

Islamic Education from the Perspective of Faith: An Epistemological Study in Learning at School

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ABSTRACT

Islamic education aims not only to transmit knowledge but also to develop faith and moral character among students. In this context, aqidah plays a fundamental role as a foundation that shapes perspectives on knowledge and the educational process. This study aims to analyze the concept of aqidah in the perspective of Islamic education, explain its role as an epistemological foundation in acquiring knowledge, and examine its implications for students' ways of thinking in the learning process at madrasahs. This research employs a qualitative approach using library research. Data were collected from books and scholarly articles related to aqidah, Islamic epistemology, and Islamic education. The data were analyzed using content analysis to identify key concepts and thematic relationships systematically. The results indicate that aqidah functions not only as a theological belief but also as an epistemological foundation that determines the sources, methods, and objectives of knowledge in Islamic education. Islamic epistemology integrates revelation, reason, and empirical experience within the framework of tauhid. This approach contributes to the formation of a tawhidic mindset among students, enabling them to think critically, evaluate information selectively, and develop moral and spiritual awareness in the use of knowledge.

1. INTRODUCTION

Education is a fundamental element in shaping both individual quality and social life. From an Islamic perspective, the purpose of education is not limited to the acquisition of knowledge alone, but is also directed toward producing individuals who possess faith, piety, and noble character. (Sumanto et al., 2024) Essentially, education is an endeavor to prepare learners to live independently and to carry out their responsibilities optimally. Through education, parents and society seek to transmit values and norms of life to the next generation. Thus, education can be understood as a process of shaping attitudes and behaviors of individuals and groups in the context of human maturation through guidance, teaching, and training activities. In the Islamic perspective, educational activities have existed since the beginning of human existence, namely since the time of Prophet Adam and Eve. Interestingly, the first revelation received by Prophet Muhammad (peace be upon him) was not a ritual command, but the command *iqra'*, which encompasses the meanings of reading, examining, researching, and reflecting. This call emphasizes the importance of intellectual development as the core of the educational process. From this impetus emerged various efforts of thought regarding how education should be implemented, which later developed into theories of Islamic education. (R, n.d.). As affirmed in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, the direction of national education is to develop the potential of learners so that they grow into individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, skilled, creative, independent, and capable of

living democratically with full responsibility. This formulation indicates that the spiritual and moral dimensions occupy a central position in the overall educational process. Several Islamic education scholars emphasize that *aqidah* serves as the epistemological foundation in education. Abu Hamid Al-Ghazali viewed knowledge as something that should lead humans to the recognition of Allah and the formation of character, so that education does not merely transfer knowledge but also nurtures faith. Meanwhile, Syed Muhammad Naquib Al-Attas emphasized the importance of the Islamic worldview through the concept of *ta'dib*, namely the cultivation of proper conduct within the framework of *tawhid*. These perspectives indicate that *aqidah* is not only theological in nature, but also serves as the basis for understanding and developing knowledge in Islamic education.

Recent studies have increasingly emphasized the important role of *aqidah* in shaping the orientation of Islamic education and students' intellectual development. Ikhsan and Iskandar explained that *aqidah*-based education contributes significantly to strengthening learners' Islamic worldview and moral awareness. Their study found that faith-oriented education integrates spiritual and intellectual dimensions within the learning process. (Ikhsan & Iskandar, 2024). In addition, Mahrus and Elman argued that Islamic epistemology is constructed through the integration of revelation, rationality, and ethical values. Their findings emphasized that Islamic education rejects the dichotomy between religious and secular sciences because all knowledge originates from Allah and should be directed toward moral responsibility. (Mahrus & Elman, 2020). Furthermore, S.A.P et al. found that *aqidah*-based Islamic education encourages learners to develop critical thinking while maintaining ethical awareness. Their study highlighted that Islamic educational epistemology is not only cognitive in nature but also closely related to spiritual consciousness and value-oriented learning. (S.A.P et al., 2021). More recently, Saputra et al. explained that the integration of transcendental and rational dimensions in Islamic education helps learners respond critically to the development of science and technology. The study demonstrated that *aqidah* serves as a foundation for developing reflective and responsible thinking patterns among students. (Saputra et al., 2025). Similarly, Abir and Bakar emphasized that *aqidah* possesses an epistemological function because it influences how humans acquire, understand, and evaluate knowledge. Their research suggested that *aqidah*-based epistemology shapes learners' ways of thinking and ethical perspectives in educational activities. (Abir & Bakar, 2025). However, although previous studies have widely discussed *aqidah*, Islamic epistemology, and character education, there is still limited research specifically examining *aqidah* as an epistemological foundation that shapes students' ways of thinking within Islamic educational practice. Most previous studies tend to focus separately on moral education, theological discussions, or Islamic educational philosophy without comprehensively analyzing the relationship between *aqidah*, epistemology, and learners' cognitive orientation in the learning process.

