

Revisiting the concept of knowledge in classical Islamic philosophy: Toward an integrated conceptual framework

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Abstract

The concept of knowledge in classical Islamic philosophy has been widely studied; however, most existing studies focus on individual philosophers, leaving the conceptual relationships among their ideas unexplained as a coherent conceptual system. This study aims to analyze and integrate the concept of knowledge in classical Islamic philosophy through a conceptual synthesis of the thought of Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn. The study employed a qualitative library research approach using conceptual analysis and philosophical synthesis. The findings reveal that the concept of knowledge is structured around four interconnected dimensions: ontological foundation, structure of knowledge, epistemological integration, and civilizational orientation. These findings demonstrate that the differences among classical Muslim philosophers represent functional differentiation rather than conceptual fragmentation within a coherent framework of knowledge. This study contributes by proposing an integrated conceptual framework that provides a theoretical foundation for advancing contemporary studies in Islamic philosophy of knowledge.

Keywords: Concept of knowledge; Classical Islamic philosophy; Islamic epistemology; Knowledge integration.

Abstrak

Konsep ilmu dalam tradisi filsafat Islam klasik telah banyak dikaji, namun sebagian besar penelitian masih berfokus pada pemikiran individual para filsuf sehingga hubungan konseptual antargagasan belum dirumuskan sebagai suatu sistem konseptual yang utuh. Penelitian ini bertujuan menganalisis dan mengintegrasikan konsep ilmu dalam tradisi filsafat Islam klasik melalui sintesis konseptual terhadap pemikiran Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, dan Ibn Khaldūn. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan melalui analisis konseptual dan sintesis filosofis. Hasil penelitian menunjukkan bahwa konsep ilmu tersusun atas empat dimensi yang saling berkaitan, yaitu fondasi ontologis, struktur keilmuan, integrasi epistemologis, dan orientasi peradaban. Temuan ini menunjukkan bahwa perbedaan pemikiran para filsuf bukan merupakan fragmentasi konsep ilmu, melainkan diferensiasi fungsi dalam satu kerangka konseptual yang koheren. Penelitian ini berkontribusi dengan menawarkan kerangka konseptual terintegrasi sebagai landasan teoritis bagi pengembangan filsafat ilmu Islam kontemporer.

Kata Kunci: Konsep ilmu; Filsafat Islam klasik; Epistemologi Islam; Integrasi ilmu.

Introduction

The concept of knowledge constitutes the fundamental foundation of the Islamic philosophical tradition, as it underpins the formation of intellectual reasoning, the development of scientific disciplines, and the direction of civilizational progress (Iqbal, 2007). Unlike perspectives that regard knowledge merely as the accumulation of information, classical Islamic philosophy conceives knowledge as a philosophical construct that explains the nature of knowledge, the structure of knowledge, the mechanisms of knowledge acquisition, and the ultimate purpose of intellectual activity (Hardaker & Sabki, 2018). Consequently, discussions of knowledge extend beyond epistemological concerns to encompass both ontological and axiological dimensions simultaneously (Harriden, 2023). This fundamental position has established the concept of knowledge as one of the central themes in the intellectual legacy of Muslim philosophers and has continued to shape the development of the Islamic intellectual tradition into the contemporary era.

Despite its central importance, the concept of knowledge continues to face conceptual challenges in contemporary scholarship. Most existing studies examine the concept of knowledge through the perspectives of individual philosophers or specific philosophical schools, resulting in fragmented interpretations (Cat, 2021). Consequently, concepts such as *al-ḥaqīqah*, *taqṣīm al-‘ulūm*, *al-‘aql al-fa‘‘āl*, *kashf*, *burhān*, and *‘ilm al-‘umrān* are more commonly understood as independent ideas rather than as interconnected components of a unified system of knowledge. In fact, these concepts emerged within the same intellectual tradition and exhibit a philosophical continuity that explains how knowledge is established, developed, and ultimately directed toward human life.

Against this background, the present study argues that the concept of knowledge in classical Islamic philosophy should be understood through the relationships among concepts rather than solely through the differences in individual philosophers' thought. This approach enables each concept to be analyzed according to its philosophical function, thereby providing a comprehensive explanation of the relationships among the nature of knowledge, the organization of knowledge, the mechanisms of knowledge acquisition, and the orientation of knowledge. Accordingly, the focus of the study shifts from philosopher-centered interpretations to the reconstruction of conceptual relationships that collectively constitute a coherent system of knowledge. Such an approach is expected to provide a more comprehensive understanding of the development of the concept of knowledge while revealing the internal coherence of the classical Islamic philosophical tradition.

