

# The Concept of Knowledge in Islam: An Analytical Study from the Perspective of the Islamic Worldview

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## Abstract

*This study examines the concept of knowledge in Islam through the lens of the Islamic worldview, arguing that the issue is crucial in an age where scientific development is often shaped by secular assumptions. Although previous studies have highlighted differences between Islamic and Western epistemologies, they have rarely explored how revelation and reason can be systematically integrated and operationalized within contemporary scientific and educational practices. Accordingly, this study asks: how does the Islamic worldview conceptualize knowledge, and how can this vision inform the development of modern science and society? Using a qualitative, library-based design, the research analyzes classical and contemporary works, journal articles, and conference papers related to epistemology, ontology, and Islam science relations. Data were collected through purposive literature selection and analyzed thematically, moving from conceptual mapping, comparison, and synthesis toward evaluative interpretation. The findings reveal that knowledge in Islam is simultaneously rational, empirical, moral, and spiritual rooted in tawhid and oriented toward human flourishing. The study contributes a more holistic framework for integrating revelation and reason and recommends future work on curriculum design, policy alignment, and applied models linking ethics, spirituality, and scientific practice*

Keyword : Knowledge in Islam; Islamic Worldview; Epistemology

## Introduction Section

Knowledge, as a fundamental element of human civilization, plays a role not only in technological and social development, but also in shaping the human worldview (Golshani, 2020; Hill, 2021). In the context of the Muslim community, knowledge is not regarded merely as a product of human thought, but also as a trust from God, intended to lead humanity toward truth and well-being in both this world and the hereafter (Manggala et al., 2024). The concept of knowledge in Islam is rooted in the revelation received by the Prophet Muhammad (peace be upon him) and is regarded as an instrument that brings believers closer to God. However, as time has progressed, understandings of knowledge in Islam have sometimes undergone change and adaptation, potentially influenced by Western scientific traditions that tend to be secular in orientation. (Fadillah et al., 2023)

The importance of understanding the concept of knowledge in Islam comprehensively from the perspective of the Islamic worldview has become increasingly relevant in the modern era (Murtadho & Mujahid, 2025). Numerous studies indicate profound differences between the Islamic conception of knowledge and that of the Western tradition. For instance, in the Western paradigm, knowledge is largely viewed within rational and empirical frameworks, whereas in Islam, knowledge is derived not only through reason and the senses, but also through divine revelation (Amril et al., 2022; Atmaja & Mustopa, 2020). Various studies conducted across several countries indicate that, despite significant advances in education and research within the Islamic world, there remains a gap in the application of knowledge in accordance with Islamic principles, both in the fields of science and technology. (Saili et al., 2024; Yuniendel & Azhari, 2024) This condition presents a challenge in reconciling scientific development with a holistic Islamic worldview.

In addition, there is an ongoing challenge in explaining the relationship between revelation and reason in the acquisition of knowledge. In Islam, revelation and reason are not viewed as two opposing entities, but rather as complementary sources of knowledge (Mohd Nasir et al., 2023). However, debates concerning how these two operate in shaping knowledge, as well as their respective roles within modern scientific discourse, remain important issues that require further examination.

A growing body of scholarship underscores the significance of examining the concept of knowledge in Islam and the role of the Islamic worldview in shaping contemporary scientific development. Syafaq et al. (2023) emphasize that the Islamic perspective possesses a distinctive character compared to the Western tradition, namely the integration of worldly and spiritual knowledge, while the works of Al-Farabi and Ibn Sina highlight the centrality of reason within the framework of revelation as an ontological and epistemological foundation (Syafaq et al., 2023). More recently, Elouazzani (2024) demonstrates that knowledge in Islam is not only a means of intellectual advancement but also a path toward God, though

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its application in modern life remains challenging (Elouazzani, 2024). Likewise, Aminullah Poya and Habiburrahman Rizapoor (2023) argue that the Islamic worldview serves as a conceptual foundation for human activity, requiring that knowledge be rooted in tawhid and in the integration of revelation and reason (Aminullah Poya & Habiburrahman Rizapoor, 2023). Complementing this view, Murtadho and Mujahid (2025) contend that knowledge in Islam is integrative, ethical, and spiritual (Murtadho & Mujahid, 2025). While Sulaiman (2020), through a comparison of Al-Attas and Yazdi, shows that reconstructing one's worldview is essential for the Islamization of knowledge in response to the increasingly secular orientation of modern science. (Sulaiman, 2020)