In addition, previous studies have not sufficiently explained how *aqidah* functions simultaneously as a theological, epistemological, and pedagogical foundation in responding to the challenges of modern science, digital information, and contemporary educational practices. Therefore, this study seeks to fill this gap by analyzing *aqidah* not only as a system of belief, but also as an epistemological framework that influences how learners acquire, understand, evaluate, and apply knowledge in Islamic education. The most fundamental aspect of education is the strengthening of *aqidah*. *Aqidah* is understood as a firmly rooted belief without doubt within an individual. In the religious context, *aqidah* is related to matters of faith and belief, not merely outward actions. It becomes the foundation that determines one's way of thinking, attitudes, and behavior. Therefore, the cultivation of *aqidah* needs to be carried out from an early age. Through a strong foundation of faith, learners are expected to be able to face the development of science and technology wisely while also having the ability to filter various external influences that are not aligned with Islamic values. The urgency of faith development is illustrated in the words of Allah in Surah Luqman verse 13, which emphasizes the prohibition of associating partners with Allah as the

core of *tawhid*-based education.(Wahyudin & Sumadi, n.d.). The epistemological approach in Islamic education views knowledge as originating from the integration of revelation, reason, and empirical experience. *Aqidah* functions as the foundation that directs the relationship among these three sources, so that learning activities are not secular in nature but carry the value of worship. This perspective becomes particularly important in facing the development of modern science and technology, which demands critical thinking skills alongside ethical awareness.(Fauzi et al., n.d.). Education based on *aqidah* is not only oriented toward the formation of religious belief, but also toward shaping learners' patterns of thinking. *Aqidah* acts as an epistemological framework that guides learners in understanding truth, filtering information, and using knowledge responsibly. Therefore, the study of education from the perspective of *aqidah* becomes important to explain how faith-based beliefs influence thinking processes and learning practices in Islamic educational institutions.(S.A.P et al., 2021). Based on the above explanation, it can be understood that *aqidah* holds a very important position in the Islamic education system, not only as a foundation of religious belief but also as a basis for understanding and developing knowledge. Education grounded in *aqidah* is expected to produce learners who possess not only intellectual abilities but also spiritual and moral awareness in utilizing knowledge. Therefore, this study is directed to examine how *aqidah* is understood within the perspective of Islamic education, how it serves as an epistemological foundation in acquiring and understanding knowledge, and how it influences the formation of learners' ways of thinking in the learning process.

2. METHODS

This study employed a qualitative approach using a library research design. Library research was chosen because this study focused on examining concepts, theories, and scholarly perspectives related to *aqidah* and Islamic education epistemology through various written sources. The subjects of this research were scholarly sources related to *aqidah*, Islamic epistemology, and Islamic education. These sources consisted of books, accredited journal articles, scientific publications, and relevant classical and contemporary Islamic educational literature discussing the relationship between *aqidah*, knowledge, and learning processes in Islamic education.

The data were collected through documentation techniques by identifying, selecting, and reviewing relevant literature sources. The researcher collected data from books, national and international journal articles, and scientific references related to the concepts of *aqidah*, Islamic educational epistemology, and students' ways of thinking in learning. The selected references were then classified based on themes and research focus. The data were analyzed using content analysis techniques. The analysis process was conducted through several stages: (1) reading and understanding relevant literature comprehensively, (2) identifying important concepts related to *aqidah* and Islamic educational epistemology, (3) categorizing data based on thematic discussion, (4) interpreting the relationship between concepts, and (5) drawing conclusions systematically. Through content analysis, the researcher was able to explain how *aqidah* functions as an epistemological foundation in Islamic education.

The research procedure was conducted systematically through several stages, namely: determining the research topic, collecting relevant literature, selecting and classifying data,

analyzing data using content analysis, interpreting findings, and drawing conclusions.