Studies on the concept of knowledge in classical Islamic philosophy have been conducted from various perspectives. Duarte et al. (2022) demonstrated that knowledge is understood as the philosophical legitimacy of the pursuit of truth;

however, their discussion remains confined to the ontological dimension. Himanen et al. (2019) found that the classification of knowledge serves as the foundation for organizing scientific disciplines, yet they did not explain its relationship to the mechanisms of knowledge acquisition. Sifa (2019) showed that knowledge is acquired through rational, intuitive, and demonstrative approaches, but these approaches continue to be treated as separate epistemological traditions. Beresford-Jones et al. (2018) positioned knowledge as the foundation of society and civilization but did not relate this orientation to the overall development of the concept of knowledge. Collectively, these studies indicate that the conceptual relationships among these ideas have yet to be reconstructed into a coherent system of knowledge.

Building upon this gap, this study aims to reconstruct the concept of knowledge in classical Islamic philosophy through conceptual analysis and philosophical synthesis of the thought of Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn. This reconstruction seeks to formulate an integrated concept of knowledge that explains the relationships among its ontological foundation, structure of knowledge, epistemological mechanisms, and axiological orientation within a unified conceptual framework. The significance of this study lies in its effort to move beyond philosopher-centered interpretations toward an analysis of the conceptual relationships that underpin the formation of knowledge. Accordingly, this study is expected to make a theoretical contribution to the development of Islamic philosophy of knowledge while enriching contemporary discussions on the integration of knowledge.

Method

This study employed a qualitative approach using library research, with a particular focus on the conceptual analysis of the concept of knowledge in classical Islamic philosophy (Connaway & Radford, 2021). This approach was selected because the study was not intended to test hypotheses or compare philosophers from a historical perspective, but rather to identify, map, and integrate the principal concepts that constitute the construction of knowledge within the classical Islamic philosophical tradition. The object of analysis comprised the thought of six philosophers – Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn – who were selected based on their significant contributions to the development of the concept of knowledge across its ontological, structural, epistemological, and axiological dimensions.

The data were drawn from the major works of the selected philosophers addressing the concept of knowledge, as well as relevant scholarly articles, academic books, and previous studies. Data were collected through documentary research by selecting literature according to its relevance to the core concepts under investigation. Subsequently, the data were analyzed using conceptual analysis, which involved

identifying the key terms and principal ideas advanced by each philosopher and then classifying them according to their shared philosophical functions to produce a conceptual mapping of the concept of knowledge (Laurence & Margolis, 2003).

The final stage of the analysis involved conceptual synthesis to explain the relationships among the concepts identified in the previous stage. Rather than combining the philosophers' ideas into a new theory, this process sought to reconstruct the logical relationships among the concepts in order to formulate a coherent concept of knowledge within the classical Islamic philosophical tradition. Through the sequential processes of identification, conceptual mapping, and conceptual synthesis, the study developed a conceptual framework that explains how the nature of knowledge, the organization of knowledge, the mechanisms of knowledge acquisition, and the orientation of knowledge are interconnected in constructing an integrated concept of knowledge.

Results and Discussion

Intellectual foundations of selected classical Muslim philosophers

The concept of knowledge in the classical Islamic philosophical tradition evolved through an intellectual process shaped by philosophers whose orientations differed yet complemented one another. Each philosopher not only proposed a distinctive understanding of knowledge but also expanded its scope in response to the philosophical context of his time. Therefore, understanding the development of the concept of knowledge cannot be achieved solely through the analysis of an individual philosopher; it also requires attention to the continuity of ideas that collectively formed the Islamic intellectual tradition. On this basis, the present study focuses on six philosophers—Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn—because each represents a significant stage in the evolution of the concept of knowledge, ranging from its philosophical legitimacy to its civilizational orientation.

Table 1. Intellectual foundations of selected classical Muslim philosophers

Philosopher	Period		Major Work	Intellectual Contribution to the Concept of Knowledge
Al-Kindī	Early Philosophy	Islamic	<i>Fī al-Falsafah al-ʿUlā</i>	Establishes the ontological legitimacy of knowledge through the pursuit of truth (<i>al-Haqīqah</i>).
Al-Fārābī	Systematic Philosophy	Islamic	<i>Iḥṣāʾ al-ʿUlūm</i>	Develops the systematic classification and organization of knowledge (<i>taqīm al-ʿulūm</i>).
Ibn Sīnā	Peripatetic Philosophy		<i>Al-Shifāʾ</i>	Explains the rational process of acquiring knowledge through <i>al-ʿaql al-faʿʿāl</i> .

