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PARADIGM AND SOCIO-HISTORICAL CONTEXT OF ISLAMIC SCIENCES IN AN EPISTEMOLOGICAL STUDY

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ABSTRACT: This research aims to identify the theories that shape the paradigm of Islamic sciences, trace their relationship to socio-historical contexts, and develop a new epistemological framework that is relevant to contemporary studies. The method used is a literature review with content analysis of relevant literature. The results of the study show that Islamic sciences are based on revelation as a normative basis, but develop through reason and empirical experience so as to form a historical construction that is open to critical study. The deductive paradigm maintains the consistency of religious teachings, while the inductive paradigm is born from the practical needs of the community through observation and experimentation. Both interact with revelation, rationality, and social reality, giving birth to a comprehensive, rational, and empirical epistemology of Islam. The novelty of this research lies in the integrative perspective that connects deduction-induction with socio-historical reality. Therefore, further research needs to be directed to empirical studies in the fields of education, technology, and public policy, as well as to expand dialogue with contemporary science so that Islam's contribution to the global scientific tradition is more real.
Keywords: Paradigm , Islamic Sciences, Islamic Epistemology

ABSTRAK: *Penelitian ini bertujuan mengidentifikasi teori-teori yang membentuk paradigma ilmu-ilmu Islam, menelusuri keterkaitannya dengan konteks sosio-historis, serta menyusun kerangka epistemologis baru yang relevan bagi studi kontemporer. Metode yang digunakan adalah kajian pustaka dengan analisis isi terhadap literatur yang relevan. Hasil penelitian menunjukkan bahwa ilmu-ilmu Islam berlandaskan wahyu sebagai dasar normatif, namun berkembang melalui akal dan pengalaman empiris sehingga membentuk konstruksi historis yang terbuka untuk kajian kritis. Paradigma deduktif menjaga*

konsistensi ajaran agama, sedangkan paradigma induktif lahir dari kebutuhan praktis masyarakat melalui observasi dan eksperimen. Keduanya berinteraksi dengan wahyu, rasionalitas, dan realitas sosial, melahirkan epistemologi Islam yang komprehensif, rasional, dan empiris. Kebaruan penelitian ini terletak pada perspektif integratif yang menghubungkan deduksi–induksi dengan realitas sosio-historis. Oleh karena itu, riset lanjutan perlu diarahkan pada studi empiris dalam bidang pendidikan, teknologi, dan kebijakan publik, serta memperluas dialog dengan ilmu kontemporer agar kontribusi Islam terhadap tradisi ilmiah global semakin nyata.
Kata Kunci: *Paradigma, Ilmu Keislaman, Epistemologi Islam*

INTRODUCTION

The development of Islamic sciences (al-'ulûm al-dîniyyah) is a complex and multidimensional phenomenon. This discipline was born from the need for Muslims to understand and interpret religious doctrines derived from the Qur'an and al-Hadîs.[1] Over time, these sciences not only function as normative tools to answer religious problems, but also develop through interaction with other civilizations.[2] This interaction enriched the treasures of Islamic scholarship and produced a diverse framework of knowledge, so that Islamic sciences can be understood as a result of the dialectic between the text of revelation and the global intellectual tradition.

Historically, traditional Islamic sciences emerged as a response to the needs of muslims in facing life's problems that demand answers from sacred texts.[3] The intellectual process gave birth to branches of knowledge such as 'ulûm al-Qur'ân, tafsir, 'ulûm al-hadîth, kalam, as well as fiqh and usûl al-fiqh. This whole discipline is known as al-'ulûm al-naqliyyah, because it is rooted in revelation, although in practice it still involves rational reasoning.[4] At the same time, Islam's interaction with the Greek, Persian, and Hellenistic traditions enriched the scientific treasures with philosophy, astronomy, medicine, and mathematics, which came to be referred to as 'ulûm al-awâ'il.[5] This shows that Islamic sciences were formed through a long process involving the internal dynamics of muslims as well as external influences from other civilizations.