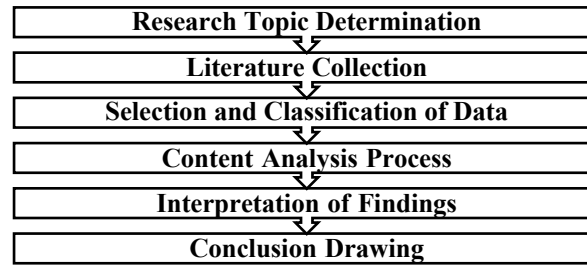


Figure 1. Research Prosedure

The research process began with determining the topic concerning *aqidah* in the perspective of Islamic education. The next stage involved collecting literature from books and scholarly articles relevant to Islamic epistemology and *aqidah*. After the data were collected, the researcher selected and classified the literature according to the research focus. The data were then analyzed using content analysis techniques to identify concepts and thematic relationships. Finally, the findings were interpreted systematically to produce conclusions regarding the role of *aqidah* as an epistemological foundation in Islamic education.

In the tradition of Islamic scholarship, *aqidah* is understood as the foundation of belief that serves as the basis for the entire system of a Muslim's life, including educational activities. *Aqidah* is not only related to belief in the pillars of faith, but also shapes how humans understand reality, the purpose of life, and the relationship between humans and God, fellow humans, and the universe. Therefore, within the framework of Islamic education, *aqidah* has a fundamental function as a value orientation that guides all learning processes to remain within the framework of *tawhid*. Through *aqidah*, education is directed to foster awareness that knowledge is not neutral, but should lead humans to better recognize the greatness of Allah and to carry out their responsibilities as *khalifah* on earth.(Fitriana, 2019). In addition, *aqidah* is also viewed as the primary foundation in shaping human character and behavior in Islamic education. A strong *aqidah* not only forms belief, but also encourages individuals to perform righteous deeds and uphold moral values in daily life. In the educational context, the cultivation of *aqidah* becomes the basis for forming a Muslim personality that is faithful, possesses noble character, and has social responsibility. Therefore, Islamic education places *aqidah* as the main foundation before the development of knowledge and other skills.(Ainin & Zulianah, 2021)

The thought of Abu Hamid Al-Ghazali has made a significant contribution in explaining the relationship between *aqidah*, knowledge, and Islamic education. Al-Ghazali viewed the purpose of education not merely as the transfer of knowledge, but as a process of nurturing the soul so that humans become closer to Allah. In his perspective, knowledge has a spiritual dimension because true knowledge should lead humans to an awareness of divine truth and the formation of noble character. Therefore, *aqidah* becomes an essential foundation in the Islamic education system, as belief in Allah guides the direction of how knowledge is used. According to Al-Ghazali, education must integrate intellectual development with the purification of the soul (*tazkiyatun nafs*), so that learners not only acquire rational thinking skills but also develop moral and spiritual awareness in life. Thus, Al-Ghazali's thought shows that *aqidah* functions as an epistemological foundation that guides the goals, processes, and orientation of education in Islam.(Habibi et al., 2025). The thought of Syed Muhammad Naquib Al-Attas also plays an important role in the epistemological study of Islamic education, particularly through the concepts of Islamic worldview and *ta'dib*. According to Al-Attas, the crisis of modern education arises because knowledge has been separated from spiritual values and has lost *adab* in the learning process. He emphasized that Islamic education should shape individuals who understand reality through the framework of *tawhid*, so that knowledge is not perceived in a secular manner but as part of the cosmic order created by Allah. Within this

epistemological framework, education does not merely transfer information, but instills *adab* and awareness of the human position in relation to God, nature, and society. Therefore, *aqidah* becomes the foundation for shaping a worldview that determines how humans understand truth and use knowledge ethically and responsibly. Al-Attas' thought shows that the epistemology of Islamic education must be built upon the integration of revelation, reason, and spiritual values in the learning process.(A., 2024)