Al-Ghazālī	Philosophical Theology and Sufism	<i>Al-Risālah al-Laduniyyah</i>	Expands epistemology through intuitive knowledge (<i>kashf</i>).
Ibn Rushd	Aristotelian Philosophy	<i>Faṣl al-Maqāl</i>	Strengthens demonstrative reasoning (<i>burhān</i>) as the criterion of valid knowledge.
Ibn Khaldūn	Philosophy of Civilization	<i>Al-Muqaddimah</i>	Directs knowledge toward understanding society and civilization through <i>‘ilm al-‘umrān</i> .

Source: Developed by the authors.

Table 1 demonstrates that the six philosophers were selected not merely because they represent different historical periods, but because each made a distinct conceptual contribution to the development of the concept of knowledge. This finding indicates that the evolution of the concept of knowledge in classical Islamic philosophy followed a progressive trajectory rather than a repetition of similar ideas. Al-Kindī established the ontological legitimacy of the nature of knowledge (Lumbard, 2024), after which Al-Fārābī developed the organization of knowledge into a systematic structure (Malinova, 2020). This intellectual development was further advanced by Ibn Sīnā through his explanation of the rational mechanisms of knowledge acquisition (Hoki, 2023), while Al-Ghazālī expanded the discussion by incorporating the intuitive dimension of knowledge (Erdoğan & Eryücel, 2024). Ibn Rushd subsequently reinforced the validity of knowledge through demonstrative reasoning (Ahsan, 2025), whereas Ibn Khaldūn directed knowledge toward the understanding of society and the development of civilization (Mowlana, 2024).

This intellectual sequence demonstrates that the development of the concept of knowledge did not occur as a series of isolated ideas but rather as a continuous philosophical tradition in which successive contributions complemented one another. Unlike conventional interpretations that portray these philosophers as representatives of distinct philosophical schools, the present study argues that their contributions are more appropriately understood as successive stages in the functional development of knowledge. Their differing intellectual orientations do not reflect conceptual disagreement; instead, they illustrate the expansion of the concept of knowledge from ontological concerns to epistemological, methodological, and axiological dimensions. Accordingly, the development of the concept of knowledge in classical Islamic philosophy represents a cumulative and coherent intellectual process.

Based on these characteristics, the six philosophers are not treated as objects of comparison but rather as conceptual foundations that collectively shaped the framework of knowledge in a gradual and systematic manner. This perspective provides the basis for the subsequent analysis, which shifts the focus from individual philosophers to the conceptual relationships among the ideas they developed. Through this approach, the study seeks to demonstrate that the concept of knowledge

in the classical Islamic philosophical tradition constitutes a coherent intellectual system that evolved through the continuity of philosophical functions and can therefore be understood more comprehensively through conceptual mapping and conceptual integration.

Conceptual mapping of knowledge in classical Islamic philosophy

Studies on the concept of knowledge in classical Islamic philosophy have generally been organized through a philosopher-centered approach, whereby the ideas of Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn are treated as independent philosophical constructs (Armayanto et al., 2025; Ben Ahmed, 2019; Kartanegara, 2025). While this approach provides valuable insights into the distinctive characteristics of each philosopher's thought, it does not explain how these ideas collectively constitute a coherent concept of knowledge within the classical Islamic philosophical tradition. As a result, the concept of knowledge is more frequently understood as a collection of individual perspectives than as an interconnected intellectual construct. Based on an analysis of these six philosophers, this study maps the concept of knowledge into four interrelated conceptual domains: *nature of knowledge*, *organization of knowledge*, *acquisition of knowledge*, and *purpose of knowledge*. This conceptual mapping is presented in Figure 1 as the foundation for the subsequent conceptual analysis.