Islamic sciences cannot be understood as a static construction, but as a product of history that is constantly undergoing development. From time to time,

[1] Amritha Venkatraman, "Religious Basis for Islamic Terrorism: The Quran and Its Interpretations," *Studies in Conflict & Terrorism* 30, no. 3 (2007): 229–48.
[2] Ajid Thohir and Muhammad Andi Septiadi, "The Development of Islamic Civilization in the World: Knowledge, Integration and Innovation (750-1258 CE)," *Journal of Al-Tamaddun* 20, no. 2 (2025): 111–26.
[3] Muqowim Muqowim and Zulkipli Lessy, "Augmenting Science in the Islamic Contemporary World: A Strategic Attempt at Reconstructing the Future," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 1 (2019): 197–230.
[4] Naupal Asnawi and Muhammad Zuhdi, "Deconstructing Logocentrism and School-Centrism in Indonesia's Islamic Education: A Critical Epistemological Analysis," *Education Sciences* 15, no. 12 (2025): 1615.
[5] Pepen Irpan Fauzan and Ahmad Khoirul Fata, "Hellenism in Islam: The Influence of Greek in Islamic Scientific Tradition," *Episteme* 13, no. 2 (2018): 406–32.

the intellectual content and methodology of Islamic sciences have undergone significant transformation. The social, cultural, and political conditions of muslims also influence the direction of the development of these sciences.[6] Therefore, religious knowledge can be seen as a historical construct born from the interaction between texts, contexts, and societal needs. This transformation shows that Islamic sciences always move according to the dynamics of the times, so that they cannot be separated from the social reality that surrounds them.[7] Thus, the epistemological study of Islamic sciences is important to reveal how the framework of knowledge is constructed, developed, and maintained in the course of history.

Epistemological studies of Islamic sciences are studies that reveal the process of formation, development, and maintenance of Islamic knowledge in the historical trajectory. Epistemology, as a theory of knowledge, functions to explain the sources, methods, and legitimacy of knowledge, so that in the context of Islam it studies the Qur'an, Hadith, intellect, and experience as the main foundation for the birth of various disciplines such as tafsir, jurisprudence, kalam, and Sufism. This study shows that Islamic sciences are not only derived from the text of revelation, but also develop through ijtihad, scholarly debates, and interaction with changing socio-cultural realities.[8] At the same time, epistemological studies reveal the defense mechanism of the authority of science, for example through sanad, the methodology of hadith criticism, or the ushul fiqh system, so that its validity and relevance are maintained.[9] Thus, Islamic knowledge can be understood as a dynamic historical construction, which continues to adapt to the challenges of the times without losing its normative roots.

Some previous research has tried to offer a new epistemological framework in the development of Islamic sciences. For example, Azram emphasizes Islamic epistemology as a perspective that integrates revelation and sunnah.[10] Zacky reveals a fundamental difference between Islamic and Western epistemology, where Islam views knowledge as an integral part of faith and revelation, while the West emphasizes reason, empiricism, and rationality.[11] Sabet through the idea of integralization and objectification methodology, which is to connect the wealth of human knowledge with revelation while making Islamic science a blessing for all

[6] Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.
[7] Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education."
[8] Ishaq Ishaq and Muannif Ridwan, "A Study of Umar Bin Khatab's Ijtihad in an Effort to Formulate Islamic Law Reform," *Cogent Social Sciences* 9, no. 2 (2023): 2265522.
[9] Kamaruddin Amin, "The Reliability of the Traditional Science of Hadith: A Critical Reconsideration," *Al-Jami'ah: Journal of Islamic Studies* 43, no. 2 (2005): 255–81.
[10] Mohammad Azram, "Epistemology-an Islamic Perspective," *IIUM Engineering Journal* 12, no. 5 (2011): 179–87.
[11] Mohamed Fouz Mohamed Zacky and Md Moniruzzaman, "'Islamic Epistemology'in a Modern Context: Anatomy of an Evolving Debate," *Social Epistemology* 38, no. 4 (2024): 511–25.

mankind (rahmatan lil 'alamin).[12]

The three studies make important contributions, but still leave room for a more comprehensive study. Most previous research has tended to emphasize conceptual or epistemological aspects of comparison, while the relationship between the paradigm of Islamic science and the socio-historical context has not been explored in depth. This research is here to fill this gap by offering an integrative perspective. Therefore, this research is directed to answer the question: What theories form the paradigm of Islamic sciences in the trajectory of history? and What is the relationship between the paradigm of Islamic sciences and the socio-historical context behind it? The focus of the research is aimed at identifying the theories in the paradigm of Islamic sciences and tracing the relationship between these paradigms and the socio-historical context behind them, so that a new epistemological framework can be developed that is relevant to contemporary Islamic studies.

