economics (Malang, 2011). This concept was also adopted by UIN Alauddin Makassar, using the metaphor of the cypress tree (Arsyad, 2010). Conversely, UIN Sunan Kalijaga Yogyakarta introduced a concept of knowledge integration through the metaphor of a spider's web, termed as the theo-anthropocentric-integralistic horizon, which begins with the provision of the Quran and the Sunnah by Allah. Subsequently, these are studied using relevant methodologies and approaches, resulting in several disciplines within the second layer of the spider's web, such as Sufism, Hadith, history, jurisprudence, interpretation, linguistics, theology, and philosophy. The third layer gives

rise to interdisciplinary studies from the intersection of disciplines in the second layer, for instance, the convergence of Hadith and Sufism giving birth to history, and the intersection of Hadith and history yielding anthropology. In the outermost layer or the fourth layer, intersections like anthropology and history create environmental issues (Abdullah, 2003).

The spider's web horizon is a product of Amin Abdullah's contemplation on the development of knowledge at UIN Sunan Kalijaga Yogyakarta. However, Minhaji, also associated with the same institution as Abdullah, developed his own thoughts on knowledge development. Minhaji's ideas were formed through readings and discussions with Kuntowijoyo, resulting in Minhaji's classification of knowledge based on Quranic teachings, which generally have teachings encompassed within them: *ulumul qawliyah*, *ulumul kawniyah*, and *ulumul insaniyah*. From these three classifications, *ulumul qawliyah*, the study of Quranic texts, gives rise to normative theoretical sciences such as linguistics, monotheism, Sufism, exegesis, and others. Meanwhile, *ulumul kawniyah* produces positive sciences like mathematics, chemistry, biology, physics, and other applied sciences. *Ulumul insaniyah* presents empirical reality sciences such as sociology, anthropology, economics, archaeology, politics, law or ethics, philosophy, and others (Minhaji, 2016).

Additionally, there are many more ideas and concepts regarding the integration of general and Islamic knowledge, such as at UIN Sunan Gunung Djati Bandung, which uses the metaphor of a wheel to symbolize the rotation and journey of revelation guiding knowledge, and at UIN Walisongo Semarang with the metaphor of a diamond representing the jargon "the unity of science". Furthermore, this research aims for the purity of Islamic knowledge based on the understanding of Quranic teachings. As previously mentioned, Allah created humans in a state of unknowingness, as discussed in Surah An-Nahl verse 78, "Allah brought you out of your mothers' wombs not knowing a thing and gave you hearing, sight, and hearts so that you might be grateful". Consequently, humans gain guidance in fulfilling the trust placed upon them. Similarly, the learning experience obtained by Prophet Adam directly from Allah is expressed as "I have taught Adam the names...".

Baharuddin, in his book, mentions that the Quran, when discussing the term "human", employs a rich vocabulary, including "bani adam", "annas", "albasyar", and "alinsan", alongside various derivations such as 'alunasun' and "alins" (Baharuddin, 2007). Each of these four terms can serve as a foundation for the construction of knowledge in Islam. This naturally holds high purity because the foundation used is the Quran, the book that constitutes Allah's knowledge, and through Allah's knowledge, the Quran was revealed. It is known that the Quran serves as a guide for humans in carrying out their duties as God's representatives on earth (khalifatullah fil ardh) and as worshipers ('abid or ahli ibadah).

The researcher interprets 'ahli ibadah' here not just as diligence, accuracy, and seriousness in performing religious rituals, which constitute the ongoing relationship between humans and their God. Instead, 'ahli ibadah' also refers to individuals who

possess the keenness to utilize the potentials bestowed by Allah in their daily activities beyond those rituals, considering them as part of worship in fulfilling the entrusted responsibility. These activities include endeavors that have traditionally been considered outside the realm of Islamic teachings, such as reading, writing, researching, observing, contemplating, and actualizing the outcomes of these activities in a way that extends beyond oneself, thereby benefiting the surrounding environment.

Baharuddin, in his dissertation titled 'Islamic Psychology Paradigm: A Study on the Psychological Elements in the Qur'an,' presents various tables of verses related to the terminology of 'human' in the Qur'an. Firstly, the term "*Annas*" (الناس) is used 243 times in 54 surahs and encompasses numerous aspects, indicating its universal meaning, unbounded by time, place, or nationality. It often refers to human behavior towards other humans, emphasizing the social aspect (Baharuddin, 2007). Secondly, the term "*Alinsan*" (الإنسان) is mentioned 65 times in 43 surahs and discusses aspects of human creation, human needs for knowledge, the potential to produce knowledge, but also reveals the negative aspects of humans such as arrogance and lack of awareness of the existence of Allah (Baharuddin, 2007). Thirdly, "Albasyar" (البشر), linguistically denotes the outermost layer of the skin, but in the Qur'anic context, refers to the biological aspect of humans. It signifies the dual nature of humanity when mentioned as "*Alinsan*" or "*Albasyar*". This term is mentioned 37 times in 23 surahs, often used to illustrate the prophetic status bestowed by Allah, yet highlighting commonalities with other humans in basic life needs such as eating, drinking, marriage, and sleep (Baharuddin, 2007). **Lastly**, "*bani adam*" is mentioned 7 times in 3 surahs, predominantly in Surah Al-A'raf, 5 times, once in Surah Al-Isra', and once more in Surah Yasin. This term often elucidates human worship accompanied by ethics and the call for continual improvement of faith and piety (Baharuddin, 2007). Referring to this explanation, the researcher maps the organization of knowledge in the following table:

Table 1

Arrangement of Knowledge from the Perspective of the Essence of Humanity

Human Term	Description/Meaning/Intendment	Need for Science
ألإنسان	This term is frequently mentioned in verses discussing the creation of humans, the potential of external and internal senses, and intelligence marked by the acquisition of knowledge.	Philosophy, Ethics, Language, Humanities, and Philology
ألناس	*Annas* is a term for humans associated with social activities, governance, statehood, religion, tribes, and nations.	Sociology, Law, Politics, Anthropology, Economics, and Education
ألبشر	Biological needs are vital for humans, hence albasyar is a fitting term used in discussions regarding the physical needs of humans, such as	Biology, Botany, Zoology, Geology, Physics, Chemistry,

	eating, drinking, marriage, and sleep.	Medicine, and Climatology
بنى آدم	This phrase is repeated three times in the Quran, emphasizing steadfastness in maintaining and enhancing faith and piety towards Allah.	Monotheism, Sufism, Psychology, and Creed

Considering that humans generally have two duties, namely being *Kahlifatullah fil ardh* and '*aabid*, the knowledge born from each of the aforementioned human terms in the Quran is declared to meet the needs to fulfill these dual responsibilities. Hence, they are referred to as accountable creatures, as they succeed in fulfilling this trust through the application of knowledge. For instance, knowledge stemming from the study of the term "*basyariyah*", such as Biology, speaks about life. It is declared as such when it undergoes the four stages of knowledge processing (*bayani*, *tajribi*, *burhani*, and *irfani*). If human life, in biological terms, is in a peaceful and prosperous condition, this knowledge is utilized to sustain that state, not for personal or group gain. For example, it is not meant for engineering viruses deliberately to create vaccines for profit in trade and recovery.

The second proposition regarding the structuring of knowledge can also be based on the epistemological models of *bayani*, *tajribi*, *burhani*, or *irfani*. Upon examination and reflection on the substance and workings of these four models, it becomes evident that each model has its sources of knowledge, thereby generating diverse disciplines that can coexist. Take, for instance, bayani, which draws its knowledge from sacred texts, namely the Quran and Hadith. The knowledge stemming from this model functions to delve into and expand upon these sources, such as philology, Quranic sciences, Hadith studies, humanities, language or linguistics, among others. These fields hold a dual position: to explore or delve into texts and serve as tools for the development of other disciplines. It is even recognized that these fields serve as the initial instruments in executing other epistemological models of knowledge.

Table 2

Classification of Knowledge from an Epistemological Perspective

Methods Model of Knowledge	Description of Knowledge Processing	Generating Knowledge
بياني	Sourced from text readings, involves analyzing text representations, and validated for textual meaning alignment.	Philology, Quranic Sciences, Hadith Studies, Humanities, Language or Linguistics, Jurisprudence (Fiqh), Creed, Monotheism (Tawhid), Ethics
تجريبي	Based on sensory perception, empirical realities, or experience, then processed through observation and experimentation,	Biology, Economics, Sociology, Medicine, Science, Technology, Zoology, Geology, Climatology,

	further validated through correspondence.	Astronomy, Anthropology.
برهاني	Rooted in rationality, processed through logic, and affirmed through coherence.	Mathematics, Logic, Reasoning, Ethics, Law, Politics.
عرفاني	Initiated by intuition or inner senses, followed by contemplation/practice, and validated through intersubjectivity.	Philosophy, Psychology, Arts, Theology.

The four terms representing human potential serve as a fundamental expression of human capacity and tools for managing knowledge. Hence, these four terms form the basis of the epistemological model, and the classification of knowledge is grounded in existing epistemological models recognized by Allah in the Quran. Essentially, both these offers are closely interconnected, and thus, they can be used simultaneously to strengthen the knowledge produced. These proposals serve not only as a reference for anyone deeply interested in the conceptualization of integrating knowledge but also can be developed to assist in creating a comprehensive understanding for researchers regarding this structure of knowledge.

CONCLUSION

The Quran, with its comprehensive meanings, renders it universal, making it a guide for humanity throughout their worldly existence. Based on this concise argument, humans don't just regard the Quran as a foundation for action, but primarily as a basis for thought before action. This is what is referred to as epistemology—an exploration process that involves studying knowledge from its sources, followed by the processing of knowledge through four models: bayani, tajribi, burhani, and irfani. Finally, validating or establishing the truth of knowledge based on the outcomes of each model. However, these four can also be formulated as a hierarchy of knowledge processing.

Verses discussing epistemology encompass the description of knowledge sources, comprising the sacred text itself, the Quran, sensory perception, and experiential witnessing of various phenomena. These aspects are contained within verses that delineate the Quran's position, its descent, and human potential. Regarding methodology, it's presented in verses emphasizing the virtues of reading and studying the Quran, the command to observe, contemplate, internalize, and reflect upon it. Validation is found in verses that highlight misunderstandings, baseless claims, and incomplete testimony from others.

Based on these Quranic verses, the conception of integrating knowledge emerges through two proposals for structuring knowledge, grounded in the Quran's mention of the term "human" and the division of epistemological study. Indeed, both can serve as

two pillars mutually ensuring the integrity and purity of systematically referenced knowledge, addressing human needs in fulfilling responsibilities and duties.

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