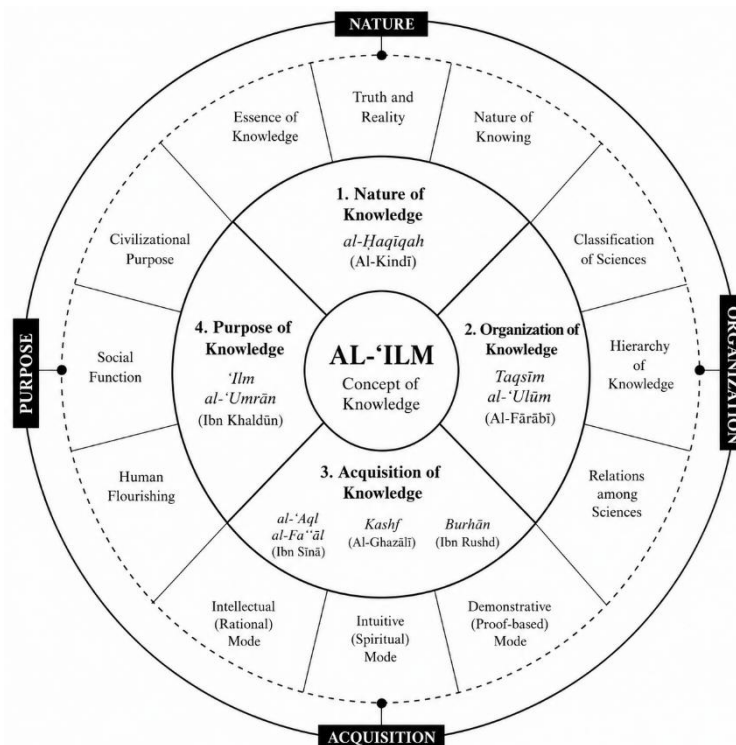


Figure 1. Conceptual mapping of knowledge in classical Islamic philosophy

Source: Developed by the authors based on the synthesis of Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn.

Rather than presenting six isolated philosophical perspectives, Figure 1 demonstrates that the concept of knowledge in classical Islamic philosophy is organized into four interconnected domains that together constitute a unified conceptual structure. The placement of *al-ʿilm* at the center of the figure emphasizes that all six philosophers address the same fundamental object of inquiry, while the surrounding layers illustrate the dominant dimension of each philosopher's conceptual contribution. Accordingly, the figure is not intended to classify philosophers but to map the relationships among the concepts that collectively shape the Islamic intellectual tradition. The mapping further reveals that the development of the concept of knowledge follows a coherent progression—from the nature of knowledge to the organization of knowledge, then to the mechanisms of knowledge acquisition, and finally to the purpose of knowledge in social life and civilizational development. Thus, Figure 1 provides the analytical foundation for understanding the internal structure of the concept of knowledge before its conceptual reconstruction in the subsequent section.

The first layer illustrates that discussions of knowledge in the Islamic philosophical tradition begin with the most fundamental question: what is the nature of knowledge itself? At this point, *al-ḥaqīqah*, as developed by Al-Kindī (1974), serves as the ontological foundation that legitimizes intellectual inquiry. The conceptual mapping reveals that knowledge is understood not as the accumulation of information or practical skills, but as the means through which reality is comprehended in its true form. This perspective is significant because it shifts the orientation of knowledge from merely possessing information to understanding the essence of existence. Consequently, the domain of *nature of knowledge* establishes the philosophical foundation upon which the subsequent dimensions of knowledge are constructed, since without a clear understanding of the nature of knowledge, neither its organization nor its methods of acquisition would possess a coherent conceptual direction.

Building upon this ontological foundation, the attention of Muslim philosophers subsequently shifted toward the question of how knowledge should be organized. This transition is reflected in the concept of *taqṣīm al-ʿulūm* developed by Al-Fārābī. Unlike Al-Kindī, who sought to establish the ontological legitimacy of knowledge, Al-Fārābī (1968) argued that knowledge can develop only when it is organized within a systematic and interconnected structure. The analysis demonstrates that the classification of knowledge is not merely the categorization of disciplines but an epistemic mechanism that preserves the relationships among branches of knowledge, thereby forming a unified body of knowledge. Accordingly, the domain of *organization of knowledge* demonstrates that the development of the concept of knowledge in the classical Islamic philosophical tradition progressed from defining the nature of knowledge toward constructing a systematic architecture of knowledge.

Once knowledge had acquired both an ontological foundation and a systematic structure, philosophical inquiry shifted toward the question of how knowledge is acquired. Interestingly, this study finds that the domain of *acquisition of knowledge* is the most conceptually rich, as it encompasses three distinct yet complementary epistemological approaches. Ibn Sīnā (1960) explained the actualization of knowledge through *al-‘aql al-fa‘āl*, Al-Ghazālī (1967) emphasized *kashf* as knowledge attained through the purification of the soul, whereas Ibn Rushd (2001) developed *burhān* as a demonstrative method that guarantees rational validity. These approaches are often portrayed as competing epistemological positions; however, the present conceptual mapping demonstrates that each operates at a different epistemological level. This finding suggests that the Islamic philosophical tradition did not construct knowledge through a single mode of knowing but through the integration of rationality, spiritual intuition, and logical demonstration.