METHOD

This study uses a library research approach with a focus on the conceptual analysis of the epistemology of Islamic science.[13] This method was chosen because the purpose of the research is not to collect empirical data from the field, but to examine the theories, paradigms, and socio-historical contexts that underlie the development of Islamic science. This research is qualitative with a descriptive-analytical approach, aiming to identify theories in the paradigm of Islamic sciences and explore the relationship between these paradigms and socio-historical contexts.[14] Data were collected through a systematic search of relevant literature, with researchers as the main instrument that plays the role of reading, taking notes, and analyzing the text.

The analysis is carried out using content analysis to trace the theories that form the paradigm of Islamic sciences and relate them to the socio-historical context (dichotomy research).[15] The stages of content analysis in this study can be seen in the following table:

Table 1. Stages of Content Analysis

Stages	Description
Source selection	Choose literature that is relevant to the theory and paradigm of Islamic sciences and their socio-historical context.

[12] Behrooz Sabet, *Integrative Approach to Knowledge and Action*, n.d.
[13] Nur Isra'Ahmad, "Konsep Fana, Baqa', Dan Ittihad Abu Yazid al-Busthami Dan Relevansinya Dalam Pendidikan Islam," *IHSAN: Jurnal Pendidikan Islam* 3, no. 2 (2025): 165–73; Nur Isra' Ahmad et al., "Kontribusi Pendidikan Islam Terhadap Pembentukan Etika Konsumsi Islami," *IHSAN : Jurnal Pendidikan Islam* 3, no. 4 (2025): 1019–30, https://doi.org/10.61104/ihsan.v3i4.2367.
[14] Nur Isra'Ahmad, "Internalisasi Tasawuf Falsafi Fana Dan Wahdatul Wujud Dalam Pendidikan Islam," *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): 2782–92.
[15] NI Ahmad and DA Ningsih, "Dikotomi Ilmu Dan Agama Dalam Pendidikan Islam," *PEDAGOGY: Journal of Multidisciplinary Education* 2, no. 1 (2025): 81–90.

Data classification	Separating primary sources and secondary sources
Theme grouping	Classify the content of the literature into two main focuses: (1) theories in the paradigm of Islamic sciences, and (2) the relationship of paradigms with socio-historical contexts.
Critical analysis	Relate discovered theories to contemporary views to see their relevance
Conclusion & Suggestions	Formulate the main findings systematically, then provide suggestions for further research so that the study of Islamic epistemology is further developed.[16]

RESULTS AND DISCUSSION

Identifying Theories in a Paradigm

Islamic sciences are a branch of religious science that is systematically and methodically compiled about the teachings of the Prophet Muhammad PBUH, sourced from the Qur'an and Sunnah, with the scope including kalam (shahada), fiqh (sharia), and Sufism (morals).[17] In the context of this research, paradigm is understood as a framework of thought that is the basis for building theories, methods, and scientific orientations, as well as determining a perspective on reality.[18] The Qur'an serves as the main paradigm that reconstructs knowledge so that humans can understand reality thoroughly. In contrast to the Western tradition which rests on the premise of doubt, Islamic sciences depart from the premise of belief.[19] This understanding shows that the Islamic paradigm is not only normative, but also includes methodological and historical dimensions involving revelation, reason, and social experience. The difference with the West is not simply a simple contrast between belief and doubt, but a difference in epistemological orientation in which the West makes doubt a method towards certainty, while Islam places belief as the foundation of knowledge that still leaves room for rationality and empirical verification. Thus, the Islamic paradigm can be understood as a dynamic knowledge system, which is able to interact with the development of the times without losing its normative foundation.

Based on this paradigm foundation, Islamic sciences can be placed on an equal footing with other disciplines within the framework of epistemology, although they have essential differences because they are derived from revelation. Ijtihad products such as fiqh, tafsir, and hadith remain open to review according to the times, but without challenging the authority of revelation which is the main

[16] Ahmad and Ningsih, "Dikotomi Ilmu Dan Agama Dalam Pendidikan Islam."
[17] Salua Omais and Manoel Antônio dos Santos, "An Islamic Paradigm of Psychology and Mental Health Based on the Quran and the Sunnah: A Literature Review," *Pastoral Psychology*, 2025, 1–14.
[18] Merry-Jo D. Levers, "Philosophical Paradigms, Grounded Theory, and Perspectives on Emergence," *Sage Open* 3, no. 4 (2013): 2158244013517243.
[19] Mohd Kamal Hassan, "A Return to the Qur'ānic Paradigm of Development and Integrated Knowledge: The Ulū al-Albāb Model," *Intellectual Discourse* 18, no. 2 (2010).

foundation.[20] This shows that there is a balance between deductive methods departing from texts and inductive methods departing from empirical experience. The Islamic sciences are thus understood not only as direct derivatives of revelation, but also as an ever-evolving historical construction, which can be enriched through dialogue with other disciplines. This position affirms that Islam makes room for rationality and social experience, while maintaining the authority of revelation as a normative reference.