First, although numerous studies have discussed the profound differences between Islamic and Western views of knowledge, relatively few have examined in depth how the Islamic worldview can be integrated into the application of scientific knowledge within the Muslim world, particularly in the context of globalization and modernity. Most existing research tends to emphasize conceptual and philosophical distinctions between the two traditions, without providing sufficient insight into the practical challenges of applying the Islamic worldview in the development of science in an increasingly secular world. As a result, many studies remain focused primarily on theoretical aspects or the philosophy of knowledge in Islam, while concrete applications of the Islamic worldview to science and technology in Muslim societies including its implications for educational and research policy remain insufficiently explored.

Second, although many studies emphasize the importance of the relationship between revelation and reason in the formation of knowledge in Islam, debate persists regarding how the two actually function together within the context of modern scientific inquiry. There remains a lack of research that explores, in greater depth, the synthesis of revelation and reason in addressing contemporary scientific problems, particularly in fields that are rapidly developing and often neglect spiritual and moral values. While much of the existing literature acknowledges revelation and reason as mutually complementary, their concrete application in everyday educational and research practices within Muslim societies has not yet been adequately clarified.

Although a number of studies highlight the role of knowledge as a means of drawing closer to God and as an act of worship, there remains a research gap regarding how ethical and spiritual dimensions of Islamic knowledge can be systematically integrated into education and scientific research in the Muslim world. Many works emphasize that knowledge serves to attain truth and human well-being, yet few explore how these ethical and spiritual dimensions can be applied in scientific practice to address the moral and spiritual crises of modern science, which is often fragmented and secular. Existing research also pays limited attention to how the integration of worldly and spiritual knowledge can be implemented within educational systems and scientific policy in Muslim countries. While classical thinkers such as Al-Farabi and Ibn Sina emphasized the importance of reason, debates continue regarding the relevance of their ideas to contemporary scientific education. Moreover, despite efforts to adapt the Islamic worldview to science and technology, substantial gaps remain in translating Islamic principles into concrete scientific and technological practice.

Therefore, the research gap identified in this study lies in the lack of in-depth exploration of how the Islamic worldview particularly the integration of revelation and reason can be applied within contemporary educational and scientific contexts. Further research is needed to investigate how the moral and spiritual values embedded in Islamic knowledge can contribute to the development of a more holistic scientific paradigm one that does not focus solely on empirical and rational dimensions, but also incorporates ethical and spiritual considerations in the creation of a just and flourishing civilization.

Based on the background and identified research gaps, this study aims to examine the concept of knowledge in Islam and its implications for the development of modern science. It analyzes how knowledge is framed through the Islamic worldview by highlighting epistemological and ontological dimensions, thereby presenting knowledge as a divine trust oriented toward human well-being. The study also compares Islamic and Western perspectives on science and technology, and explains how revelation and reason interact in shaping knowledge within the Islamic tradition. Furthermore, it considers the role of knowledge in contemporary social life and its broader societal impact. The findings are expected to demonstrate the relevance of the Islamic worldview in promoting a more holistic approach to science one that integrates rational, ethical, and spiritual elements while also contributing to educational and scientific policy in the Muslim world and showing the potential complementarity between Islamic and Western intellectual traditions.

## **Method**

In this study, the method employed is library research, which aims to collect and analyze relevant literature concerning the concept of knowledge from an Islamic perspective. Qualitative research, particularly library-based inquiry, involves gathering data through systematic source retrieval and organizing it from various references such as books, journals, and previous studies (Kiyarsi & Bhrata, 2021). The researcher consults a wide range of scholarly sources including journal articles, books, and conference papers focusing on epistemological and ontological aspects, as well as comparisons between Islamic and Western conceptions of knowledge. The data used are drawn from carefully selected literature that meets high-quality criteria, including relevance, credibility, and contribution to the understanding of knowledge in Islam. Following data collection, the material is critically analyzed to identify key themes, such as the relationship between revelation and reason in shaping knowledge and the implications of the Islamic worldview for the development of science and technology.