The culmination of this conceptual mapping is found in the domain of *purpose of knowledge*, where knowledge is understood not merely as a process of knowing but as a force that shapes social life. The concept of *‘ilm al-‘umrān*, developed by Ibn Khaldūn (1967), extends the orientation of knowledge from the individual realm to the analysis of society and the development of civilization. This expansion demonstrates that knowledge in the Islamic philosophical tradition possesses a transformative function that transcends both the pursuit of truth and intellectual refinement. Whereas the preceding domains explain what knowledge is, how it is organized, and how it is acquired, this final domain addresses the question of why knowledge should be developed. Accordingly, the overall conceptual mapping demonstrates that the concept of knowledge in classical Islamic philosophy constitutes a coherent conceptual structure that progresses from an ontological foundation to a civilizational orientation, thereby providing the analytical basis for the conceptual reconstruction presented in the following section.

An integrated concept of knowledge in classical Islamic philosophy

The concept of knowledge in classical Islamic philosophy has traditionally been understood through interpretations of individual philosophers' thought. While this approach has successfully explained the distinctive characteristics of each philosopher's conception of knowledge, it has not demonstrated how these concepts collectively constitute a coherent system of knowledge. Consequently, the relationships among the nature of knowledge, the structure of knowledge, the mechanisms of knowledge acquisition, and the purpose of knowledge have tended to be understood as separate philosophical ideas. In fact, these concepts evolved within a continuous intellectual tradition that reflects a shared philosophical trajectory. Therefore, this study integrates the core concepts advanced by classical Muslim

philosophers to explain how the concept of knowledge in classical Islamic philosophy forms a coherent conceptual framework.

Table 2. Integration of classical concepts of knowledge in classical Islamic philosophy

Classical Concept	Representative Philosopher	Integrated Function	Conceptual Role
<i>al-Ḥaqīqah</i>	Al-Kindī	Establishing the essence of knowledge	Ontological foundation
<i>taqṣīm al-‘ulūm</i>	Al-Fārābī	Organizing the structure of knowledge	Structural foundation
<i>al-‘aql al-fa‘āl</i>	Ibn Sīnā	Explaining rational cognition	Rational epistemology
<i>kashf</i>	Al-Ghazālī	Explaining intuitive cognition	Spiritual epistemology
<i>burhān</i>	Ibn Rushd	Validating demonstrative reasoning	Logical epistemology
<i>‘ilm al-‘umrān</i>	Ibn Khaldūn	Directing knowledge toward civilization	Axiological orientation

Source: Developed by the authors.

The integration presented in Table 2 demonstrates that the classical concepts of knowledge in Islamic philosophy should no longer be understood as isolated contributions of individual philosophers, but rather as components that perform distinct functions within a unified system of knowledge. This finding indicates that the differing emphases of Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn do not represent conceptual fragmentation; instead, they reflect functional differentiation within the architecture of Islamic knowledge. Unlike previous studies, which have generally examined these concepts independently, the present study integrates each concept according to its philosophical function, encompassing the ontological foundation, the structure of knowledge, epistemological mechanisms, and axiological orientation. Consequently, the analytical focus shifts from identifying individual philosophers to examining the functional relationships among concepts that collectively constitute a coherent concept of knowledge.

Further analysis demonstrates that *al-Ḥaqīqah* and *taqṣīm al-‘ulūm* constitute two interdependent foundations in the construction of knowledge. Houshisadat (2025) explained *al-Ḥaqīqah* as the philosophical legitimacy underlying the pursuit of truth, whereas the study published in 2023 positioned *taqṣīm al-‘ulūm* as a system for the classification of knowledge. The synthesis developed in the present study demonstrates that these two concepts did not evolve independently. *Al-Ḥaqīqah* provides the ontological orientation concerning the essence of knowledge to be attained, whereas *taqṣīm al-‘ulūm* offers the systematic framework through which this

ontological orientation develops into an organized intellectual tradition. This finding suggests that knowledge requires not only the philosophical objective of pursuing truth but also a systematic organization of knowledge to ensure the continuity of intellectual development.