3. RESULTS AND DISCUSSION

Aqidah from the Perspective of Islamic Education

Aqidah is derived from the word '*aqada*', which means a firm bond embedded in the heart and serves as the foundation of a person's belief in truth. From the perspective of Islamic education, *aqidah* is not merely understood as a theological doctrine, but as the foundation for shaping learners' worldview regarding life, knowledge, and the reality of human existence. Islamic education positions *aqidah* as the starting point in building awareness that humans are beings with both spiritual and social responsibilities. Therefore, the educational process does not stop at the transfer of knowledge, but guides learners to understand the relationship between humans, God, fellow humans, and the universe in an integrated manner.(Nurachman et al., 2024). Within the educational framework, *aqidah* functions to shape the worldview of learners. Belief in Allah as the source of truth gives learning activities a meaningful orientation, not merely academic achievement. Learners are guided to understand that knowledge is not only a tool for worldly success, but also a means to recognize the greatness of Allah through natural phenomena and social life. Thus, *aqidah*-based education integrates intellectual and spiritual dimensions in the learning process.(Ikhsan & Iskandar, 2024). From an educational standpoint, *aqidah* also plays a role in building intrinsic learning motivation. Belief in Allah fosters the awareness that seeking knowledge is part of worship. This perspective differs from modern educational approaches that often position learning as a matter of competition or merely economic necessity. *Aqidah*-based education, on the other hand, instills the understanding that knowledge should lead to public benefit and moral responsibility in its application.(R, n.d.). In Islamic educational studies, *aqidah* also serves as the foundation for shaping learners' patterns of thinking. The belief in *tawhid* fosters a critical attitude that remains within the framework of divine values. Learners are not only taught to receive information, but also to understand the sources of truth and to consider ethical aspects in the use of knowledge. This indicates that *aqidah* has an epistemological function, as it influences how humans acquire, understand, and evaluate the truth of knowledge.(Abir & Bakar, 2025). Furthermore, *aqidah*-based education positions humans as holistic learners. Islam does not separate rational and spiritual aspects in the educational process. Reason is viewed as a tool to understand revelation, while revelation serves as guidance so that reason does not lose its value orientation. This integration shows that the concept of *aqidah* in Islamic education implicitly builds a system of knowledge that harmoniously combines rationality, empirical experience, and divine guidance.(Tiam & Fitri, 2021)

Aqidah also plays a strategic role in shaping learners' identity amid the development of modern science and technology. As the flow of information becomes increasingly open, learners need a foundation of belief that can serve as a filter for various emerging values and ideologies. *Aqidah*-based education functions to maintain a balance between intellectual openness and moral steadfastness, enabling learners to be selective in processing information.(Shafrianto, 2024). In educational practice within Islamic institutions, the concept of *aqidah* is not only taught through subject matter, but also through habituation of values and the exemplification of educators. Teachers function as *murabbi* who instill belief through attitudes, behavior, and educational interactions. The educational environment becomes a space for internalizing faith values, so that *aqidah* develops not

merely as conceptual memorization, but as a lived awareness among learners.(R, n.d.). Moreover, *aqidah* in Islamic education plays a role in shaping learners' life orientation. Education is not only directed toward work readiness, but toward forming individuals who possess moral and spiritual responsibility as *khalifah* on earth. This awareness leads to viewing knowledge as a trust (*amanah*) that must be used for social and humanitarian good.(Sholiha & Azimi, 2024). Thus, the concept of *aqidah* from the perspective of Islamic education shows that belief is not merely a theological aspect, but serves as an epistemological and pedagogical foundation throughout the educational process. *Aqidah* shapes learning orientation, value sources, ways of thinking, and the purpose of knowledge utilization, enabling Islamic education to produce individuals who are balanced in intellectual intelligence and spiritual depth. The findings of this study indicate that *aqidah* in Islamic education is not merely understood as a theological doctrine, but also functions as a pedagogical and epistemological foundation that shapes learners' worldview, learning orientation, moral awareness, and patterns of thinking. *Aqidah*-based education integrates intellectual, spiritual, and ethical dimensions within the educational process, enabling learners to develop critical and reflective thinking grounded in tawhidic values. In addition, the findings reveal that *aqidah* plays an important role in helping learners evaluate information ethically and responsibly amid the rapid development of science and technology.