The analysis organizes information according to the research questions and aims to produce a deeper understanding of how the concept of knowledge is applied in Muslim societies, particularly within the context of globalization and modernity. Through this method, the study is expected to provide rich insights into the integration of Islamic values within modern scientific discourse.

## Result and Discussion

### The Concept of Knowledge in Islam from the Perspective of the Islamic Worldview

The concept of knowledge in Islam is highly complex and profound, encompassing both epistemological dimensions namely, the ways in which knowledge is acquired and ontological dimensions, referring to the very nature of knowledge itself (Indriana Silva et al., 2024). In Islam, knowledge is not regarded merely as a product of human reasoning, but as a gift bestowed by God, to be received with full awareness of the limitations of human capacity in comprehending ultimate truth (Sulaiman, 2022). Epistemologically, Islam teaches that knowledge may be obtained from two primary sources: revelation and reason. Revelation, as contained in the Qur'an and Hadith, is regarded as an unlimited source of truth that transcends the capacity of human intellect (Nasution et al., 2023). In this regard, revelation provides guidance that leads to a higher understanding of the universe, morality, and the existence of God realities that cannot be fully grasped through reason or the senses alone (Waqas, 2021). Conversely, reason also holds a highly significant role in Islam, as God has endowed human beings with the faculty of thought to comprehend natural phenomena, uncover the mysteries of life, and develop worldly knowledge.

Viewed through an ontological lens, knowledge in Islam encompasses far more than rational or empirical understanding. It is regarded as a trust from God that must be employed for the benefit of humanity and as a means of drawing closer to Him (Deniz, 2023). Knowledge therefore includes not only comprehension of the universe, but also spiritual and moral dimensions (Sultana & Fatima, 2022). In Islam, knowledge is to be applied in ways that enhance human well-being in both this world and the hereafter, while strengthening the relationship between human beings and God (Adyaksa, 2025). As emphasized in the Qur'an, all knowledge ultimately belongs to God and must be used responsibly. Accordingly, knowledge in Islam cannot be separated from religious values, which direct its application toward higher and nobler purposes than merely personal or worldly interests. (Othman et al., 2025; Qizi, 2024)

The primary objective of the concept of knowledge in Islam, as well as of the Islamic worldview, is the realization of tawhid the affirmation of the oneness of God and the understanding that every aspect of life, including learning and scientific inquiry, must ultimately be directed toward drawing closer to Him (Kurniawan, 2024). In Islamic thought, all forms of knowledge, whether related to worldly affairs or the hereafter, are viewed as instruments for strengthening belief in the One God (Yasir et al., 2025). Tawhid, therefore, is not limited merely to spiritual or ritual dimensions, but encompasses the entirety of human existence, including the pursuit and application of knowledge. Within the Islamic worldview, knowledge is not an end in itself, but a pathway leading to deeper awareness of God's greatness and His creation. Knowledge derived through both revelation and reason must be used to reinforce faith and obedience to God and to guide life in accordance with the principles of the Shariah (Gaffar & Anees, 2025). Thus, the purpose of knowledge in Islam is to cultivate a balanced life one in which knowledge benefits human existence in this world while also directing humanity toward a blessed life in the hereafter, ultimately reaffirming tawhid as the foundation of all understanding and application of knowledge.

In the Islamic perspective, knowledge is not merely regarded as a tool to fulfill worldly needs or simply to advance technology, but rather as a means to deepen human connection with God and to improve social conditions within society. Islam teaches that every form of knowledge acquired should be accompanied by sincere intention aimed at enhancing human life and bringing widespread benefit to all of humanity (Subhan, 2025). This concept supports the development of knowledge that not only focuses on technical or practical aspects but also emphasizes ethical and moral values in its application. In this regard, knowledge should not be used to cause harm, exploit others, or neglect social welfare. On the contrary, it must serve as an instrument for creating sustainable, just, and beneficial progress for all humankind.