This conceptual relationship is further strengthened through the integration of three mechanisms of knowledge acquisition: *al-‘aql al-fa‘āl*, *kashf*, and *burhān*. Beshara (2026) discussed these three concepts as distinct epistemological approaches corresponding to the intellectual characteristics of different philosophers. However, the analysis presented in this study demonstrates that they perform complementary epistemological functions. *Al-‘aql al-fa‘āl* explains the actualization of intellect as the foundation of rational knowledge, *kashf* expands the domain of knowledge through intuitive and spiritual experience, while *burhān* provides logical validation for acquired knowledge. Accordingly, epistemological plurality in the Islamic philosophical tradition does not reflect methodological conflict but rather the integration of diverse modes of knowing that collectively enrich the formation of knowledge.

Table 3. An integrated concept of knowledge in classical Islamic philosophy

Integrated Dimension	Integrated Principle	Conceptual Contribution
Ontology	Knowledge is grounded in truth.	Provides the philosophical foundation of knowledge.
Structure	Knowledge develops through an interconnected system of knowledge.	Ensures coherence among branches of knowledge.
Epistemology	Knowledge is acquired through complementary rational, intuitive, and demonstrative approaches.	Integrates diverse modes of knowing into a unified epistemological framework.
Axiology	Knowledge is directed toward ethical formation and civilizational development.	Positions knowledge as the foundation of social transformation and civilization.

Source: Developed by the authors.

The synthesis presented in Table 3 demonstrates that the integration of classical concepts produces four principal dimensions that collectively constitute a comprehensive concept of knowledge. Unlike Table 2, which integrates the functions of individual philosophical concepts, Table 3 presents the resulting conceptual principles that explain how knowledge operates as an integrated system. This integration demonstrates that the ontological foundation, the structure of knowledge, epistemological mechanisms, and axiological orientation do not function independently; rather, they mutually reinforce one another throughout the entire process of knowledge formation. Accordingly, the concept of knowledge in classical

Islamic philosophy is understood as a dynamic system that progresses from the pursuit of truth toward the development of individuals, society, and civilization.

From a conceptual perspective, this study demonstrates that the concept of knowledge in classical Islamic philosophy was not constructed through fragmented philosophical ideas but through progressive and integrative conceptual relationships. Knowledge begins with an orientation toward truth as its ontological foundation, develops through the systematic organization of knowledge, is enriched by multiple epistemological mechanisms, and ultimately reaches its highest significance when directed toward the ethical formation of individuals and the advancement of society and civilization. This finding offers a perspective that differs from previous studies, which have predominantly emphasized philosopher-centered interpretations. Rather than producing six independent concepts of knowledge, this study demonstrates that the contributions of these philosophers collectively form a coherent conceptual system. Consequently, this article proposes an integrated concept of knowledge as a philosophical synthesis that provides a theoretical foundation for the advancement of contemporary studies in Islamic philosophy.

Conclusion

This study demonstrates that the concept of knowledge in the classical Islamic philosophical tradition did not evolve as a collection of isolated philosophical ideas but rather as an integrated conceptual system. Through the synthesis of the concepts of *al-Ḥaqīqah*, *taqṣīm al-‘ulūm*, *al-‘aql al-fa‘āl*, *kashf*, *burhān*, and *‘ilm al-‘umrān*, the study formulates the concept of knowledge into four interconnected dimensions: ontological foundation, structure of knowledge, epistemological integration, and civilizational orientation. These findings demonstrate that the intellectual differences among Al-Kindī, Al-Fārābī, Ibn Sīnā, Al-Ghazālī, Ibn Rushd, and Ibn Khaldūn do not represent the fragmentation of the concept of knowledge but rather the differentiation of conceptual functions that collectively form a coherent framework of knowledge. Accordingly, this study offers a new perspective by shifting the analysis from philosopher-centered interpretations toward an understanding that emphasizes the relationships among concepts as a unified system within the philosophy of knowledge.

The principal contribution of this study lies in the formulation of a conceptual framework that integrates the diverse concepts of knowledge developed within the classical Islamic philosophical tradition into a coherent analytical model. This framework is expected to provide a theoretical foundation for advancing studies in Islamic philosophy of knowledge while enriching contemporary scholarly discussions on the integration of knowledge. Nevertheless, this study is limited to six philosophers representing the classical Islamic philosophical tradition and relies on conceptual analysis based on library research. Future research is therefore encouraged to broaden the scope of analysis by incorporating Muslim philosophers from subsequent

intellectual periods, developing comparative studies with other philosophical traditions, or examining the applicability of the proposed conceptual model to the development of Islamic epistemology and the integration of knowledge in contemporary educational and research contexts.

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