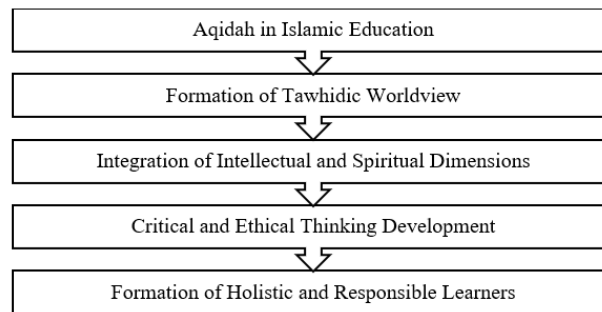


Figure 2. Research Findings Diagram

The findings of this study support the research conducted by Ikhsan and Iskandar (2024), which explained that faith-based education plays an important role in shaping students' worldview and strengthening their Islamic identity. This study reinforces their argument by demonstrating that *aqidah* not only influences religious behavior but also shapes students' learning orientation and understanding of knowledge. The findings also strengthen the educational thought of Abu Hamid Al-Ghazali, who emphasized that education should integrate intellectual and spiritual dimensions. In this study, *aqidah*-based education was found to encourage learners to understand knowledge as a means of recognizing Allah and developing moral responsibility. Therefore, the findings confirm Al-Ghazali's perspective that education is not merely the transfer of knowledge but also the cultivation of character and spiritual awareness. Furthermore, the findings support the epistemological framework proposed by Syed Muhammad Naquib Al-Attas concerning *ta'dib* and the Islamic worldview. Al-Attas argued that Islamic education should integrate *adab*, revelation, and rationality within the framework of *tawhid*. The present study strengthens this theory by showing that *aqidah*-based education integrates intellectual development with ethical and spiritual consciousness, thereby preventing the secularization of knowledge. In addition, the findings support the study of Abir and Bakar (2025), which stated that *aqidah* possesses an epistemological function because it influences how humans acquire and evaluate knowledge. This study expands previous research by emphasizing that *aqidah* not only shapes systems of belief but also contributes to learners' critical and reflective thinking patterns within educational practice. The findings also strengthen the argument of Shafrianto (2024), who explained that Islamic education epistemology plays an important role in helping

learners respond to the challenges of modern science and digital information. This study found that *aqidah* functions as a moral and epistemological filter that guides learners in evaluating information critically while maintaining ethical awareness. However, this study differs from secular educational perspectives that tend to separate cognitive achievement from spiritual values. The findings demonstrate that Islamic education based on *aqidah* integrates intellectual competence with moral and spiritual consciousness. Therefore, this study critiques modern educational approaches that prioritize academic competition and economic orientation without sufficient attention to ethical and spiritual development. Thus, the findings of this study confirm that *aqidah* in Islamic education functions not only as a theological belief system but also as an epistemological and pedagogical foundation that shapes learners' worldview, thinking patterns, learning orientation, and moral responsibility.

Aqidah as an Epistemological Foundation in Education

Epistemologically, *aqidah* holds a fundamental position in the Islamic education system as it serves as the basis for determining the sources and validity of knowledge. Epistemology not only examines how humans come to know something, but also explains the foundation of the truth of that knowledge. In Islamic education, *aqidah* places Allah as the ultimate source of truth, so that educational activities are not value-free but oriented toward divine principles. Thus, the learning process is understood as both an intellectual and spiritual activity that connects humans with their Creator. (Qifari, 2007). Islam views knowledge as being acquired through the integration of revelation, reason, and empirical experience. Revelation provides absolute guidance, reason functions as a rational instrument to understand reality, while empirical experience allows humans to observe natural phenomena. The integration of these three sources demonstrates that the epistemology of Islamic education does not reject modern scientific approaches, but rather directs them to remain within the framework of faith-based values. (Indah, 2025). In the educational context, *aqidah* functions as a framework of thinking in understanding knowledge. Learners are not only taught facts and theories, but also guided to understand the origin of the truth of the knowledge they acquire. *Aqidah* helps learners realize that knowledge is not merely a human construction, but part of the signs of Allah's greatness that can be understood through the learning process. (Siswanto, 2011). An epistemological approach based on *aqidah* ensures that learning activities are not secular in nature. Islamic education views knowledge as something that should lead humans toward moral and spiritual maturity. Therefore, *aqidah* guides learners in distinguishing between beneficial knowledge and knowledge that may harm human values. This principle indicates that Islamic epistemology is always مرتبط with the ethics of knowledge application. (Mahrus & Elman, 2020). *Aqidah* also shapes learners' epistemic awareness in responding to the development of modern knowledge. In the digital era, learners are exposed to vast amounts of information whose validity is not always guaranteed. A foundation in *aqidah* helps learners critically and responsibly verify information, ensuring that education produces individuals who are not only cognitively intelligent but also wise in using knowledge. (S.A.P et al., 2021). Furthermore, the epistemology of Islamic education rejects the dichotomy between religious and secular sciences. *Aqidah* views all knowledge as originating from Allah; thus, the dualistic division of knowledge contradicts the paradigm of *tawhid*. *Aqidah*-based education seeks to integrate science, social studies, and religion into a unified system of knowledge. (Izza, n.d.). From the perspective of Islamic epistemology, the process of knowing also involves intuitive and spiritual dimensions in addition to rationality. Islamic intellectual tradition recognizes the *bayani*, *burhani*, and *irfani* approaches as methods of acquiring knowledge. These approaches demonstrate that *aqidah* maintains a balance between revealed texts, rational logic, and inner experience in understanding truth. (Yusuf, 2014)