Furthermore, in Islam, the pursuit of knowledge is regarded as a continuous act of worship that is not solely focused on intellectual development, but also on character formation. This understanding implies that knowledge is not acquired merely for the purpose of gaining information or enhancing practical skills, but rather as a means to improve moral conduct and cultivate a sense of responsibility toward others. Knowledge in Islam is taught with the ultimate goal of building a just, peaceful, and civilized society (Erwin, 2023). Therefore, Islamic education places great emphasis on the cultivation of character, integrity, and ethics in the application of knowledge. The knowledge acquired must be utilized to bring benefit to humanity as a whole, rather than serving personal interests alone. In this context, scholars and educators within the Islamic tradition are viewed not only as instructors but also as moral guides who instill noble values rooted in religious teachings. Knowledge, when accompanied by sincere intention and applied correctly, becomes a means to achieve peace, justice, and goodness for all humankind. (Atmaja & Mustopa, 2020)

Overall, the concept of knowledge within the Islamic worldview teaches that knowledge must be understood in a holistic context integrating both the worldly and the spiritual dimensions. In Islam, knowledge does not merely function as a means to comprehend the phenomena of the universe, but also serves to guide humankind toward a deeper understanding

of the existence of God, the purpose of life, and the role of human beings in the world. Thus, knowledge in Islam represents an endeavor to attain a balanced state of happiness between the temporal and the eternal realms, enabling individuals not only to master intellectual understanding but also to live with integrity, wisdom, and complete submission to the will of Allah.

### **Differences Between the Islamic Worldview of Knowledge and the Western Intellectual Tradition**

The concept of knowledge in Islam and in the Western scientific tradition differs profoundly, not only in terms of how knowledge is perceived but also in its purpose and context of application. In Islam, knowledge is viewed as a means of knowing Allah more deeply and as a form of worship. Islam emphasizes that knowledge is a trust (*amanah*) that must be used for the welfare of humanity, and its application must be aligned with the moral and ethical principles revealed through divine guidance. Knowledge in Islam is inseparable from the values of *tawhīd* (the oneness of God), in which all forms of knowledge should be directed toward attaining well-being in both this world and the hereafter (Murtadho & Mujahid, 2025), the Islamic perspective classifies knowledge into two categories: worldly knowledge, which relates to understanding the natural universe, and *ukhrawi* knowledge, which concerns the afterlife and the relationship between human beings and God. These two dimensions are not treated as separate, but rather as an integrated unity for comprehending reality in a holistic manner.

Another fundamental difference lies in Islam's view of the limitations of human beings in acquiring knowledge, compared to the Western approach that places greater emphasis on the autonomy and freedom of human reason. In Islam, although reason plays an important role in the pursuit of knowledge, revelation is regarded as a higher and irreplaceable source of truth that cannot be substituted by human rationality. Human intellect, from the Islamic perspective, is able to grasp only certain aspects of reality, whereas revelation provides more comprehensive knowledge that transcends the boundaries of human reason (Alsuhaymi & Atallah, 2025). Consequently, knowledge in Islam is not only rational and empirical but also transcendental, guiding believers toward a deeper understanding of the purpose of life and their relationship with God and fellow human beings. In contrast, within the Western tradition, although there is an awareness of human limitations, science is often viewed as an effort to liberate humanity from dependence on revelation or religious authority. Western science tends to regard knowledge as a means of controlling and understanding the world independently, without reliance on higher moral or spiritual values. This leads to a profound divergence in approaches to science and technology, in which Islam emphasizes the integration of knowledge with morality and ethics, whereas the West tends to prioritize objectivity and scientific neutrality.

Conversely, in the Western scientific tradition, knowledge is often viewed as an entity that is separate from religious or spiritual values. The West has developed science through a rational and empirical approach, emphasizing observation, experimentation, and evidence that can be measured and tested. Within the Western tradition, knowledge is regarded as something objective, independent of religious or moral perspectives. Western science tends to draw a clear distinction between scientific inquiry and religion, leading scientists in the West to view science as a discipline free from religious values and not requiring spiritual justification. This approach results in a form of knowledge that is primarily rational, positioning the scientific method as the only legitimate means of acquiring knowledge (Aziz, 2022). This stands in contrast to the Islamic perspective, in which revelation (*wahy*) and reason (*'aql*) are seen as two complementary sources of knowledge rather than as separate and conflicting domains.