The realization that revelation serves as a basis does not mean making it rigid and narrow, but rather rather as a guide for reason to work in proportion to divine guidance. Revelation provides a normative framework, while reason performs interpretive and applicative functions in reading reality.[21] The balance between the deductive approach of nash and the inductive approach of empirical experience is a hallmark of Islamic epistemology. The challenge that arises is that this balance is applied in contemporary scientific practice. Reason must be given enough space to develop new theories, not simply limited by the dominance of traditional interpretations, so that Islamic epistemology is able to adapt to the development of modern science.

Scientific studies of Islamic sciences remain relevant and necessary. The premise of doubt can be applied to the product of human ijtihad, not to revelation itself. The Qur'an and hadith are not objects of deconstruction, but rather function as normative boundaries that keep scientific criticism from shifting towards relativizing religious sources. Therefore, the focus of the study should be directed to the theories compiled by scholars throughout history. It is important to affirm the boundary between criticism of the product of ijtihad and the authority of revelation, so that the methodology used is able to clearly distinguish between evaluation of human construction and respect for normative texts.

M. Amin Abdullah divides Islamic science into three layers: (1) the practice of people's beliefs, (2) scientific theories that are systematically compiled by scholars, and (3) meta-discourses that compare inter-disciplinary theories as well as with other sciences.[22] This division provides a useful framework, but in the contemporary context it is necessary to revisit its relevance. The complexity of Islamic science today demands new dimensions such as interdisciplinarity, digitalization, and globalization, so the three-layered framework may need to be expanded to be able to explain the dynamics of Islamic science in the modern era. Thus, the structure of Islamic scholarship must be understood as an ever-evolving space, which not only maintains traditions, but also opens itself to methodological updates according to the demands of the times.

[20] Wael B. Hallaq, "Was the Gate of Ijtihad Closed?," *International Journal of Middle East Studies* 16, no. 1 (1984): 3–41.
[21] Zarul Arifin and Abdurrahman Raden Aji Haqqi, "Islamic Law: Between Revelation and Human Thoughts," *Afkar: Jurnal Akidah Dan Pemikiran Islam* 26, no. 1 (2024): 277–306.
[22] Amin Abdullah, "Islam as a Cultural Capital in Indonesia and the Malay World: A Convergence of Islamic Studies, Social Sciences and Humanities," *Journal of Indonesian Islam* 11, no. 2 (2017): 307–28.

Furthermore, in the development of Islamic studies, there is an epistemological tension between the historical-philological Western approach and the normative-theological muslim approach.[23] Historical approaches are capable of uncovering the context of the text, but are often detached from the dimension of faith. In contrast, the normative approach maintains a commitment to revelation, but is less responsive to social change. Integrative efforts through an interdisciplinary approach are now a necessity so that Islamic studies can bridge the two. The challenge that must be answered is how methodological integration is carried out without sacrificing the normative dimension of faith, while remaining responsive to social and cultural dynamics. Based on this, there is an urgency to formulate a new, more comprehensive approach, which not only addresses epistemological tensions, but is also able to read religious phenomena as living and constantly changing realities.

Learning from these methodological problems, the study of Islamic sciences needs to consider a new, more comprehensive approach. Social science and humanities theory is important to read religious phenomena as living and dynamic reality. A paradigm shift is necessary because traditional approaches are not necessarily adequate to explain the dynamics of contemporary muslim cultural and intellectual expression. The manifestation of Islam is present not only in sacred texts, but also in social practices, cultural symbols, institutions, and public discourse. Interdisciplinary approaches such as phenomenology,[24] hermeneutics, and sociology can enrich Islamic studies, but they must still maintain revelation as a normative basis so that the integration of modern methodologies does not shift into the secularization of Islamic epistemology, but rather strengthens its relevance in a global context.