The role of *aqidah* as an epistemological foundation also influences teaching methods in

Islamic education. Teachers are not merely transmitters of information, but mentors who guide learners in understanding the relationship between knowledge and moral responsibility. Learning becomes a process of value internalization that integrates cognitive, affective, and spiritual aspects simultaneously.(Fadhilah, 2022). An *aqidah*-based epistemology also shapes a distinctive scientific attitude in Islamic education. Scientific attitude is not only characterized by objectivity and rationality, but also by an awareness of the limitations of human reason. This awareness fosters intellectual humility and openness to truth derived from both revelation and scientific inquiry.(Furqon et al., 2025). Thus, *aqidah* as the epistemological foundation of Islamic education shows that the process of acquiring knowledge is always مرتبط with faith-based values. *Aqidah* determines the sources of truth, the methods of acquiring knowledge, and the purpose of its application in human life. The integration of revelation, reason, and empirical experience enables Islamic education to produce learners who are intellectually critical while remaining spiritually grounded. The findings of this study indicate that *aqidah* functions as the epistemological foundation in Islamic education by determining the sources, methods, and orientation of knowledge. *Aqidah*-based epistemology integrates revelation, reason, and empirical experience within the framework of tawhid, thereby shaping learners' critical, ethical, and spiritually oriented ways of thinking. The findings also reveal that *aqidah* plays an important role in guiding learners to evaluate information responsibly and to understand knowledge not only as intellectual achievement but also as moral and spiritual responsibility.

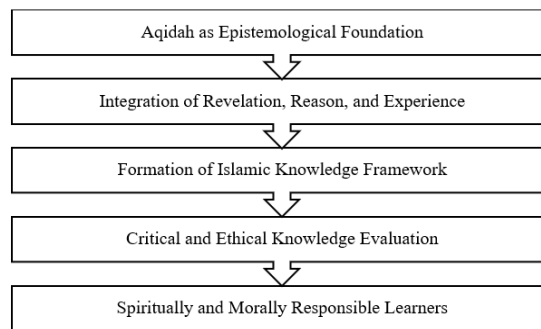


Figure 3. Research Findings Diagram

The findings of this study support the epistemological framework proposed by Syed Muhammad Naquib Al-Attas concerning ta'dib and the Islamic worldview. Al-Attas argued that Islamic education should integrate adab, revelation, and rationality within the framework of tawhid. The present study strengthens this theory by showing that *aqidah*-based education integrates intellectual development with ethical and spiritual consciousness, thereby preventing the secularization of knowledge. In addition, the findings support the study of Abir and Bakar (2025), which stated that *aqidah* possesses an epistemological function because it influences how humans acquire and evaluate knowledge. This study expands previous research by emphasizing that *aqidah* not only shapes systems of belief but also contributes to learners' critical and reflective thinking patterns within educational practice. The findings also strengthen the argument of Shafrianto (2024), who explained that Islamic education epistemology plays an important role in helping learners respond to the challenges of modern science and digital information. This study found that *aqidah* functions as a moral and epistemological filter that guides learners in evaluating information critically while maintaining ethical awareness. Furthermore, the findings support the research of Mahrus and Elman (2020), which emphasized that Islamic epistemology integrates rationality, revelation, and ethical responsibility in the educational process. The present study reinforces this perspective by demonstrating that Islamic education based on *aqidah* rejects value-free knowledge and places morality as an inseparable aspect of intellectual development. However, this study differs from secular educational perspectives that tend to separate cognitive achievement from spiritual values.