Another fundamental difference lies in the very purpose of knowledge itself. In Islam, knowledge is not merely intended for mastering the material world or advancing technology, but rather for enhancing the spiritual and moral quality of human life. Knowledge must be applied with the aim of building a virtuous, just, and blessed civilization. It should be used to maintain a harmonious relationship between human beings, nature, and God, as well as to promote the well-being of society. For instance, in the development of medical science, knowledge in Islam should be directed toward curing diseases and improving public health, but it must also be pursued with sincere intentions and in accordance with Islamic ethical values (Ismail et al., 2025). In contrast, within the Western tradition, science and technology are often regarded as neutral tools that can be employed for any purpose whether good or bad without deep moral oversight (Saili et al., 2024). In this context, technological development in the West sometimes focuses primarily on efficiency and profit, often without adequate consideration of ethical implications or spiritual values.

On the other hand, Islam teaches that knowledge acquired through human reason has inherent limitations and must be complemented by revelation. Human intellect cannot fully comprehend all aspects of reality without divine guidance. The Qur'an affirms that although reason and the senses are essential instruments for acquiring knowledge, revelation remains the primary source, providing higher knowledge of realities that lie beyond the reach of human *Aql*. For example, knowledge about God, the afterlife, and certain metaphysical dimensions can only be known through revelation rather than through reason alone. In contrast, within the Western tradition, science generally relies on human reason and empirical evidence as the sole sources of truth. This separation between science and religion leads Western knowledge to often neglect the spiritual dimension, which in Islam is considered essential for forming a comprehensive understanding of the world and of human life. (Atmaja & Mustopa, 2020)

Overall, although there are similarities in the pursuit of truth and the effort to understand the universe, the fundamental differences between the Islamic conception of knowledge and the Western scientific tradition lie in the relationship between knowledge and religion, the purpose of knowledge, and the approaches used to acquire it. Islam emphasizes the integration

of revelation and reason in order to achieve a more holistic understanding that is beneficial to humanity. In contrast, the Western tradition prioritizes rationality and empiricism, which often neglect the spiritual and moral dimensions in the development of knowledge. (Ernawati & Salminawati, 2022)

### **The Influence of Revelation on the Formation of Knowledge in Islam**

From an ontological perspective, Islam regards knowledge as having an essential nature that originates directly from Allah. Knowledge is not merely the product of human effort, but rather the result of revelation conveyed through the prophets of God, particularly the Prophet Muhammad (peace be upon him). Therefore, revelation is acknowledged as the primary source of knowledge that must be followed and respected by Muslims. Knowledge derived from revelation is not limited to moral or spiritual aspects; it also provides understanding of the universe and natural phenomena that can be apprehended by human reason. (Fadillah et al., 2023)

Within the Islamic worldview, revelation (the Qur'an and Hadith) and reason hold a profoundly important relationship in shaping comprehensive knowledge. Islam does not regard revelation and reason as two separate or opposing entities, but rather as complementary sources in the pursuit and application of knowledge. As explained by al-Ghazālī in many of his works, reason (intellect) is a faculty granted by Allah to human beings to understand the physical and rational world, whereas revelation is direct divine guidance that conveys truths about higher and deeper realities (Erdoğan & Eryücel, 2024). Therefore, in the Islamic perspective, revelation and reason do not function independently but operate together to enrich human understanding of life, the universe, and God.

Revelation in Islam is the primary source of knowledge that provides clear guidance regarding what is right and wrong, as well as how human beings should live and interact with one another and with God. The Qur'an contains guidance on all aspects of life, ranging from moral and social matters to scientific reflection (Samsuddin et al., 2024). In many verses, God commands humanity to think, reflect, and use reason to understand His creation. For example, in the Qur'an, Surah Āl 'Imrān (3:190), God states: *"Indeed, in the creation of the heavens and the earth and the alternation of night and day are signs for those who possess understanding."* This verse illustrates how revelation motivates human beings to employ reason in comprehending natural phenomena, which in turn encourages the development of knowledge. In this framework, reason functions as an instrument for exploring and verifying the knowledge conveyed by revelation, while revelation serves as the authoritative source that ensures such knowledge remains aligned with ultimate truth.