The Relationship between Paradigm and Its Socio-Historical Context

The scientific paradigm in Islam was never born in isolated epistemological conditions, but rather was formed through the dynamic interaction between revelation, human rationality, and social reality.[25] Since the beginning of Islamic civilization, scientific activities have shown a certain frame of mind as the basis for understanding the truth. The two main paradigms that are developing are deductive and inductive.[26] The deductive paradigm is rooted in Aristotle's logic which emphasizes rational consistency by drawing conclusions from general premises towards specific cases, while the inductive paradigm was born from the empirical tradition developed by muslim scientists through observation and experimentation of natural reality. Both grew up in a socio-historical context that

[23] Fethi Mansouri, "On the Discursive and Methodological Categorisation of Islam and Muslims in the West: Ontological and Epistemological Considerations," *Religions* 11, no. 10 (2020): 501.
[24] Adiyono Adiyono et al., "Methodology of Islamic Studies: Islam as Religion (A Perspective Epistemology, Paradigm, and Methodology)," *Analisis: Jurnal Studi Keislaman* 24, no. 1 (2024): 169–200.
[25] Muhammad Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2014): 175–203.
[26] Sang Eun Woo et al., "Best Practices in Developing, Conducting, and Evaluating Inductive Research," *Human Resource Management Review* 27, no. 2 (2017): 255–64.

influenced the direction and shape of their development.

The deductive paradigm plays an important role in the development of Islamic religious sciences such as tafsir, hadith, fiqh, mantiq, balaghah, and Arabic grammar.[27] Truth is obtained through a priori and normative logical reasoning, by drawing conclusions from general principles that are believed to be true, such as the Qur'an and the Sunnah. The qiyas method in fiqh is an example of systematic deduction that connects the text of revelation with new cases, so that the teachings of Islam can be applied in an ever-evolving situation.

The development of the deductive paradigm was greatly influenced by the translation of Ancient Greek works during the Abbasid period, especially through Bayt al-Hikmah.[28] Aristotle's logic provided a more structured methodological tool for muslim scholars to formulate teachings rationally without abandoning orthodoxy.[29] The presence of this logic enriches the Islamic tradition with a more consistent systematics of thinking. The socio-historical context, especially the patronage of the Caliph al-Ma'mun, supports this development. Bayt al-Hikmah became a center for translation and development of knowledge, with figures such as Hunayn ibn Ishaq, al-Khawarizmi, and al-Kindi strengthening the Islamic intellectual tradition.

Islamic science does not stop at deduction. Muslim scientists introduced the inductive paradigm through observation, experimentation, and verification.[30] This paradigm is developing in astronomy, optics, medicine, and chemistry. The practical needs of society encourage the birth of empirical methods, making induction the answer to real challenges. Examples of the application of induction are seen in the laboratory of Jabir Ibn Hayyan, the astronomical observations of al-Biruni, and the empirical verification of Ibn Sina in medicine.[31] The fact that they work in the laboratory confirms the role of the social context in shaping the scientific method, while also showing that the Islamic tradition presents a new, more systematic pattern.

The inductive method shows that muslim scholars are not only oriented towards philosophical speculation, but build verifiable knowledge. The spirit of experimentation is the basis for the birth of modern science, because truth is not enough to be derived from rational premises, but must be tested through real experience. Saleh Iskandar Poeradisastra and Jujun S. Suriasumantri emphasized that experimental methods were the main factor in the rapid development of

[27] Anton E. Lawson, "What Is the Role of Induction and Deduction in Reasoning and Scientific Inquiry?," *Journal of Research in Science Teaching* 42, no. 6 (2005): 716–40.
[28] Ms Rabia Ikram et al., "The Role of Bait-Ul-Hikma in Preserving and Transforming Greek Philosophy: A Historical and Intellectual Analysis," *AL-ĪMĀN Research Journal* 2, no. 03 (2024): 167–80.
[29] Jon McGinnis, "Scientific Methodologies in Medieval Islam," *Journal of the History of Philosophy* 41, no. 3 (2003): 307–27.
[30] Bouchenafa Sehaba, "The Inductive Method and Its Path within Experimental Studies.," *Pakistan Journal of Life & Social Sciences* 22, no. 2 (2024).
[31] Galal A. Hassaan, "Innovation of Mechanical Machinery in Medieval Centuries, Part V: Balances and Astrolabes," *Mechanical Engineering* 78 (2015): 29526–34.

Islamic science in the 9th to 12th centuries.[32] This rapid development is also inseparable from political, economic, and cultural support that provides space for science to grow.

The inductive method did not simply continue the Greek tradition, but presented a new, more systematic scientific mindset. Knowledge must pass through the stage of empirical verification, so Islamic epistemology goes further where revelation remains a normative framework, while induction serves as a means of verification. Deduction maintains the consistency of religious teachings, while induction enriches scientific treasures with empirical findings. The combination of the two gives birth to a comprehensive epistemology that is normative, rational, empirical, and contextual. This integration shows that the Islamic tradition not only maintains orthodoxy, but also opens up space for methodological reform.