The findings demonstrate that Islamic education based on *aqidah* integrates intellectual competence with moral and spiritual consciousness. Therefore, this study critiques modern educational approaches that prioritize academic competition and economic orientation without sufficient attention to ethical and spiritual development. Thus, the findings of this study confirm that *aqidah* in Islamic education functions not only as a theological belief system but also as an epistemological and pedagogical foundation that shapes learners' worldview, thinking patterns, learning orientation, and moral responsibility.

The Implications of Aqidah on Students' Ways of Thinking

When *aqidah* is positioned as the epistemological foundation of education, the learning process is not merely oriented toward mastering knowledge content, but toward shaping a *tawhid*-based mindset in learners. This mindset places all intellectual activities within the framework of divine consciousness. Learners understand that knowledge is a trust (*amanah*) that must be used responsibly and directed toward the benefit of humanity. Thus, the learning process remains inseparable from moral and spiritual values rooted in belief in Allah.(Qifari, 2007). The epistemological implications of *aqidah* are also reflected in the balance between rationality and spirituality in thinking. Islamic education encourages the use of reason critically while maintaining revelation as the ultimate guide to truth. The integration of revelation and reason enables learners to understand knowledge both logically and ethically, preventing rationality from drifting toward the secularization of knowledge.(Saputra et al., 2025). Furthermore, *aqidah* fosters the development of learners' reflective abilities in understanding reality. Knowledge is not limited to empirical aspects but is directed toward understanding the purpose of human creation. This approach transforms learning into an intellectual activity that connects scientific observation with spiritual awareness, allowing learners to perceive the relationship between knowledge and life values.(Qodir & Asrori, 2025). In the digital era, *aqidah* functions as an epistemological filter against the increasingly complex flow of information. Learners are required to critically assess the validity of information. A foundation in *aqidah* helps them distinguish between information that is true, beneficial, and aligned with moral values, and information that is misleading or harmful to character.(Mahrus & Elman, 2020). Another implication is the formation of a critical attitude grounded in moral values. Learners do not passively accept knowledge, but engage in analytical processes based on principles of truth and public benefit. Critical thinking in Islamic education is not directed toward absolute skepticism, but toward the pursuit of truth within the framework of faith and ethics.(S.A.P et al., 2021).

Aqidah also plays a role in building learners' intellectual responsibility in the use of knowledge. Knowledge is understood not as a tool for domination or personal interest, but as a means of social service. This perspective fosters awareness that academic success must go hand in hand with contributions to society and the environment.(Shafrianto, 2024). In addition, *aqidah*-based epistemology encourages the development of a moderate mindset among learners. The integration of revealed texts (*bayani*), rationality (*burhani*), and spiritual experience (*irfani*) creates a balance between belief and scientific argumentation. This mindset is crucial in addressing the plurality of thought in the modern era. In learning practices, the epistemological implications of *aqidah* are also evident in the shift of learning orientation. Learning is no longer viewed as a process of memorizing information, but as a process of self-awareness formation. Learners are guided to understand the meaning of knowledge and its impact on their behavior and daily life decisions.(Suharto, 2013). Moreover, *aqidah* shapes learners' metacognitive awareness, namely the ability to reflect on their own thinking processes. Learners are able to evaluate how they acquire knowledge and consider the moral implications of its use. This awareness becomes an important indicator of the success of Islamic education based on faith-oriented epistemology. Thus, the epistemological implications of *aqidah* on students' ways of thinking demonstrate that Islamic education does not merely produce

knowledgeable individuals, but individuals who possess value orientation and moral responsibility. *Aqidah* serves as the foundation for forming a *tawhid*-based mindset that enables learners to face the development of science and technology in a critical, ethical, and spiritual manner (Holid, 2023). The findings of this study indicate that *aqidah* significantly influences students' ways of thinking by shaping critical, reflective, ethical, and spiritually oriented mindsets. *Aqidah*-based education enables learners to integrate rationality with spiritual consciousness, thereby encouraging responsible and value-oriented thinking patterns. The findings also reveal that *aqidah* functions as an epistemological filter that helps learners evaluate information critically while maintaining moral awareness in responding to the development of science and digital technology.