The concept of revelation itself as a source of knowledge in Islam is deeply connected to the unity between religion and science. Islam does not separate the two; rather, it emphasizes that revelation and reason must work together to attain a deeper understanding of the universe. The Qur'an, as the primary form of divine revelation, provides guidance concerning the creation of the universe, the laws that govern it, and other natural phenomena that can be comprehended through scientific inquiry. Thus, revelation serves as the foundation for the development of knowledge not only as a moral basis but also as a guide for technological advancement and scientific research. This underscores that Islam views knowledge as a means to recognize the greatness of Allah through His creation and as an integral part of understanding the divine laws that govern the universe. (Amril et al., 2022)

However, from the Islamic perspective, human reason is limited and incapable of attaining all truths without the guidance of revelation. Reason can only uncover what can be observed and inferred from the physical world, but it cannot reach realities that lie beyond the scope of human senses and intellect such as the nature of God, the afterlife, and metaphysical laws. Therefore, revelation provides a higher and more comprehensive dimension of knowledge that complements the limitations of human reason. For instance, revelation explains the existence of God, which cannot be fully grasped by reason alone (Fadillah et al., 2023). Although the intellect may infer certain divine attributes through reflection on creation, a complete understanding of God can only be achieved through revelation, which discloses these truths in a more perfect and transcendent manner.

On the other hand, revelation also teaches that knowledge acquired through human reason is limited and must be complemented by divine guidance so that it does not fall into misleading or erroneous understanding. For example, the Qur'an contains numerous verses that encourage human beings to think, reflect, and seek knowledge, yet always within the awareness of the limitations of human reason, balanced by humility and submission to revelation. In this regard, revelation functions as a framework that provides boundaries and guidance regarding what is right and wrong in the process of seeking knowledge (Aziz, 2022). Therefore, knowledge that is not grounded in revelation may become flawed or misleading, particularly in moral and spiritual matters.

Overall, within the Islamic worldview, revelation and reason cannot be separated in the pursuit of knowledge. Revelation provides the foundational truths and guidance necessary for understanding the world in a comprehensive manner, while reason functions to explore and apply that knowledge. From this perspective, true knowledge involves not only rational understanding of the universe but also spiritual and moral insight, which must be exercised responsibly in accordance with the guidance revealed by Allah.

### **The Social Role of Knowledge**

The role of knowledge in human life is fundamentally important, especially in the context of a rapidly evolving modern society. Knowledge serves not only as a means of acquiring information but also as a guiding force in decision-making, policy formulation, and technological development that directly impacts human well-being. Amid the dynamics of

globalization, knowledge plays a crucial role across various sectors of life, including economics, health, education, and politics. It provides the foundation for individuals and societies to understand their surroundings, address existing challenges, and create innovative solutions that can enhance the quality of life (Alemayehu Tegegn, 2024). For instance, scientific advancements in medicine have revolutionized the way humanity combats diseases, while developments in technology have transformed how we communicate and interact with the world.

However, the influence of knowledge in contemporary society is not limited to its practical benefits in everyday life; it also has a profound impact on prevailing patterns of thought and social values. In the era of information and digitalization, access to knowledge has become increasingly open, yet it is often accompanied by new challenges, such as misinformation and unequal access to quality education (Ahmad Akbar Fauzi et al., 2025). For instance, advances in information technology enable people to access vast amounts of knowledge with ease, but at the same time they create problems related to the spread of unverified information or hoaxes that can shape public opinion. In this context, knowledge plays a dual role: first, as a means of broadening perspectives and enriching understanding, and second, as a resource that must be regulated and critically filtered to prevent its misuse for particular interests that may be harmful to society. (Masso et al., 2025)

In the Islamic perspective, knowledge holds a highly significant and elevated position, as it is regarded as one of the primary means of drawing closer to Allah. In the Qur'an, God commands human beings to seek knowledge, not only worldly knowledge but also *ukhrawi* knowledge that leads to an understanding of God, the afterlife, and the proper way of life according to His divine law. Knowledge in Islam is inseparable from moral and spiritual values and is always oriented toward the welfare of humanity and the improvement of both spiritual and social quality of life (Sholehah, 2025). For example, knowledge in fields such as medicine, agriculture, and technology should be applied to serve others, enhance societal well-being, and preserve the natural environment as a trust from God. Thus, the role of knowledge in Islam is not limited to intellectual or material advancement alone, but also functions as a means of attaining a balanced life between this world and the hereafter.