Islamic epistemology, which was born from the combination of deduction and induction, has a number of characteristics that distinguish it from other scientific traditions. First, it is normative as well as rational, making revelation the source of truth but still providing space for the intellect to interpret and connect the text with reality so that religious teachings are consistent and logical.[33] In addition, this epistemology is also empirical and contextual, allowing knowledge to be tested through observation, experimentation, and verification so that it is relevant to the practical needs of society.[34] Furthermore, it appears dynamic and historical because it was born from the interaction of revelation, reason, and socio-historical contexts, developed through the influence of Greek philosophy, Abbasid patronage, and the needs of the people, so that it is always open to criticism and renewal.[35] At the same time, Islamic epistemology is integrative and contributive,[36] opening up space for dialogue with philosophy, theology, social sciences, humanities, and natural sciences, thus making a real contribution to the development of global science.

Thus, the relationship between paradigm and socio-historical context in the Islamic tradition shows that science never stands alone, but is always born from the interaction between normative texts, rationality, and the practical needs of society. This epistemological framework is not only a legacy of the past, but also a relevant foundation for confronting the challenges of contemporary science, while affirming Islam's contribution to the enrichment of the global scientific tradition. The emphasis on the integration of revelation, reason, and empirical experience

[32] Gelar Taufiq Kusumawardhana et al., "Tracing the" Islamic Golden Age" to Revitalize the Scientific Paradigm," *International Journal of Language and Culture* 2, no. 1 (2024): 25–46.
[33] D. Wade Hands, "Normative Rational Choice Theory: Past, Present, and Future," *Present, and Future (March 2015)*, 2015.
[34] Isaac Ariail Reed, "Epistemology Contextualized: Social-Scientific Knowledge in a Postpositivist Era," *Sociological Theory* 28, no. 1 (2010): 20–39.
[35] Willem S. Vorster, "The Historical Paradigm-Its Possibilities and Limitations," *Neotestamentica* 18, no. 1 (1984): 104–23.
[36] Himyari Yusuf et al., "Integrative-Multidimensional Science Paradigm: A Perspective of Islamic Epistemology," *Journal of Islamic Studies and Humanities* 4, no. 1 (2019): 1–27.

makes Islamic epistemology able to maintain a balance between the normative dimension and adaptation to social reality. With this character, the Islamic scientific tradition remains open to cross-disciplinary dialogue and has the potential to enrich the direction of scientific development in the modern era.

CONCLUSION

In conclusion, the theories in the paradigm of Islamic science are based on revelation as a normative basis, but develop through reason and empirical experience so as to give birth to historical constructions that are open to critical study. Islamic science can be understood in three layers: the practice of beliefs, systematic theory, and critical analysis, which show that it is dynamic and relevant to be reviewed with an interdisciplinary approach. In addition, the Islamic scientific paradigm is always related to the socio-historical context. The deductive paradigm, which is influenced by Aristotelian logic and used in tafsir, fiqh, and hadith, maintains the consistency of religious teachings; while the inductive paradigm, which was born from the practical needs of the community through observation and experiments in the fields of astronomy, medicine, and chemistry, enriched the treasures of Islamic science. The two grew together in the interaction of revelation, rationality, and social reality, thus forming a comprehensive, rational and empirical Islamic epistemology, and became an important foundation for the birth of modern science.

This research implies that Islamic sciences are not only normative, but also historical and empirical. With a balance between deductive and inductive paradigms, Islamic epistemology is able to answer the challenges of the times while maintaining the consistency of religious teachings. It opens up space for critical study that respects revelation, but also enriches understanding through interaction with other disciplines. As a suggestion, Islamic studies need to continue to be developed with an interdisciplinary approach, utilizing social, cultural, and humanities theories in order to capture the complexity of religious reality more fully. In addition, it is important to encourage the re-evaluation of the ijtihad products of scholars with contemporary methodologies, so that Islamic sciences remain relevant, dynamic, and contribute to the development of global science. However, this research has limitations because it still focuses on theoretical analysis and has not extensively tested the application of Islamic epistemology in the practical context of modern social life. Another limitation is the scope of study that emphasizes more on the classical tradition, so it does not fully integrate the development of the latest science. Therefore, further research needs to be directed towards empirical studies that examine the relevance of Islamic epistemology in the fields of education, technology, and public policy, as well as expand dialogue with contemporary science so that Islam's contribution to the global scientific tradition is more real.

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