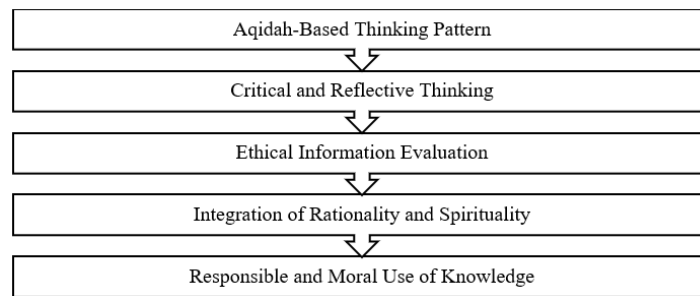


Figure 4. Research Findings Diagram

The findings of this study support the research conducted by Saputra et al. (2025), which explained that Islamic education integrates rational and transcendental dimensions in shaping learners' religious consciousness. This study reinforces their argument by showing that *aqidah* encourages learners to think critically while remaining guided by revelation and moral values. The findings also support the study of Qodir and Asrori (2025), which emphasized that Islamic education should direct learners toward reflective understanding and awareness of the purpose of human existence. The present study strengthens this perspective by demonstrating that *aqidah*-based education develops reflective thinking patterns that connect scientific understanding with spiritual awareness. Furthermore, the findings strengthen the argument proposed by Mahrus and Elman (2020), who stated that Islamic epistemology functions as a filter in responding to the flow of information in the modern era. This study found that *aqidah* guides learners in critically evaluating information while maintaining ethical responsibility and moral awareness. In addition, the findings support the research of S.A.P et al. (2021), which explained that Islamic education encourages critical thinking grounded in faith and ethics. This study expands previous research by emphasizing that *aqidah* not only influences moral attitudes but also shapes learners' metacognitive awareness and intellectual responsibility in the use of knowledge. The findings also strengthen the argument of Shafrianto (2024), who explained that Islamic education epistemology contributes to the formation of socially responsible learners. This study demonstrates that *aqidah*-based education encourages students to understand knowledge not merely as a means of personal achievement, but as a form of responsibility toward society and humanity. However, this study differs from secular educational perspectives that prioritize cognitive achievement without integrating spiritual and ethical dimensions. The findings demonstrate that *aqidah*-based education combines rationality, morality, and spirituality in shaping students' ways of thinking. Therefore, this study critiques educational approaches that emphasize academic competition while neglecting moral and spiritual awareness. Thus, the findings of this study confirm that *aqidah* has significant implications for students' ways of thinking. *Aqidah*-based education develops learners who are not only intellectually critical but also ethically responsible and spiritually grounded in responding to scientific and technological developments.

4. CONCLUSION

Based on the discussion presented, it can be concluded that *aqidah* in the perspective of Islamic education plays a highly fundamental role, not only as a theological doctrine related to religious belief, but also as a foundation that shapes the overall orientation of education. In the context of Islamic education, *aqidah* serves as the basis that guides learners in understanding the purpose of learning, interpreting knowledge, and building a harmonious relationship between intellectual, spiritual, and moral dimensions. Thus, Islamic education is not merely oriented toward the mastery of knowledge, but also toward the formation of individuals who are faithful, possess noble character, and have a sense of responsibility toward life. Furthermore, in the epistemological context, *aqidah* occupies an important position as the foundation for determining the sources and methods of acquiring knowledge. Islamic education views knowledge as being obtained not only through reason and empirical experience, but also through revelation as the highest source of truth. The integration of revelation, reason, and empirical experience demonstrates that the epistemology of Islamic education is comprehensive and does not separate rational and spiritual dimensions. Through this framework, the learning process is not secular in nature, but is directed toward understanding knowledge that carries moral and spiritual values. The implications of this *aqidah*-based epistemological approach can be seen in the formation of a *tawhid*-based mindset among learners. This mindset positions knowledge as a means to understand the greatness of Allah and as a trust that must be used responsibly. Learners are not only expected to possess rational and critical thinking skills, but also ethical and spiritual awareness in applying knowledge. With a strong foundation of *aqidah*, learners are able to filter information, respond wisely to the development of science and technology, and direct their knowledge toward the benefit of society. Thus, *aqidah*-based education has broad implications for the formation of learners' intellectual and spiritual character. *Aqidah* not only builds religious belief, but also shapes ways of thinking, learning orientation, and moral responsibility in the use of knowledge. Therefore, strengthening *aqidah* in the learning process at madrasahs is essential to ensure that Islamic education produces a generation that is not only intellectually capable, but also possesses moral integrity, spiritual awareness, and a commitment to humanitarian and divine values.

5. REFERENCES

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