The benefits of knowledge in Islam for society are profound, particularly in building a just and prosperous civilization. Knowledge acquired within the Islamic tradition is intended to be used to promote goodness and improve the condition of humanity, both at the individual and social levels. Knowledge teaches people how to live harmoniously, respect the rights of others, and protect the natural environment. In Islam, knowledge is not merely concerned with facts or theories, but is also closely connected to the application of ethical and spiritual values in everyday life (Yasin et al., 2023). For instance, in the field of education, Islam encourages the transmission of knowledge that emphasizes not only cognitive development but also the cultivation of students' moral character. Education grounded in Islamic values is expected to produce a generation that is not only intellectually competent, but also wise in action, just in conduct, and deeply concerned for the welfare of others.

Furthermore, knowledge in Islam also has a profound social impact, as it can be utilized to address the social, economic, and environmental challenges faced by society. In this context, knowledge plays a strategic role in empowering humanity, particularly in efforts to alleviate poverty, improve public health, and promote sustainable economic development. For example, agricultural knowledge in Islam is not merely aimed at increasing productivity, but also at preserving natural resources and ensuring the welfare of farmers (Haryono, 2024). In the field of health, Islamic medical knowledge promotes healing that is grounded not only in scientific principles but also in ethical and moral values, while safeguarding both the physical and spiritual well-being of individuals.

Thus, knowledge in Islam is not merely a tool for acquiring information, but also a means of building a better, more just, and more prosperous society. A community that understands and applies knowledge wisely is able to create a harmonious and blessed way of life, while maintaining a balance between technological advancement and moral and spiritual sustainability. Accordingly, knowledge in Islam becomes a crucial key to improving social conditions and guiding humanity toward a better life in both this world and the hereafter.

## **Conclusion**

This study demonstrates that the concept of knowledge in Islam encompasses integrated epistemological, ontological, and axiological dimensions, all rooted in the principle of *tawhīd* as their fundamental foundation. Knowledge is not viewed merely as a product of human rationality, but also as a divine trust that carries moral and spiritual values. Based on an analysis of classical and contemporary literature, this study finds that knowledge in the Islamic perspective serves to bring human beings closer to Allah, to cultivate moral character, and to realize social well-being for all humanity. Knowledge is not merely an instrument for mastering nature or fulfilling worldly needs, but also a means of achieving balance between worldly life and the hereafter. This perspective distinguishes Islam from Western scientific traditions, which tend to separate knowledge from ethical and spiritual values. Accordingly, this study affirms that the Islamic worldview offers a comprehensive paradigm of knowledge that integrates revelation and reason as two complementary sources for understanding reality in a holistic manner

Conceptually, this study makes an important contribution to the integrative understanding of revelation and reason within Islamic epistemology. This approach not only enriches Islamic scholarly discourse but also offers an alternative model for the development of knowledge that is ethically grounded and spiritually oriented. Theoretically, the findings reinforce the view that the Islamic worldview can serve as an alternative to modern scientific paradigms that are often secular and reductionist in nature. By positioning *tawhīd* as an epistemological foundation, knowledge in Islam acquires a transformative function that can contribute to the development of a just, civilized, and sustainable civilization. The literature-based methodology combined with thematic analysis also provides a solid framework for examining the relationship between spiritual values and scientific practice. Practically, the results of this study may serve as a reference for reforming Islamic education curricula, placing greater emphasis on character formation, ethics, and spiritual consciousness alongside the acquisition of knowledge. In this way, the study functions as a conceptual bridge between religious values and modern scientific advancement in the construction of an Islamic civilization that remains relevant in the face of global challenges.

Despite its significant contribution to the development of knowledge from an Islamic perspective, this study has several limitations. First, the literature-based approach does not yet capture how Islamic concepts of knowledge are implemented empirically in areas such as educational practice, research policy, and the application of value-based technology in contemporary society. Second, more comprehensive field-based studies are needed to examine how the integration of revelation and reason is actually practiced within educational and research institutions in Muslim-majority countries. Future research is expected to develop empirical models that assess the effectiveness of the Islamic worldview paradigm in shaping the character of Muslim scholars and scientific ethics. Furthermore, deeper exploration is needed regarding how Islamic moral and spiritual values can be internalized within applied sciences such as biotechnology, artificial intelligence, and environmental studies. By expanding interdisciplinary inquiry, the concept of knowledge in Islam can be further operationalized as a system of knowledge capable of addressing modern scientific challenges while preserving divine and humanistic values.

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